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Dictionary



WM. BORLASE
Rector of Ludgvan.
F. R. S.

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T H E
Universal Etymological
English Dictionary:

CONTAINING *by G. G. G.*

An Additional Collection of Words (not in the first Volume) with their Explications and Etymologies from the *Ancient British, Teutonic, Dutch, Saxon, Danish, French, Italian, Spanish, Latin, Greek, Hebrew, Chaldee, &c.* each in its proper Character.

A L S O

An Explication of hard and technical Words, or Terms in all *ARTS* and *SCIENCES*; with *ACCENTS* directing to their proper Pronuntiation, shewing both the *Orthography* and *Orthoepia* of the *English Tongue*.

Illustrated with above Five Hundred *CUTS*, giving a clearer Idea of those Figures, not so well apprehended by verbal Description.

L I K E W I S E

A Collection and Explanation of *WORDS* and *PHRASES* us'd in our ancient Charters, Statutes, Writs, Old Records and Processes at Law.

A L S O

The *Theogony, Theology, and Mythology* of the Egyptians, Greeks, Romans, &c. being an Account of their Deities, Solemnities, Divinations, Anguries, Oracles, Hieroglyphicks, and many other curious Matters, necessary to be understood, especially by the Readers of *English POETRY*.

To which is added,

An additional Collection of proper Names of Persons and Places in Great Britain, &c. with their Etymologies and Explications.

The Whole digested into an Alphabetical Order, not only for the Information of the Ignorant, but the Entertainment of the Curious; and also the Benefit of Artificers, Tradesmen, Young Students and Foreigners.

A WORK useful for such as would UNDERSTAND what they READ and HEAR, SPEAK what they MEAN, and WRITE true ENGLISH.

V O L. II.

The Second Edition with many Additions,
By N. BAILEY, φιλόλογος.

L O N D O N:

Printed for THOMAS COX at the Lamb under the Royal-Exchange.
MDCCXXXI.

DEDICATIO.

PRINCIPES *Serenissimi,*



UM decennio abhinc elapso illustrissimo patrocinio vestro prius hujus dictionarii volumen committere fuerim ausus, nunc denuo fretus indole perquam humanâ vestrâ, hocce mei prioris operis qualis supplementum, serenas in vestras manus & patrocinio tradere sustineo, id aliquid saltem adminiculi studiis vestris Anglicanis adferre posse sperans. Quod ut sit, etiamque ut vos vita diuturna, felicitateque in terris haud interruptâ, & in cœlis quamvis serò sempæternâ fruamini, cordatè optat precaturque,

Humillimus vester cliens,

N. BAILEY.

THE

THE PREFACE.



THE *English* Tongue, the present Speech of *Great Britain*, and the Subject Matter of this Dictionary, is a compound of ancient Languages, as *British*, (*Welch*) *Saxon*, *Danish*, *Norman* and *modern French*, *Latin* and *Greek*. From the five first of which, the Bulk or conversable Part is derived, and from the two last, the Technical Words or Terms of Art and Science. The *British* Tongue, tho' originally the native Language of the Country, makes, however, but the smallest Part of the Composition. For the *Britains* having been gradually weakened by their Wars with the *Picts*, *Romans*, *Saxons*, *Danes*, &c. for the Space of one thousand Years, were at last oblig'd to retire over the *British Alps*, carrying with them their Language into that Part of *Britain* call'd *Wales*, where they have preserv'd it to this Day. Mean while their victorious Oppressors, having outed the proper Owners of their Country, not only occupied their Lands, but industriously disseminated their own Languages.

THE *Roman* Legions, tho' they resided some hundreds of Years in *Britain*, made no extraordinary Alteration in the *British* Tongue, so tenacious were the *Britains* of their native Language at that Time.

NOR did the *Danes* make much more, by reason of the Shortness of their Reign, which was but about twenty seven Years, except in some of the *Northern* Countries, where they made their first Settlements, about 200 Years before they arriv'd at the supreme Power. To this may be added, the Aversion that their Barbarity to the *Britains* had wrought in them, to their Government, Persons and Speech.

THE *Saxons*, by a longer Possession, did more suppress the *British* Tongue, then mix'd with some *Latin* and *Danish*, and cultivated their own Tongue universally throughout the Kingdom.

To them succeeded the *Normans*, who industriously laboured to eradicate the *Saxon* Language, and establish the *French* in its stead; and by this means, the present common Speech of *England* is for the greatest part of a *Saxon* and *French* Original.

BUT as for our Technical Words or Terms of Art and Science, we, like the rest of the Nations of *Europe*, have fetch'd them from the *Greeks* and *Latins* together, with the Arts and Sciences themselves.

The P R E F A C E.

WE have likewise, by Commerce and Converse, introduced many Words from the *French, Danes, Germans, Italians, &c.*

By this Coalition of Languages, and by the daily Custom of Writers to introduce any emphatical and significant Words, that by Travels or Acquaintance with foreign Languages they find, has so enrich'd the *English* Tongue, that it is become the most copious in *Europe*; and I may (I believe) venture to say in the whole World: So that we scarce want a proper Word to express any Thing or Idea, without a Periphrasis, as the *French, &c.* are frequently obliged to do, by Reason of the Scantiness of their *Copia verborum*.

THIS Copiousness of the *English* Tongue, rendring it not possible to be compriz'd in the first Volume, has been the Occasion, and the general Acceptance that my Labours therein have met with, the Encouragement, for my procedure in it, and presenting the World with this second, in order to make my Dictionary as compleat as I am capable.

BUT besides what I would before have inserted in the first Volume, had there been Room, I have since found many Words and Terms of Art, and have had others communicated to me by some Persons of generous and communicative Dispositions, and have also added to this much other useful Matter, not at all in the former.

AND whereas bare verbal Descriptions and Explications of many Things, especially in Heraldry and the Mathematicks, produce but a faint and imperfect Idea of them in the Mind, I have here given Cuts or engraven Schemes for the more clear apprehending them.

AND it being so common with our modern Poets to intersperse the *Grecian* and *Roman* Theology, Mythology, &c. in their Works, an Unaquaintance with which renders their Writings either obscure, or at least less intelligible and tasteful to the Readers, I have in this Volume taken Notice of the most material Parts of the Accounts we have of their Gods, Goddeses, Oracles, Auguries, Divinations, &c.

AND as there has been among the Ancients, and is not yet grown out of Use, a sort of Language call'd *Hieroglyphical*, i. e. expressing Matters by the Forms of Animals, Vegetables, &c. in Painting or Sculpture, I have interspersed in their proper Places the most material Remains we meet with in Authors of those mysterious Characters, for Assistance of such as desire to be acquainted with the Dialect of such speaking Pictures, as our *Oxford* Almanacks were wont to be, and such Histories in Sculpture, as that on the North Side of the *Monument* near *London-bridge*.

AND again, for the better understanding of History Painting, I have here described in what Forms, Postures, Dresses, and with what Insignia, Statuaries, Carvers and Painters, ancient and modern,

The P R E F A C E.

dern, have and do represent the heathen Gods, Goddeffes, Nymphs, Heroes, Virtues, Vices, Passions, Arts, Sciences, Months, &c. and thro' the Whole there are inserted various Curiosities too many here to be inserted.

AND forasmuch as many Persons of a small Share of Literature and not very conversant in Books, are frequently apt to Accent Words wrong; especially those that are Technical, and such as are not the most common, I have placed an Accent on that Syllable, on which the Stress of the Voice should be laid in pronouncing: And here I would desire the favourable Censure of Criticks, in that I have not confin'd my self to the placing it always on the Syllable that the *Greeks* have; because they would, if so accented, frequently sound very uncouth and harsh to *English* Ears, and very dissonant to the Genius of the *English* Tongue.

As to the Method of this Volume, it is exactly the same as the first, and as to the Etymology, where I could not find any Original, I have in their stead writ [*Incert. Etym.*] i. e. the Etymology is uncertain. Tho' I am persuaded that many, nay most of our common Words (excepting such as are humorous or canting) do owe their Original to the *Saxon* Language. But the *Saxons* having been a warlike People, who minded Fighting more than Writing, and the Art of Printing being not then found out, has been the Occasion that there were few Books in the World in those Times, and the greatest Part of them probably destroy'd by the *Normans*, and the Iron Teeth of Age having been gnawing the Remains of them for now near seven hundred Years, it is no Wonder, that what is left is so imperfect.

BUT having in the Introduction to the first Volume given an Account more at large by what Steps and Gradations our *English* Tongue is come to be what it now is, from what it anciently was; and not having Room here to expatiate, I shall desist, hoping that these my Labours may be both as acceptable and serviceable to my Country-men as they have been laborious to me in the Compiling.

SINCE the Publication of the first Edition of this second Volume, my Business having call'd me to the Perusal of a great Number of Authors treating of all *Arts* and *Sciences*, it has given me an Opportunity of collecting a considerable Number of Words not in the two first Volumes in *Octavo*; whereupon, in order to render this Work as compleat as I possibly can, I have entirely left out the *English*, *French* and *Latin* Dictionary, design'd chiefly for the Use of Foreigners, to make Room for these additional Improvements. As for those who would have this Work compleat in one Volume, I recommend to them my *Dictionarium Britannicum* in *Folio*, which I hope will give them entire Satisfaction.

N. B A I L E T.



ALPHABETS of the English, Saxon, Greek, and Hebrew Characters, parallel'd for the Use of those who would acquaint themselves with the Etymological Words.

<i>English Capitals,</i>	A	B	C	D	E	F	G	H	I	K	L	M
<i>O. English Capitals,</i>	Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓗ	Ⓙ	Ⓚ	Ⓛ	Ⓜ
<i>Saxon Capitals,</i>	A	B	C	D	E	F	G	H	I	K	L	M
<i>Greek Capitals,</i>	A	B		Δ	E, H		Γ		I	K	Λ	M
<i>English small,</i>	a	b	c	d	e	f	g	h	i	k	l	m
<i>O. English small,</i>	Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓗ	Ⓙ	Ⓚ	Ⓛ	Ⓜ
<i>Saxon small,</i>	a	b	c	d	e	f	g	h	i	k	l	m
<i>Greek small,</i>	α	β		δ	ε, η		γ		ι	κ	λ	μ
<i>Hebrew,</i>	א	ב		ד			ו	ה	י	ק	ל	מ

<i>English Capitals,</i>	N	O	P	Q	R	S	T	V	U	W	X	Y	Z
<i>O. English Capitals,</i>	Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓗ	Ⓙ	Ⓚ	Ⓛ	Ⓜ	Ⓝ
<i>Saxon Capitals,</i>	N	O	P		R	S	T	V		W	X	Y	Z
<i>Greek Capitals,</i>	N	O	Π		Ρ	Σ	Τ				Ξ	Υ	Ζ
<i>English small,</i>	n	o	p	q	r	s	t	v	u	w	x	y	z
<i>O. English small,</i>	Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓗ	Ⓙ	Ⓚ	Ⓛ	Ⓜ	Ⓝ
<i>Saxon small,</i>	n	o	p	q	r	s	t	v	u	w	x	y	z
<i>Greek small,</i>	ν	ο	π		ρ	σ	τ				ξ	υ	ζ
<i>Hebrew,</i>	נ	ו	ז		ח	ט	י						כ

<i>Greek,</i>	Ch X χ	Ph Φ φ	Pi Ψ ψ	Th Θ θ	O ϑ ϑ	Ω ω
<i>Hebrew,</i>	Ch ך	Gn ן	Ph ף	Sh ש	Th ך	Tz צ
<i>Saxon,</i>	Th Ð, Ȣ, ƿ	That ƿ				
<i>Hebrew Vowels,</i>	a ַ	e ֵ	i ִ	o ֹ	u ֻ	

T H E

Universal Etymological English Dictionary :

Being also an
Interpreter of hard Words.

A B

A a Roman Character, *Aa* Italick, *Aa* Old English, *Aa* Greek, & Hebrew, are the first letters of the alphabet; and in all languages, ancient and modern, the character appropriated to the same sound is the first letter, except in the *Abassine*.

A [among the *Ancients*] was a numeral letter, and signified 500.

A or *a* with a dash, signified 5000.

A [among the *Romans*] was used as an abbreviation of the word *Absolvo*, i. e. *I acquit*. The judges being wont to give their sentence upon persons, by casting tables into a box or urn, on which were the letters *A*, *C* or *N L*. If they acquitted the person try'd, they cast into the urn a table with the letter *A* marked on it; if they condemned, with the letter *C*, for *Condemno*, i. e. *I condemn*; if the matter was hard to be determined, with the letters *N L*, for *Non liquet*, i. e. *It does not appear plain*. Hence *Cicero* calls the letter *A* *Littera salutaris*, i. e. *the saving letter*. *A* was also used by the *Romans*, as the first letter of the *Litteræ Nundinales*, in imitation of which, the *Dominical letters* were introduced.

A is used in the *Julian kalendar*, as the first of the seven *Dominical letters*. It was in use among the *Romans* long before the establishment of Christianity, as the first of the 8 *Nundinal letters*, in imitation of which, the *Dominical letters* were first introduced.

A [among *Logicians*] is us'd to denote an universal affirmative proposition; according to the verse

Afferit A, negat E, verum generaliter ambe.
PART I.

A B

Thus, in the first mood, a syllogism consisting of three universal affirmative propositions, is said to be in *Bar-ba-ra*. The *A* thrice repeated denoting so many of the propositions to be universal, &c.

A or *AA* or *Æ* [with *Physicians*] is used in prescriptions, and denotes simply equal parts of the ingredients therein mentioned.

AAA [with *Chymists*] is sometimes used to signify *Amalgama* or *Ama'gamation*.

AB, at the beginning of *English Saxon* names, is generally a contraction of *Abbot*, i. e. an *Abbot* or *Abby*; so that as to the names of places, it may be generally concluded, that the place belonged to a monastery elsewhere, or that there was one there.

A'BACUS [*Aβax* Gr., Gen. of **Aβax*, Gr. which some derive from *תָּרַם*, Heb. to be elevated or raised, and thence take it to signify a high shelf, &c. it was used among the ancients for a cupboard or buffet.

ABACUS [**Aβax* Gr., Gr.] a counting-table anciently used in calculations: This was sometimes a board cover'd with sand, &c. sifted evenly upon it, on which *Geometricians*, &c. used to draw their schemes.

ABACUS Pythagoricus [i. e. *Pythagoras's table*] a table of numbers contrived for the more easy learning the principles of arithmetick, and supposed to be the multiplication table, and thence it has been used to signify an alphabet or *ABC*.

ABACUS [in *Architecture*] is the uppermost member or capital of a column, which serves as a sort of crowning both

to the capital and column, tho' some erroneously make it to be the capital itself.

The ABACUS [according to *Vitruvius*] was originally designed to represent a square tile laid over an urn or basket. The original or rise of this first regular order of architecture, is said to be as follows. An old woman of *Athena* having placed a basket covered with a tile over the root of an *Acanthus* [*Bears-foot*] the plant shooting forth the following spring, encompassed the basket all round, till having met the tile, it curled back in a kind of scrolls, which being observ'd by an ingenious sculptor, he formed a capital upon this plan; representing the tile by the *Abacus*, the basket by the vase or body of the capital, and the leaves by the volutes.

The ABACUS is something different in different orders. It is a flat square member in the *Tuscan*, *Dorick*, and ancient *Ionick* orders. In the richer orders, the *Corinthian* and *Composit*, it loses its native form; having its four sides or faces arch'd or cut inward, with some ornament, as a rose, some other flower, a fish's tail, &c.

But there are other liberties taken in the *Abacus*, by several architects. Some make it a perfect *Ogee* in the *Ionick*, and crown it with a fillet. In the *Dorick*, some place a *Cymatium* over it, and so do not make it the uppermost member: In the *Tuscan* order, where it is the largest and most massive, and takes up one third part of the whole capital, they sometimes call it the *Die* of the capital, and *Scamozzi* uses the name *Abacus* for a concave moulding in the capital of the *Tuscan* pedestal.

ABA'DDIR, a name given to the stone that *Saturn* is fabled to have swallow'd instead of his son *Jupiter*: For the poets feign, that *Saturn*, having been forewarned, that he should be expelled his kingdom by one of his sons, to prevent it, as soon as ever his wife *Rhea* was deliver'd of a male child, sent for it in order to devour it; but having served his wife so once, she afterwards instead of the child sent him a stone, wrapped up in swadling cloaths, and so deceived him, and preserved the child. See *Saturn*.

ABA'GION, a proverb, a circumlocution.

ABALIENATION [in the *Roman law*] a giving up one's right to another person, or a making over an estate, goods or chattels by sale, or due course of law.

ABA'RCY [*abartia*, L. of *'Aβαρία*, Gr.] insatiableness.

To ABA'RE [*abapian*, Sax.] to make bare, uncover or disclose.

ABARNA'RE [of *abapian*, Sax.] to detect or discover any secret crime.

To ABA'SE [*Sea term*] to lower or take in, as to lower or take in a flag.

ABA'SED [in *Heraldry*] is a term used of the vol or wings of eagles, &c. when the top or angle looks downwards towards the point of the shield; or when the wings are shut: The natural way of bearing them being spread with the tip, pointing to the chief or the angles.

A Bend, a Chevron, a Pale, &c. are said to be abased, when their points terminate in or below the centre of the shield.

An Ordinary is said to be abased, when below its due situation.

To ABA'TE [of *abbatre*, F.] properly to break down or destroy (in a common sense) is to diminish, to make or grow less.

To ABATE [in *Common Law*] to be quashed or made of none effect, as

To ABATE a writ [in *Law*] is to destroy it for a time, thro' want of good ground, or some other defect; as the appeal abateth by couzenage, i.e. the accusation is made void, or defeated by deceit.

ABA'TEMENT [*abaissement*, F.] a lessening; also that which is abated in a reckoning or account.

ABATEMENT [in *Law*] the act of abating; also signifies the entering upon an inheritance, by stepping in between the former possessor and his next heir.

ABATEMENT of honour [with *Heralds*] is sometimes an absolute reversion or overturning of the whole escutcheon, or else only a mark of diminution, as a *Point dexter parted tenne*, a *Goar sinister*, a *Delf*, &c. These marks must be either tawney or murrey; otherwise, instead of diminutions, they become additions of honour.

An ABA'TOR [in a *Law* sense] one who intrudes into houses or land, that is void by the death of the former possessor, as yet not entered upon or taken up by his heir.

A'BNESS [of *'Aββαίσια*, Gr. *Abubiy-ye*, Sax.] a governess of nuns.

A'BNEY } [of *'Aββαίετα*, Gr. *Abbot-*
A'BBY } nise, Sax.] a convent or monastery, a house for religious persons.

A'BBIES, anciently one third of the best benefices in *England*, were by the pope's grant appropriated to abbies, and other religious houses, which when they were dissolved by K. Henry VIII, and become lay-tees, there were 190 dissolved, whose

whose revenues were from 200 to 3500 *l. per annum*, which at a medium amounted to 2853000 *l. per annum*.

A'BBOT [of *Abot*, *Sax.*] the chief ruler of an abbey; of which some in *England* wore mitres, others were

Bishop **A'BBOTS**, abbots, whose abbies have been erected into bishopricks.

Cardinal **ABBOTS**, abbots, who are also called cardinals.

Commendatory **ABBOTS**, or Abbots in *Commendam*, are seculars, and do not perform any spiritual offices, nor have any spiritual jurisdiction over their monks, altho' they have undergone the tonsure, and are obliged by their bulls to take the orders when they come of age.

Crozier'd **ABBOTS**, are such as bear the crozier or pastoral staff.

Mitred **ABBOTS**, are so called, because they wear a mitre when they officiate, and are independent upon any person but the pope, being free from the bishop's jurisdiction, and having the same authority within their bounds, that the bishop had; these mitred abbots in *England* were also lords of parliament.

Regular **ABBOTS**, are real monks or religious, who have taken the vows and wear the habits.

ABBRE'VIATED [*abbreviatus*, *L.*] made shorter.

ABBREUVOI'R, a watering place, *Fr.*

ABBREUVOI'R [with *Masons*] the joint or juncture of two stones, or the interstice or space left between two stones to put the mortar in as they are laying.

ABBU'TTALS [of *aboutir*, *F.* to limit or bound, or of *butan* or *onbutan*, *Sax.*] the buttings and boundings of lands, highways, &c. either towards the east, west, north or south.

ABDICA'TIVE [*abdicativus*, *L.*] belonging to abdication; also negative.

A'BDITIVE [*abditivus*, *L.*] hidden.

A'BDOMEN [of *abdo*, *L.* to hide, and *omentum* the caul]

ABDOMEN [with *Anatomists*] the lower belly, that part of the belly which is between the navel and the privities; the lowermost of the 3 *Venters*, or great cavities, which contains the stomach, liver, bladder, spleen, guts, &c.

ABDUCTIO [of *ab* from, and *duco*, *L.* to lead or draw] a term used by anatomists when the ends of the bones stand at a great distance in a fracture, *L.*

ABDU'CTOR *minimi digiti* [with *Anatomists*] a muscle of the little finger, which draws it from the rest. It takes its rise from the *Ligamentum transversale*, and 4th and 3d bone of the *Carpus*, and from the superior part of the *Os Metacar-*

pi. The first of these originations ends at the superior part of the first bone of the little finger forwards; the second at the same part of the said bone, laterally; the third is inserted with the tendon of the *Extensor minimi digiti*, to the upper end of the third bone of the little finger.

ABDUCTOR *minimi digiti pedis* [with *Anatomists*] a muscle of the little toe, that arises from the external part of the *Os calcis*, as also from the external side of the *Os metacarpi* of the little toe, and forms one tendon at its insertion to the superior part of the first bone of the little toe externally and laterally. Its Use is to draw it off from the rest.

ABDUCTOR *Indicis* [with *Anatomists*] a muscle of the fore-finger, arising fleshy from the *Os metacarpi*, that sustains the fore-finger, and having joined one of the *Lumbrical* muscles, is inserted with it together with the tendon of the *Abductor Pollicis*. The Use of it is to draw the fore-finger from the rest.

ABDUCTOR *Oculi* [*Anatomy*] a muscle of the eye, which draws it from the nose. It is also called *Indignabundus*, because it is made use of in scornful Resentments.

ABDUCTOR *Pollicis* [*Anatomy*] a muscle of the thumb, which arising broad and fleshy from the internal part of the *Ligamentum transversale carpi*, and descending becomes tendinous at its implantation to the upper and external part of the second bone of the thumb, and laterally lessens it self. Its use is to draw the thumb from the fingers.

ABDUCTOR *Pollicis pedis* [*Anatomy*] a muscle of the great toe. It takes rise fleshy internally and laterally, from the *Os calcis*, and in half its Progress becoming tendinous, joins with another fleshy beginning, which springs from the *Os cuneiforme majus*, which sustains the *Os metatarsi* of the great toe, till lastly they both making one tendon, are implanted to the external part of the *Os Sesamoides* of the great toe laterally.

ABELI'TION, Abolition, the licence granted to a criminal accuser to forbear or desist from further Prosecution.

A'BELE-tree [with *Botanists*] a finer kind of white poplar.

ABEO'NA [of *abeo*, *L.* to go away] a goddess of the *Romans*, who, as they imagin'd, had the power of making their going forth happy or unhappy.

A'BER [*Old British*] the fall of a lesser water into a greater, as of a brook into a river, a river into a lake or sea. The mouth of a river; as *Aberconway*, &c.

ABERE-MURDER [of *abe* *ne* *apparent* and *mo* *murder*, Sax.] plain or downright murder, in distinction from manslaughter and chance medley.

ABE'RRANT [*aberrans*, L.] straying or wandering away from.

ABERU'NCATED [*aberuncatus*, L.] pulled up by the roots, weeded.

ABE'TTORS [in *Law*] are also those persons, who without cause procure others to sue out false appeals of felony or murder against persons that they may thereby render them infamous.

ABGATO'RIA [of *abg* *bittin*, Irish] the alphabet A B C, &c.

ABGREGA'TION, a separation from the flock. L.

To **ABJE'CT** } [*abjectum*, L.]
To **ABJE'CTATE** } to cast or put away with disdain.

A'BIES [with *Botanists*] the fir-tree.

ABIETI'NE [*abietinus*, L.] made of; also of or pertaining to fir.

ABI'GA [with *Botanists*] the herb ground-pine. L.

ABI'GEUS } [Old Records] a thief
ABIGE'VUS } who has stolen many cattle.

ABI'LIMENTS [of *War*] habiliments, or all sorts of armour and warlike stores.

To **A'BJUGATE** [*abjugatum*, L.] to unyoke, to uncouple.

A'BLE [of *habilis*, L.] capable to perform.

To **A'BLEGATE** [*ablegatum*, L.] to send abroad upon some employment; also to send a person out of the way that one is weary of.

A'BLENESS [of *habilitas*, L.] capability to perform, &c.

ABLIGA'BON *sylvestre* [with *Botanists*] the flower *Narcissus* or *White Daffodil*, L.

To **A'BLIGATE** [*abligatum*, L.] to bind or tie up from.

ABLOCA'TION, a letting out to hire.

To **ABLU'DE** [*abludere*, L.] to be unlike, to differ from.

A'BLUENT [*abluens*, L.] washing away, cleansing.

ABNEGA'TION, a denying a matter point blank.

ABO'MASUM [with *Anatomists*] one of the four stomachs of ruminant animals, i. e. such as chew the cud; the other three are called *Venter*, *Reticulum*, and *Omasum*.

ABO'MINABLE [*abominari*, according to the native sense of the word, from *ab* and *omen*, L. signifies to account a thing for an ill omen, or an unlucky sign, and therefore to pray against it by certain forms of speech] to be abhorred, loathed or hated.

To **ABO'MINATE** [*abominari*, of *ab* and *omen*] properly signifies to take a thing for an ill sign or unlucky omen; to pray against it, or with the contrary, by certain forms and speeches; we use it for to abhor, hate or loath.

ABOMINO'SE [*abominosus*, L.] full of abomination.

A'BON } [with the ancient *Britains*]

A'VON } signified a river, and was a general name for all rivers.

To **ABO'RT** [*abortir*, F. of *ab* and *orior*, L.] to miscarry, to bring forth the foetus, before it is arrived at its maturity for birth.

ABO'RTION [with *Gardeners*] a term used of fruits that are produced too early before their time, as when trees happening to be blasted by noxious winds, are subject to this malady, never bringing their fruit to maturity.

ABO'RTIVE [*abortivus*, L.] pertaining to such a birth, still-born, untimely; also that comes to nothing, as an abortive design.

ABO'RTIVENESS, miscarriage; also unsuccessfulness.

ABOU'TED [with *Gardeners*] a term used to denote that trees are budded. It properly signifies a swelling formed in the human body, which has come to a head or abscess, and is applied to trees, in that the buds of them do in like manner arise like small heads.

ABRACADA'BRA, this word is a spell or charm, which is still in use and esteem with some superstitious persons, who pretend to do wonders by it in the cure of agues and fevers, which is to be written in the form of a triangle, decreasing one letter every line till it comes to a point; and the illiterate write the letters in *English* characters in the same form.



A'BRACAR, a name which *Basilius*, an heretick of the second century, gave to God, who he said was the author of 365, i. e. 365 days in the year, to which the letters אבדאבדאבדאבדא *Abacadabra*, are said to amount. The author of this superstition is said to have lived in the time of *Adrian*, and had its name after *Abrahan*, or *Abrahas*, [*Αβραχας*, Gr.] a deity

a deity that the author adored, this he made his supreme deity, and ascribed to him several petty subordinate divinities, as 7 angels, who presided over the heavens, and also according to the number of days in the year, he held 365 virtues or powers, or dependent intelligences, the value of the letters in the word, according to the Greek numbers made 365 thus,

A B P A E A Σ

I 2 100 I 16 I 200

ABRAHAM'S BALM [in Botany] the hemp-tree.

To ABRA'DE [abradere, L.] to shave off.

ABRA'SION [with Surgeons] a superficial raising of the skin.

ABRASION [in a Medicinal Sense] the wearing away the natural mucus, which covers the membranes, particularly those of the stomach and guts, by corrosive or sharp humours.

ABRASION [with Philosophers] that matter which is worn off by attrition of bodies one against another.

ABRENUNCIA'TION, a renouncing or forsaking any thing entirely. F. of L.

ABRI'DGMENT [abregement, F.] an abridging, &c. wherein the less material things are insisted on but briefly, and so the whole brought into a lesser compass; an epitome or short account of a matter; a summary or short account of the matter of a book.

ABRIDGMENT [of account, &c. in Law] is the making it shorter by abstracting some of its circumstances.

ABROCAME'NTUM. See *Abbrochment*.

ABROO'D [of bꝛeðan, Sax.] as to sit abroad as an hen on eggs, to cherish.

ABROTANI'TES [Aβροτανίτης, Gr.] wine made of southernwood.

ABROTONI'TES [Aβροτονίτης, Gr.] wormwood wine.

ABRO'TANUM [Aβροτανον, Gr.] the herb southernwood.

The ABRU'PT [abruptum, L.] the uneven, rough, broken, or craggy, part of the abyss. Milton.

ABRU'PTNESS, the breaking or being broken off on a sudden; also cragginess of a rock, mountain, &c.

To ABSCI'ND [abscindere, L.] to cut off.

ABSCI'SSÆ [in Conick Sections, or other



Curvilinear Figures] are the parts of the axis cut off by the ordinates, and accounted downwards from the vertex of the

section, thus V b or V B are the *Abscisse* in this figure. Some writers call these the *Intercepted Axes* or intercepted diameters.

To A'BSENT one's self, to be voluntarily absent, not to appear, to keep out of the way.

ABSENTEE'S, a parliament held in Dublin the 28th of Henry VIII.

ABSI'NTHIATED [absinthiatus, L.] mingled with wormwood.

ABSINTHIO'MENON [Aψινθιόμενον, Gr.] southernwood, or wormwood gentle.

ABSINTHI'TES [Aβσινθίτης, Gr.] wine made of wormwood.

ABSI'NTHIUM [Aψινθιον, Gr.] wormwood.

To ABSI'ST [abstere, L.] to cease or leave off.

ABSOLE'TE [absolutus, L.] out of use, neglected.

A'BSOLUTE [with Grammarians] without regimen or government, as an *absolute*.

ABSOLUTE Nouns Adject. [with Grammarians] such adjectives as are in the positive degree, as *great, little, low, less*.

ABSOLUTE Nouns Substant. such nouns whose significations imply a simple idea; as *a Man, a Horse, Earth, Air, &c.*

ABSOLUTE [in Theology] is sometimes used to denote a thing being without any cause, in which sense *God is absolute*.

ABSOLUTE is also used to signify *free* from conditions, as the decrees of God are said to be absolute in respect to men.

ABSOLUTE [with Romanists] is used in opposition to *Declaratory*, as they hold that a priest can forgive sins *absolutely*; but the protestants say only declaratively and ministerially.

ABSOLUTE Motion, signifies the change of place in any moving body.

ABSOLUTE Numbers [Algebra] a number which possesses one intire part or side of an equation, and is always a known quantity, and the rectangle or solid under the unknown roots in *Quadratics* and *Cubicks*, thus in this equation; $a^2 + 16a = 36$, the absolute number is 36, which is equal to the product of the two roots of values, multiplied one into another; this is called also *Homogeneum Comparationis*, by Vieta.

ABSOLUTE Place, is that part of infinite and immovable space, that any body possesses.

A'BSOLUTELY [absolutè, L.] after an absolute manner.

ABSOLUTELY [with Geometricians] is used to signify intirely, complearly, as a circle or sphere is said to be absolutely round in contradistinction to a figure that is partly so, as an *Oval, a Spheroid, &c.*

ABSO-

ABSOLUTION [in the *Canon-Law*] a juridical act, whereby a priest as a judge, and by virtue of a power delegated to him from Christ, remits sins.

ABSOLUTION [in the *Civil-Law*] signifies a definitive sentence, whereby a man accused of any crime is acquitted.

ABSOLUTION [in the *Reformed Churches*] is usually understood of a Sentence by which a person standing excommunicated, is freed or released from the excommunication.

ABSOLUTO'RIUM [with *Physicians*] an absolute remedy, or most effectual medicine; also a certain cure or perfect recovery. *L.*

A'BSOLUTENESS [of *absolu*, *F. absolutus*, *L.*] arbitrariness, freedom from conditions, &c.

To **ABSO'RB** [with *Gardeners*, &c.] is a term apply'd to those greedy branches, that growing on fruit-trees, do drink up and rob the other branches of the nutritious juice, that they stand in need of for their nourishment and augmentation.

ABSQUE HOC [*i. e.* without this] words of exception made use of in a traverse. *L.*

ABSTE'RSIVE *Medicines*, such as are used to clear the skin and outward parts of the body from filth.

A'BSTRACT [in *Philosophy*] that which is separated from some other thing by an operation of the mind called abstraction.

An **ABSTRACT Idea**, is some simple idea, detach'd and separated from any particular subject or complex idea, for the sake of viewing and considering it more distinctly, as it is in itself, its own nature, &c.

ABSTRA'CTED *Mathematicks*, is used in opposition to mix'd mathematicks; the former signifying pure arithmetick, geometry or algebra.

ABSTRA'CTED *Nouns Substantives* [with *Grammarians*, &c.] are such nouns as denote a thing; the existence of which is real, and in the nature of the thing; but subsists only in the understanding; as *Humanity*, *Truth*, *Vigilance*, &c.

ABSTRA'CTEDLY [of *abstractus*, *L.*] by way of abstract.

ABSTRA'CTIVE [*abstractivus*, *L.*] that may be abstracted or drawn from.

ABSTRI'CTED [*abstritus*, *L.*] loosened, unbound.

To **ABSTRINGE** [*abstringere*, *L.*] to unbind or loosen.

ABSTRU'SE [*abstrusus*, *L.*] far remov'd from the common apprehensions or ways of conceiving.

ABSU'RDNESS [*absurditas*, *L.*] disagreeableness to reason, impertinence,

folly; an error or offence against some generally allowed truth or principle.

ABUNDA'NTIA, an allegorical divinity, which was represented under the figure of a young virgin amidst all sorts of good things, in good plight of body, having a fresh lively colour, holding in her hand a horn, said to be that of *Acbelous*.

Self-ABUSE, the crime called otherwise, self-pollution.

ABU'SIO, The abusing or misusing of a thing. *L.*

ABUSIO [in *Rhetorick*] a figure, the same as *Catachresis*. *L.*

ABU'SIVENESS, Offensiveness, affrontingness, &c.

ABUTTI'LLON [with *Botanists*] yellow mallows.

ABY'SMAL, Pertaining to an abyss.

A'BYSS [*Ἀβυσσος*, *Gr.*] a bottomless pit or gulf, or any prodigious deep, where no bottom can be found, or is supposed to have no bottom; a vast unfathomable depth of waters, such as is supposed to be inclosed in the bowels of the earth.

ABYSSI'NES, a people of *Ethiopia*, who are christians of the *Greek* church.

AC } at the beginning or end of a
AK } name of a town or place is the
AKE } *Saxon* word (*ac*) which signifies an *oak*, and generally denotes the place to take its Name of *Oak*, as *Aston* is as much as to say *Oak-Town*, and *Austin's ac*, *Austin's Oak*; and as for the names of persons of the same form, they are for the most part derived from the places of their birth, or some achievement there.

ACA'CIA [with *Botanists*] the name of a shrub, or the gum of *Acacia*, called also the binding bean-tree.

Rob ACA'CIA, conserve of sloes, which is used instead of the true *Acacia*.

ACA'CIA [with *Medallists*] a kind of roll resembling a bag, seen on medals in the hands of several of the consuls and emperors, after *Anastasius*.

A'CACY [*Ἀκακία*, *Gr.*] innocence, a being free from malice.

ACADE'MICKS } a name now used for
ACA'DEMISTS } members of modern academies, or instituted societies of learned persons.

A'CADEMY, is also now used for a sort of collegiate school or seminary, where young persons are instructed in a private way, in the liberal arts and sciences, as those of the *Nonconformists*.

ACADEMY [of *Horsemanship*] is also used to signify a riding-school, a place where persons are taught to ride the great horse, and other exercises, as fencing, &c.

ACALY'PHE [*Ἀκαλὺφῆ*, *Gr.*] the sea nettle, or great stinging nettle. *L.*

ACA'L.

ACA'LTÀ [with *Botanists*] the wall-flower. *L.*

ACA'NTHA [Ἀκανθα, *Gr.*] a thorn, brier or bramble. *L.*

ACANTHALEU'CE [Ἀκανθαλευκή, *Gr.*] the white thorn. *L.*

ACANTHION [Ἀκάνθιον, *Gr.*] the oat-thistle.

ACANTHATOPIA'RIA, tragacanth or dragant. *L.*

ACANTHICE' [Ἀκανθική, *Gr.*] a sweet and pleasant juice, contained in the top of pellitory or ivy. *L.*

ACA'NTHIS [with *Botanists*] the herb groundsel. *L.*

ACA'NTHUS [Ἀκάνθος, *Gr.*] the herb bears-breech, bears-foot or brank-urline.

A'CARON [Ἀκάρων, *Gr.*] the plant wild-myrtle or gow; also butcher's-broom.

A'CARUS [Ἀκάρους, *Gr.*] a mushroom or toad-stool.

ACA'RPY [acarpia, *L.* of Ἀκαρπία, of a privat. and καρπός, *Gr.* Fruit] unfruitfulness, barrenness.

ACATALE'PTICK [of Ἀκατάληπτος, *Gr.*] incomprehensible.

ACATA'LIS [Ἀκατάλις, *Gr.*] the lesser kind of juniper. *L. Botan.*

ACATE'RA [Ἀκατήρα, *Gr.*] the greater juniper-tree.

ACA'TERY [in the king's household] a sort of check between the clerks of the king's kitchen, and surveyor.

ACATHARSI'A [Ἀκαθαρσία of a neg. and καθαίρω, *Gr.* to purge or cleanse] that filth or impurity in a diseased body, which is not yet purged off.

ACAU'LIS } [with *Botanists*] a term

ACAU'LOS } used of plants that seem to want stalks, whose flower creeps on the ground.

To ACCE'DE [accedere, *L.*] to come to, to draw near to, to enter into.

ACCE'LERATED Motion [in *Mechan.*] a motion which receives continual increments or accessions of velocity.

ACCE'LERATION [with *Philosophers*] a continual increase of motion in any heavy bodies tending towards the center of the earth, by the force of gravity.

ACCE'LERATION [with the *ancient Astronomers*] a term used in respect to the fixed stars, and signified the difference between the revolution of the *Primum Mobile*, and the solar revolution, which was computed at 3 minutes and 56 seconds.

ACCE'LERATO'RES [Anatomy] certain muscles so called of accelerandi, i. e. hastening.

To ACCE'ND [Accendere, *L.*] to kindle, to set on fire.

ACCE'NSION [Philosophy] the in-

kindling or setting any natural body on fire.

A'C'CENT [with *Rhetoricians*] a tone or modulation of the voice, used sometimes to denote the intention of the orator or speaker, to give a good or ill signification to his words.

Grave ACCENT [with *Gram.*] is this mark (`) over a vowel, to shew that the voice is to be depress'd.

Acute ACCENT is this mark (') over a vowel, to shew that the voice is to be raised.

Circumflex ACCENT is this mark (~) over a vowel, in *Greek*, and points out a kind of undulation of the voice.

The Long ACCENT [in *Grammar*] shews that the voice is to stop upon the vowel that has that mark, and is expressed thus (¨).

The Short ACCENT [in *Grammar*] shews that the Time of pronouncing ought to be short, and is marked thus (^).

To ACCE'NTUATE [accentuatum, *L.*] to pronounce in reading or speaking according to the accent.

ACCENTUA'TION, a pronouncing or marking a word, so as to lay a stress of the voice upon the right vowel or syllable.

ACCE'PTABLENESS, agreeableness, pleasantness, &c.

ACCE'PTANCE } [in *Law*] a tacit

ACCE'PTA'TION } agreement: Thus if a man and his wife, seized of land in right of his wife, do join in making a lease by deed, reserving rent, the Husband dying, the wife receives or accepts of the rent, the lease shall be made good by this acceptance in her, and shall bar her from bringing the writ *Cui in vita*, against the tenant.

ACCE'SSION [with *Physicians*] the fit or time of being worst in any Intermittent; the same as *Paroxysmus*.

A'CCESSORY [by *Statute*] a Person, who encourages, advises, or conceals an offender, who is guilty of felony by statute.

PER ACCIDENS [with *Philosophers*] that which does not follow from the nature of the thing, but from some accidental quality of it. *L.*

A'C'CIDENT [accidens, *L.*] a contingent effect, or something produced casually and without any fore-knowledge or destination of it in the agent that produced it, or to whom it happens.

A thing is also frequently stiled an *Accident*, in reference to its cause, or at least as to our knowledge of it, and by this an effect either casually produced, or which appears to have been so to us, is commonly understood.

Common ACCIDENTS [with *Logicians*] is the fifth of the universal ideas, and

and are when the object is a true mode, which may be separated at least by the mind, from the thing of which it is said to be an accident, and yet the idea of that thing shall not be destroy'd; as *round, hard, just, prudent, &c.*

Entitive ACCIDENTS [in *Metaphysics*] are either primary or secondary.

Primary entitive ACCIDENTS, are such as are absolute, as *Quantity* and *Quality*.

Respective entitive ACCIDENT [with *Logicians*] is relation.

Modificative entitive ACCIDENTS [with *Metaphysicians*] are *quando* (when), *ubi* (where), *situs* (situation), *habitus* (habit).

Predicable ACCIDENT [with *Logicians*] implies a common quality, which may be, or may not be in the subject, as a particular colour, as redness in a wall, &c.

Predicamental ACCIDENT [with *Logicians*] is when it is in its essence or nature to subsist in, inhere or cleave to some substance, and cannot be alone.

ACCIDENT [with *Physicians*] is such as does not flow immediately from the first cause, but from casual interpositions: Some use the expression in much the same sense as symptom.

Absolute ACCIDENT [with *Roman Catholics*] is an accident which does, or may possibly subsist, at least miraculously, or by some supernatural power, without a subject.

ACCIDENTS [in *Heraldry*] are the principal points in an escutcheon.

ACCIDENTALNESS [of *accidentalis*, L.] the happening by chance.

ACCI'DITY [*acciditas*, L.] slothful.

ACCI'DIOUS [*accidius*, L.] slothfulness.

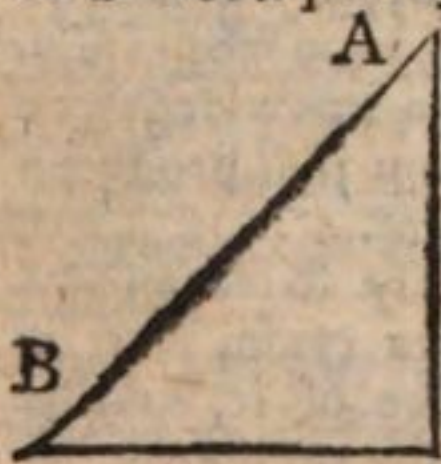
ACCI'NCT [*accinctus*, L.] girded, prepared, ready.

ACCI'PIENT [*accipiens*, L.] receiving; also a receiver.

ACCIPITRI'NA [in *Botany*] the herb hawk-weed.

ACCLAI'M, acclamation. *Milton*.

ACCLI'VIS [in *Anatomy*] a muscle called also *Obliquus ascendens*.



ACCLI'VITY [*acclivitas*, L.] is a steepness reckoned upwards on a slope, declivity is a steepness downwards; thus B A is an acclivity, and A B a declivity.

ACCLI'VOUS [*acclivis*, L.] rising upwards, steep up.

A'CCOLA, an husbandman that comes from other parts to till the land.

A'CCOLENT [*accolens*, L.] dwelling hard by.

ACCOLLE' [in *Heraldry*] collared, or wearing a collar, F.

ACCOMMODA'TION, the composure or putting an end to a difference, quarrel, &c. also convenience.

ACCOMMODATION [in *Philosophy*] the application of one thing by analogy to another.

ACCO'MPANIMENT, something attending or added as a circumstance to another, either by the way of ornament, or for the sake of symmetry, or the like.

ACCOMPANIMENTS [in *Heraldry*] are all such as are applied about the shield, by way of ornament, as the belt, mantlings, supporters, &c.

To *ACCO'MPANY* [*accompagner*, F.] to go or come with, to wait on, to keep company with.

ACCO'MPLISHMENT [*accomplissement*, F.] the entire execution, achievement, or fulfilling of something proposed or undertaken.

ACCOMPLISHMENTS, acquirements in literature, art, science, good behaviour, &c.

A'CCORD [in *French Musick*] is the production, mixture and relation of two sounds, of which the one is grave, and the other acute.

ACCO'RPORATED [*accorporatus*, L.] joined, or put to, imbodyed.

ACC'RE'TION, growing or sticking to, L.

ACCRETION [with *Naturalists*] is frequently apply'd to the increase of such bodies as are without life, and it is also called *Apposition* or *Juxta-position*.

ACCRETION } [with *Civilians*] a
A'CCREMENT } vague or vacant portion of ground, joined or united with grounds held or possessed by another.

To *ACCROA'CH* [*accrocker*, F.] to hook or grapple unto; also to invade another man's right; to encroach upon.

ACCROCHE' [in *Heraldry*] is when one thing hooks into another, Fr.

ACCUBA'TION, a sitting down, or lying at table, L.

ACCUBI'TION, a sitting down, L.

A'CCURATELY [*accurate*, L.] with exactness and nicety.

ACCU'SABLE [*accusabilis*, L.] that may be, or deserves to be accused.

ACCUSA'TIO } [in the *Civil Law*]
ACCUSA'TION } is the intending a criminal action against any one, either in one's own name, or that of the publick.

ACCU'SERS [according to *Cornelius Agrippa*] the 8th order of the devils, whose prince is called *Asteroth*, i. e. a spy,

spy, and in Latin *Diabolus* of διαβάλλω, Gr. to accuse falsely, who in the Revelations is called the accuser of the brethren, &c.

ACCU'STOMABLY [of *accoutumé*, F.] customarily, according to custom.

ACE'PHALI *Versus* [Poetry, Greek and Latin] verses, that begin with a short syllable, and end with a long one.

ACE'PHALOUS [ἀκέφαλος, Gr.] without a head.

ACE'RB [acerbus, L.] of a compound taste, which consists of sour, and a degree of roughness or of a taste between sour and bitter, such as most unripe fruits have.

A'CER [with *Botanists*] a maple-tree.

ACE'RBA } [with *Botanists*] signifies

ACE'RBUM } fowr with a rough-

ACE'RBUS } ness in the taste like

unripe fruit, L.

To ACE'RBATE [*acerbatum*, L.] to make sour or harsh-tasted; also to molest or trouble.

ACE'RBITUDE [*acerbitudo*, L.] sourness, harshness in taste; bitterness.

ACE'RIDES [of a neg. and κηρός, Gr. wax] plaisters without wax.

ACERO'SE [*acerofus*, L.] chaffie, full of or mixed with chaff.

ACE'RRRA [among the *Romans*] a kind of altar erected near the gate of a person deceased, wherein his family and friends did daily offer incense till the time of his burial, L.

ACE'RVAL [*acervalis*, L.] belonging to a heap.

ACERVATION, a heaping up together, L.

ACERVO'SE [*acervofus*, L.] full of heaps.

ACETA'BULA [*Anatomy*] certain Glands in the *Chorion*, one of the skins which cover a child in the womb.

ACETA'BULUM [with *Botanists*] the herb Navelwort.

ACE'TARS [*acetaria*, L.] sallets and vinegar.

AC ETIAM BILLE, the words of a writ where the action requires good bail.

ACETO'SA [with *Botanists*] sorrel.

ACETO'SE [*acetofus*, L.] eager, sour, full of sourness.

ACETOSE'LLA [with *Botanists*] wood-sorrel.

ACE'TOUS [*acetofus*, L.] vinegary, or being something like vinegar.

A'CHAT [*Com. Law*] a contract or bargain.

ACHA'TES [ἀχάτης, Gr.] a precious stone, called an Agate, of several colours, the veins and spots of some of which represent various figures, as of trees, shrubs, &c.

ACHE [with *Farriers*] a disease in horses, causing a numbness in the joints.

ACHE'RNER [in *Astronomy*] a bright fixed star of the first magnitude in *Eridanus*, whose longitude is 10, 31 degrees, and latitude 59, 18.

A'CHERON [ἀχέρον of ἀχέ forrow, and ρίω to flow, or of a privat. and χαίρω, Gr. to rejoice, i. e. a sorrowful river] a river of *Epirus*, over which the poets feigned departed souls were ferried. The reason why the ancients placed hell in *Epirus*, seems to be, because the mines of that place had destroyed abundance of men.

ACHE'RSET, an ancient measure of corn, supposed to be the same as our quarter or eight bushels.

To ACHIE'VE [*achever*, Fr.] to achieve, to accomplish; to perform or finish some notable act or exploit.

ACHIE'VEMENT [*achevement*, Fr.] a notable performance.

ACHILLE'A [ἀχιλλεία, Gr.] so called of *Achilles*, who is said to have cured *Telephus* of a dangerous ulcer with it; the herb Milfoil or Yarrow.

ACHILLEI'S [with *Anatomists*] a tendon formed by the *Os calcis*; it takes its name from the action in conducing to swiftness of pace.

ACHI'LLÉS, a name which the schoolmen give to the principal argument alleged by each sect of philosophers in their behalf.

ACHIMENIS [ἀχιμένις, Gr.] the herb Poley.

A'CHOLITE, see *Acolyte*.

ACHO'RES [of a neg. and χῶρος space, because these eruptions have but a small vent, as *Galen* supposes; but others derive them of ἀχνῶρ of ἀχνη, any light and soft thing] ulcers of the head running from a small orifice.

ACHRE'STY [*achrestia*, L. of ἀχρησία, Gr.] unprofitableness.

ACHRIO'GELIST [*acriogelos*, L. of ἀκρετόγελος, Gr.] a great laughter, one that laughs at nothing, or at every trifle.

ACHRO'NICAL } [*achronicus*, L. of a

ACHRO'NICK } privat. and χρό-

ν time, Gr.] out of, or without time.

ACI'CULA [with *Botanists*] the herb Shepherd's-Needle or Wild Chervil, L.

A'CIDS, are kinds of salts, all whose little particles are long, pointed and sharp at their extremities, and make the tongue feel a sharpness, as citrons, lemons, oranges, tamarinds, &c. the most sensible effect of them is the coagulation of those liquors, with which they are mixed. The manner how these coagulations are effected, is by the *Acids* stopping the pores of the

the liquor, upon which they are poured, in such sort, that the subtile matter cannot pass more into it, and so they grow thick and lose their motion.

Natural ACIDS [with *Physicians*] are such as have a proper sharpness of their own, as juice of lemons, &c.

Artificial ACIDS [with *Chymists*] are such as are prepared by the fire, in chymical operations.

Manifest ACIDS, such things as affect the tongue, with a sense of sharpness and sourness.

Dubious ACIDS, such things which have not enough of the acid nature, to give sensible marks to the taste; but yet agree with the manifest acids in other properties.

ACIDITY } [with *Chymists*] the aci-
ACIDNESS } dity or keenness of any liquor that consists in keen particles of salts dissolved, and put into a violent motion by the means of fire.

ACIDULA [Botany] an herb, a kind of sorrel.

A'CINI [with *Botanists*] are taken for those grains that grow thick, or small grains growing in bunches after the manner of grape-stones, of which the fruits of the Elder-tree, Privet, and other plants of the like kind are composed.

ACINI [with *Physicians*] the seed that is within a fruit, and thence they in their prescriptions frequently use *uva exacinata*, i. e. the *Acini* or seeds being taken out, L.

A'CINOS [ἀκινός, Gr.] the herb Wild Basil.

A'CME [ἀκμή, of a neg. and καίμνω to be weary, Gr.] the prime of a thing, the flower of age, the vigour of constitution; also the utmost top or height of any thing; the point of a weapon.

ACME [with *Physicians*] is used to denote the third degree or height of distempers, of which many have four periods. 1st, the *Arche* or beginning; 2d, *Anabasis*, the increase or growth; 3d, the *Acme*, when the morbidick matter is at the height; 4th, the *Paracme* or declension of the disease.

ACO'NTIAS [ἀκόντια, Gr.] a sort of comet or blazing star, in form resembling a javelin or dart.

A'CORNED [in *Heraldry*] bearing a corn.

A'CORNA [ἀκόντιας, Gr.] the thistle called *Androsamon*, or Man's-blood.

A'CORUS [ἀκός, Gr.] the greater Galingale, the sweet cane, the sweet Garden flag.

ACOSMI'A [ἀκοσμία, of a priv. and κόσμος adorned] an ill state of health, with the loss of the natural colour in the face.

ACOU'STICKS [acoustica, L. ἀκουστικά, Gr.] either instruments or medicines which help the sense of hearing.

To make *ACQUAI'NTED* [of *accointer*, F.] to give intelligence or notice of, to make known to, to inform or tell one of any matter.

ACRA'PULA [ἀκραίπαλη, Gr.] a remedy by way of prevention of drunkenness and surfeiting. L.

A'CRE, an act of parliament made in the time of king *Edward I.* ordained, that an acre of land should contain 160 perches or poles to be made out square, or 4840 yards square, or 43560 feet square, but in divers places in this kingdom this has been altered by custom, by varying perches in the number of feet, as 18, 20, 24, and sometimes 28 feet to the perch.

ACRIBI'A [ἀκριβεία, Gr.] an exquisite or delicate accuracy.

ACRIDO'PHAGI [of ἀκρίδες locusts, and φαγεῖν, Gr. to eat] a people of *Æthiopia*, that fed principally on locusts, which they took and salted in the spring of the year for their standing food the rest of it.

ACRON Sylvaticum [with *Botanists*] the herb Milfoil or Yarrow.

A'CROPIS [of ἀκρό the highest pitch or tip, and ὄψ, Gr. the voice] an inarticulation of the voice arising from an imperfection in the end of the tongue.

ACROPOSTHI'A of ἀκρό and πρῶτη the prepuce, Gr.] the extremity of the prepuce or skin of the yard.

ACRO'PSILON [of ἀκρό and ψιλός, Gr. naked] the extremity of the *Glans*.

ACRO'SPIRED [with *Malsters*] a term used of barley, which in making, sprouts at the upper or blade end.

ACRO'TERES [ἀκροτήρια, Gr.]

ACROTE'RIA [with *Anatomists*] the utmost parts of a man's body; as his fingers ends, &c.

ACROTERIA'SMUS [of ἀκροτήρια of ἀκρωτηριάζω, Gr. to cut off the extreme parts] the amputation or cutting off any of the extreme parts.

To *ACT* [actum, sup. of ago, L.] to do, operate or perform.

ACT [in *Physicks*] an effective exercise, or application of some power or faculty.

ACT of Faith [in the inquisition in *Spain*] a solemn day held by the inquisitors for the punishment of such as they declare *Hereticks*, and the absolution of the innocent accused, called by them *Auto de Fe*.

ACT [with *Metaphysicians*] is that by which a being is in real action; so *Running* is an act, not as it is in the pow-

er of any one, but as it is really perform'd.

ACTÆ'A [with *Botanists*] the herb wall-wort, or shrubby elder, *L.*

ACTÆON, the poets tell us, that *Actæon* was transformed into a buck (and torn in pieces by his own dogs) by *Diana*; because he happened to see her naked bathing herself. The truth of this fable is, *Actæon* was a man of *Arcadia*, a great lover of dogs and hunting, and by keeping many dogs, and spending his time in hunting on the mountains, he entirely neglected his domestick affairs. For at that time men did their work themselves, not depending on servants, but till'd their own land themselves, and he was accounted the richest man, and most commended, who was the most laborious: But *Actæon* being intent upon hunting, neglected his family affairs, and consumed what should have maintained him, and when all he had was wasted, he was every where called wretched *Actæon*, who was devoured by his own dogs, as we call a rake a wretched man, who is brought to poverty by harlots. *Palæphatus.*

A'CTE [with *Botanists*] the elder-tree.

A'CTING [with *Logicians*] is the fifth of the Categories, either in itself, as *dancing, walking, knowing, loving, &c.* or out of itself, as *beating, calling, breaking, warming, &c.*

Spontaneous ACTION [with *Philosophers and Physicians*] an action that does not depend on the will, as the beating of the pulse, the circulation of the blood, &c.

Voluntary ACTION [with *Philosophers*] that which is directed by the will, as handling, going, running, &c.

ACTION [in *Law*] the process or form of a suit given to recover a right.

Preparatory ACTION } [in *Law*] is
Prejudicial ACTION } that which grows from some doubt in the principal; as suppose a man sues a younger brother for land, descended from his father, and objection is made that he is a bastard, the *bastardy* must be first try'd, and thence the action is called *Prejudicial*.

Mixed ACTION [in *Law*] is when the action is in part real, and in part personal; and likewise a suit given by the law, to recover a thing detained, and damages for the wrong sustained, as an action for tithes, &c.

Penal ACTION [in *Law*] such as aims at some penalty or punishment to be laid on the party sued, either corporal, or by a fine on his estate.

Civil ACTION [in *Law*] is one that

tends only to the recovery of that which by contract, &c. is due, as money lent, &c.

Personal ACTION [in *Law*] is an action which one man may have against another for any wrong done to his person, or any bargain, or money for goods.

Popular ACTION [in *Law*] one given upon the breach of some penal statute, by which any man that will, may sue for himself, and the king by information, &c.

Real ACTION [in *Law*] such an one, whereby one claims a title to lands and tenements, &c. in fee-simple, fee-tail or for term of life.

ACTION [of a *Writ*] is a term made use of when a person pleads some matter, by which he shews that the plaintiff had no cause to have the writ that he brought.

ACTION Auncestrel [in *Law*] is an action which we have by some right descending from our ancestors.

ACTION upon the case [in *Law*] a writ brought for an offence done without force against any man; as for defamation, non-performance of promise, or some other misdemeanor.

ACTION upon the case for words, is brought where a person is injured and defamed, or for words spoken which affect a person's life, office or trade, or to his loss of preferment in marriage, service, or which occasion any particular damage.

ACTION upon the statute [Law term] an action brought upon the breach of a statute, as where perjury is committed to the prejudice of another.

ACTION of a horse [*Horsemanship*] is the agitation of the tongue or mandible, by champing on the bridle, which is a token of mettle.

ACTION [with *Painters and Carvers*] the posture of the figure, or that is expressed by the disposition of its parts, or the passion that appears in the face of it.

ACTION [in *Poetry*] is an event, either real or imaginary, which makes the subject of a Dramatick or Epick poem.

ACTION [in an *Epick Poem*] is reckoned the second part; and this action, which is presented by the recital, must be *universal, imitated, feigned, and the allegory of a moral truth*

ACTION [in *Commerce*, or of a *Company*] is a part or share in the stock of a company; the same in *France*, as shares or subscriptions in *England*, &c. also the obligation, instrument or bill, which the directors of such companies deliver to those who pay money into their stock.

ACTION [with *Orators*] is the orator's accommodating his person to his subject; or the management of his voice and gesture suitable to the matter he delivers.

ACTION [in *Orators*] some give directions.

1. To hold out the hand when you speak of begging; up when you speak of praying.

2. To beat down the hand when anger is spoken of or display'd.

3. To clap the hands together in speaking of any thing wonderful.

4. To open one or both hands when you would make any thing plain.

5. To draw the arms back close to the sides when any thing is requested.

6. To put forth the fore-finger in demonstrating.

7. To turn down the first finger in urging.

8. To put up the same for threatening.

9. To put out the middle finger for reproaching.

10. To touch the left thumb with the index of the right hand, in reasoning and disputing.

11. To touch a finger with the other hand in distinguishing and numbering.

12. To bring the hand towards one in speaking of himself.

13. To move the hand towards the head in speaking of understanding; towards the breast when speaking of the will, soul or affection.

14. To fold the arms when sadness is imitated.

ACTION [in *Metaphysics*] is an accident, by which a thing is said to act.

ACTION *Immanent* [in *Metaphysics*] is an action that does not pass from the agent to another subject, as *understanding*, *thinking*, &c.

ACTION *Transient* [in *Metaphysics*] is that which passes from one subject to another, as *striking*.

Necessary moral ACTIONS [in *Ethicks*] are when the person, to whom the law or command is given, is bound absolutely to perform it by virtue of the law of the superiour.

ACTIONS *morally good* [in *Ethicks*] are such as are agreeable to the law.

ACTIONS *morally evil* [in *Ethicks*] are such as are disagreeable to the law.

ACTIONARY } the proprietor of an
ACTIONIST } action or actions or shares of a company's stock.

ACTIVENESS [*activitas*, L.] nimbleness, readiness or propensity to act.

Sphere of ACTIVITY of a body, is that space which surrounds it, so far as the virtue or efficacy of it extends and produces any sensible effect.

A'CTUAL *Fire* [with *Surgeons*] that which burns at first touch, as fire itself, or searing irons.

ACTUO'SE [*aduosus*, L.] very busy.

To **A'CUATE** [*acuatum*, L.] to sharpen.

ACU'TE *accent*, see *accent*.

ACUTE *angle* [in *Geometry*] any angle less than a right angle; or containing less than 90 degrees.

ACUTE *angled triangle* [in *Trigonometry*] a triangle which has all its angles acute, as

ACYROLOGI'A [*ἄκυρολογία*, Gr.] an improper way of speaking; a bull.

AD, at the beginning of *English* proper names, signifies the same with *ad* or *apud* with the *Latins*, and so *Adston* signifies at some stone, *Adbill* near or at some hill.

A'DAD [𐤠𐤠𐤏, Syr. i.e. the one] a deity of the *Assyrians*, the sun, they reckoned the earth to be his wife, which they call'd the goddess *Adargytes*.

ADADUNE'PHROS [of *Adad* and *vephros*, Gr. a kidney] a precious stone resembling a kidney.

ADA'LIDES, *Spanish* military officers.

ADA'NIMATED [*adanimatus*, L.] heartened, encouraged.

ADAPE'RTILE [*adapertilis*, L.] easy to be opened.

To **ADA'PTATE** [*adaptatum*, L.] to fit.

ADDER's *grass*, an herb.

ADDER's *Wart*, an herb.

ADDI'TAMENT [*additamentum*, L.] a thing added; an advance, an encrease.

ADDI'TIONS of *Estate* or *quality* [in a *Law* sense] are yeoman, gentleman, esquire, &c.

ADDI'TIONS [of *Degree*] the same as names of dignity, as duke, earl, &c.

ADDI'TIONS [of *Place*] as such a person of *London*, *Bristol*, &c.

ADDLE [of *adel*, *Sax.* a disease, or of *adlian*, *Sax.* to be sick] empty or rotten, commonly said of eggs, *q. d.* a sick egg.

A'DDLE, the dry lees of wine.

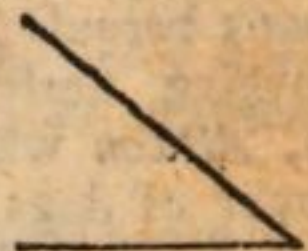
ADDLE-headed, empty-sculld, silly, stupid.

To **ADDOU'LCE** [*addoucir*, F. of *ad* and *dulcis*, L.] to sweeten; also to soften.

ADDU'CENT [*adducens*, L.] drawing or leading to.

ADDUCENT *Muscles*, see *Adductores*.

ADDU'CTOR *Oculi* [with *Anatomists*] a muscle of the eye, so called from the drawing the pupil or apple of the eye towards the nose; the same is also called *Bibitorious*, because it directs the eye towards



towards the cup when a person is drinking.

ADDU'CTOR Pollicis [*Anatomy*] a muscle arising in common with the *Abductor Indicis*, ascending obliquely to its insertion, at the upper part of the first bone of the thumb. Its use is to bring the thumb nearer to the fore-finger. *L.*

ADDUCTOR Pollicis Pedis [*Anatomy*] a muscle of the great toe arising from the lower parts of the *Os cuneiforme tertium*, and is inserted to the *Ossa Sesamoidea* of the great toe, being opposite laterally to the *Abductor Pollicis pedis*. Its use is to bring the great toe nearer to the rest.

ADE'LPHIDES [*'Adελφιδης, Gr.*] a kind of palm tree, whose fruit has the taste of figs.

ADENOI'DES [of *αδης* and *ειδος*, shape] an epithet applied to the *Prostate*.

ADE'ON [among the *Romans*] a goddess to whom they ascribed the care and tutelage of young children; whose charge was, that when the child could go well, it should go to the mother and make much of her. *Mammea* the mother of the emperor *Antoninus* built her a sumptuous temple at *Rome*.

ADEO'NA [among the *Romans*] a goddess worshipped for liberty of access, i. e. for going to a person or place. *L.*

ADEPHAGI'A } [*'Αδεφαγία, Gr.*]
ADDEPHAGI'A } an eating to the fill, greediness.

A'DEPS, fat, tallow, grease. *L.*

ADEPS [with *Anatomists*] a smaller part of the body differing from *pinguedo*, in that it is a substance thicker, harder, and more earthy. It flows from the blood through peculiar vessels into bags or bladders which receive it.

A'DEQUATE [*adequatus, L.*] something equal to or co-extended with another, and filling the whole measure and capacity of it.

To be **A'DEQUATE**, is to be every way equal, as to capacity, extent of power, and all other properties; neither falling short of it, nor exceeding it in any part.

A'DEQUATENESS [of *adequatus, L.*] equality.

A'DES [*αδης* of *a privat.* and *ιδειν, Gr.* to see, because of its darkness] the god of hell, or hell itself; so called of a king of *Epirus*, who employed a great many men in digging mines; where most of them dying, he was called the god of hell and riches.

ADESPO'TICK [*adespoticus, L.*] without master, lord or owner.

ADFE'CTED [*adfectus, L.*] compound.

ADHE'SION [*adhesio, L.*] a cleaving or sticking unto.

ADHE'SION } [in *Natural Philoso-*
ADHE'RENCE } *phy*] signifies the state

of two bodies, which are joined or fastened to each other, either by the mutual interposition of their own parts, or the compression of external bodies.

ADI'ANTUM [*αδίαντον, Gr.*] the herb maiden-hair, so called, because its leaves take no wet. *L.*

ADIA'PHORA [*'Αδιαφορα, Gr.*] things indifferent, neither commanded nor forbidden, which, while they are such, persons are at liberty to do, or not to do.

ADIA'PHORIST [of *α* and *διαφορεω, Gr.*] a moderate or indifferent person.

ADIAPHORISTS, a name given to those *Lutherans*, who adhered to the sentiments of *Melanchton*, and afterwards to those who subscrib'd the interim of *Charles V.*

ADIA'PHORY [*'Αδιαφορία, Gr.*] a sort of easiness or cool inclination, as to the choice of one thing before another; cool affection or behaviour towards another person.

ADJE'CTION, a casting to. *L.*

ADJOU'RNMENT in *Eyre* [*Law Term*] an appointment of a day, when the justices in *Eyre* meet to sit again.

A'DIPSA [*'Αδιψα, Gr.*] medicines or juleps to quench thirst.

ADIPSA'THEON [*'Αδιψαδαιον, Gr.*] a kind of branchy shrub full of thorns and prickles.

ADI'TION, a going or coming nigh to.

To **ADJU'DICATE** [*adjudicatum, L.*] to adjudge, to award.

To **ADJU'GATE** [*adjugatum, L.*] to yoke or couple to.

A'DJUNCT [*adjunctum, L.*]

ADJUNCT [*adjunctus, L.*] joined to.

ADJUNCT [in *Civil Concerns*] a colleague or fellow officer, associated to another, to assist him in his office, or to oversee him.

ADJU'NCT [with *Philosophers*] whatever does not naturally and essentially belong to a being, but is adjoined or added to it over and above.

ADJU'NCTION, a coupling or joining to. *L.*

ADJU'NCTIVE [*adjunctivus, L.*] substantive.

ADJU'TOR, a helper or assister. *L.*

ADJUTO'RIUM [in the *Medicinal Art*] a means of cure, subservient to others of more importance.

ADJU'TORY [*adjutorius, L.*] aiding, assisting, helping.

ADJU'TRIX, a she-helper. *L.*

AD LARGUM [*Law Term*] at large. *L.*

ADMI'NICLE [*adminiculum, L.*] aid, help, support, succour.

ADMINISTRA'TIVE [*administrativus, L.*] pertaining to administration.

ADMINI-

ADMINISTRATOR [in *Polity*] one who has the management of publick affairs, instead of a sovereign prince.

ADMINISTRATORSHIP [of *Administrator* and *Ship*, a termination signifying office] the office of an administrator.

ADMIRABILITY [*admirabilitas*, L.] admiration.

A'DMIRABLENESS, marvellousness, wonderfulness.

Rear A'DMIRAL, the admiral of the third squadron in a royal fleet, who carries his flag with the arms of his country in the mizzen top of his ship.

Vice ADMIRAL, another of the three principal officers of a royal navy, that commands the second squadron, and carries his flag in his ship's fore-top.

A'DMIRALTY Court, the chief court at London of the lord high-admiral, erected for deciding maritime controversies, trial of malefactors for crimes committed on the high-sea, &c.

ADMIRATIVE, of or pertaining to admiration.

ADMO'TION, a moving to. L.

ADMO'VENT [*admovents*, L.] moving to.

ADMURMURA'TION, a murmuring at.

ADNASCE'NTIA [with *Anatomists*] branches that sprout out of the main stock, as the veins and arteries.

ADNASCENTIA [with *Botanists*] those excrescencies, which grow under the earth, as in the Lily, *Narcissus*, *Hyacinth*, &c. which afterwards become true roots.

ADNA'TA Tunica [*Anatomy*] the common membrane or coat of the eye, which arising from the skull, adheres to the external part of the *Tunica Cornea*, leaving a round hollow space forward, that the visible species may pass there. To which another nameless coat, made up of the tendons of those muscles which move the eye, is joined. It is called also *albuginea* and *conjunctiva*.

ADNI'HILATED [*adnihilatus*, L.] made void, frustrated.

ADNU'BILATED [*adnubilatus*, L.] darkened or clouded.

ADO'NIA, festivals celebrated in honour of *Adonis*; wherein the women imitated the lamentation of *Venus*, for the death of *Adonis*, and when they were tired with this, they changed their notes, sung his praises, and made rejoicings, as if he were raised to life again.

These festivals were held at *Athens*, and likewise at *Alexandria*, where his image used to be carried about the city in great state; but the greatest solemnity was in *Syria*, where were mighty lamen-

tations for one day for the loss of him, and as much rejoicing the next, when it was pretended that letters came that he was alive and taken up into heaven.

ADO'NICK Verse [so called on account of its being a kind of *Verse* first composed for bewailing of *Adonis*] this sort of verse consists only of a *Dactyl* and a *Spondee*; and is rarely used, but at the end of every strophe or strain in *Sapphicks*; as *Terruit Urbem*, Hor.

ADO'NIS was a beautiful young shepherd, the son of *Cynaras* king of *Cyprus*, and his daughter *Myrrha*, who used to be much upon the mountain *Libanus*, whither *Venus* is said often to descend to meet him; *Mars* envying him, being his rival, and therefore turning himself into a wild boar, one day as *Adonis* was hunting, struck him into the groin with his tusk and kill'd him. *Venus* hearing his dying voice hastened to his assistance, and by the way prick'd her foot with a thorn, and the blood falling upon a rose, turned it from a lily colour to a carnation; the goddess laid his body in soft lettuce, and bewail'd his death after an unusual manner, and chang'd his blood which was shed on the ground, into the flower called the anemone. *Venus* after this went herself into hell, where she obtain'd of *Proserpine*, that *Adonis* might be with her 6 months in the heavens, and he should remain the other 6 months in the infernal regions.

By *Adonis*, mythologists mean the sun, who during the summer signs is with *Venus*, that is, with the earth we inhabit; but during the other 6 is in a manner absent from us; or else they by *Adonis* understand corn which is hid 6 months under ground, before the coming of the time of harvest. And by the *Boar* that killed *Adonis*, they understand the winter, when his beams are of no force to expel the cold, which is the enemy of *Adonis* and *Venus*, i. e. of beauty and procreation.

ADO'NIUM, an herb which the poets feign to have sprung up from the blood of *Adonis*.

ADONIUM [with *Botanists*] southernwood.

ADOPTI'VI } an ancient sect so called, on account of the manner wherein they conceived our Saviour to be the son of God.

A'DOR, a kind of pure bearded wheat, which the ancients used in sacrifices.

ADO'RABLENESS [of *adorabilis*, L.] worthiness to be adored.

ADO'RNMENT, adorning, ornaments, beautifying.

ADOSCULATION [in *Botany*] a joining or insertion of one part of a plant into some cavity, as it were mouth to mouth.

A'DRAGANT. See *Tragacanth*.

ADRA'STIA, otherwise called *Erynnis*, according to the poets the daughter of *Jupiter* and *Necessity*, the revenger of impieties, that laid hold of all souls, notwithstanding their various turns and subterfuges, and brought them to justice and punishment, and sunk them into the most profound, unheard of, and eternal darkness.

ADRY' [a and *ὑδρῖς*, *Sax.*] thirsty.

ADSTA'NTES, See *prostate*.

ADVA'NCE, *Foss* [Fortification] a ditch of water round the esplanade or glacis of a place to prevent its being surprized by the besiegers.

ADVANTA'GEIOUSNESS [of *avantageux*, *F.*] profitableness.

ADVENTI'TIA *dos*, a dowry or portion given to a woman by some other friend, besides her parents. *L.*

ADVENTI'TIOUS [in the *Civil Law*] is applied to such goods as fall to a person either by mere fortune, or the liberality of a stranger, or by collateral succession, in opposition to *Profe'ntious*, i. e. such goods as descend in a direct line, from father to son.

ADVENTITIOUS Glandules [Anatomy] those kernels which are something under the arm-holes in the neck, as the *King's-Evil*, &c.

AD VENTREM *inspiciendum* [Law] a certain writ in the statute of *Essoins*.

ADVE'NTURESOM, bold, daring, hazardous.

ADVE'NTURESOMNESS [of *aventureux*, *F.*] venturesomeness.

ADVE'RSABLE [*adversabilis*, *L.*] that is adverse or contrary to.

ADVERSA'RIA, a common-place-book. *L.*

ADVE'RTENCE [of *advertere*, *L.*] attention, heedfulness, mindfulness.

ADVI'GILANCE [*advigilantia*, *L.*] a diligent watching.

ADVI'SABLENESS [of *avisable*, *F.* and *ness*, *Eng.* termination] fitness to be advised, done, &c. expediency.

ADVI'SEDNESS [of *aviser*, *F.*] consideration.

ADVI'SEMENT, consultation.

ADULA'TION, fawning, flattery. *L.*

ADU'LTNESS [of *adultus*, *L.*] the being grown to ripeness of years.

ADU'LTERRANT [*adulterans*, *L.*] adulterating.

ADU'LTERRATED [*adulteratus*, *L.*] corrupted, marred, spoiled, counterfeit, made of a baser alloy or mixture.

ADU'LTERRATENESS, baseness or counterfeiteness.

ADU'LTERRINE [in *Civil Law*] a child issued from an adulterous amour or commerce.

ADU'LTERY [with some whimsical *Astronomers*] a term used of an eclipse of the moon, which (as they suppose) happens in an unusual and irregular manner, as horizontal eclipses, where though the sun and moon are diametrically opposite, yet by reason of the refraction, they appear as if above the horizon.

ADU'MBRANT [*adumbrans*, *L.*] shadowing.

ADUMBRA'TION [in *Heraldry*] is when any figure in a coat-armour is born so shadowed or obscured, that nothing is visible but the bare purple, or (as the painters call it) the out-line; when this happens, it is said to be *adumbrated*.

ADUNA'TION, an uniting or gathering together. *L.*

Lord A'DVOCATE [in *Scotland*] an officer of state, appointed by the king to advise about the making and executing *Law*; to defend his right and interest in all publick assemblies, to prosecute capital crimes, &c.

College of } ADVOCATES { [in Scotland]
Faculty of } a college consisting of 180, appointed to plead in all actions before the lords of sessions.

A'DVOCATESHIP [of *avocat*, *F.* *advocatus*, *L.* and *Ship*] the office of an advocate.

ADVOLA'TION } a flying towards, or
ADVOLI'TION } to. *L.*

ADVOLU'TION, a rolling towards. *L.*

To ADVO'W } [*avouer*, *F.*] thus he is

To AVO'W } said to *avow*, who having taken a distress for rent, &c. justifies or maintains the act, after the party distrained has sued a replevin to have his goods again.

ADU'ST [in a *Medicinal Sense*] the blood, when by reason of its excessive heat, the thinner parts of it steam through in vapours, the thicker remaining black, and full of dregs, as if parch'd or burnt; when so, it is said to be *adust*.

ÆA'CEA, solemn feasts and combats celebrated in *Ægina*, in honour of *Æacus*.

Æ'ACUS [of *ἄξει* to beat, or *ἀιδέω* to lament] according to the poets, was the son of *Jupiter* and *Europa*, or *Ægina*. The *Painims* supposed him to be of such justice, that he was appointed by *Pluto* to be one of the judges of *Hell*, with *Minos* and *Rhadamanthus*, to discuss the transgressions of dead men, and to assign to them punishments according to their merits.

It was said to be decreed by *Jove*, that *Æacus* should judge the *Europeans*, *Rhadamanthus*, the *Asiatics*, and that the office of *Minos* should be, when any thing was difficult to take the matter into his cognizance and give the decisive sentence: And therefore *Æacus* and *Rhadamanthus* had only plain rods: But *Minos* sat above them in a throne by himself, and held a golden sceptre.

When the dead were entred *Pluto's* palace, they were brought before these three severe and just judges, who examining into the actions of their lives, might allot them rewards and punishments according to their demerits.

The place of judicature is represented to be a large meadow called the *Field of Truth*, out of which were two passages, one leading to the *Elysian Fields*, and the other to *Tartarus*.

ÆCHMALOTA'RCHA [*Ἀικμαλοταρχῆς*, of *Ἀικμαλοτόω*, Gr. to lead captive, and *αρχή* a chief] the chief or leader of captives.

ÆDOI'CA *Ulcers* [with *Surgeons*] ulcers or sores about the privy parts; buboes, shankers.

Æ'GILOPS [*Ἀιγίλωψ*, of *αἶγος*, Gen. of *αἶξ* a goat, and *ὤψ* an eye, Gr.] darnel, wild oats.

ÆGI'PYROS [*Ἀιγίπυρος*, of *αἶξ* and *πῦρ*, Gr. fire] the herb buck-wheat, rest harrow or cammock.

ÆGI'RINON [*Ἀιγείρινον*, Gr.] an ointment made of the black poplar tree.

Æ'GLE, one of the daughters of *Hesperus*, who were called *Hesperides*, who according to the poets had gardens, called from them the *Hesperian* gardens in which grew golden apples, that were guarded by a watchful dragon.

ÆGO'CERAS [*Ἀιγόκερος*, Gr.] the herb scenugreek.

ÆGO'CERAS [*Ἀιγόκερας*, Gr.] the sign capricorn.

ÆGOLE'THRON [*Ἀιγολέθρον*, Gr.] a flower, a sort of crow-foot. L.

ÆGO'NICHON [*Ἀιγόνυχον*, Gr.] the herb gromwel. L.

ÆGOPHTHA'LMOS [*Ἀιγοφθαλμός*, Gr.] a precious stone resembling the eye of a goat.

ÆGYPTI'ACA } [with *Botanists*]
ÆGYPTI'ACUM } of the product or
ÆGYPTI'ACUS } growth of *Egypt*.

ÆL } in compound names, is a *Saxon*
AL } particle, and signifies all or altogether, as *πᾶν* does in *Greek*. *Ælpin* signifies altogether conqueror, *Ælbeþt* all-illustrious, *Aldred* altogether reverend, *Alfred* altogether peaceful.

ÆL } a *Saxon* particle, according to
ÆLF } the different dialects is pronounced *Ulf*, *Wulf*, *Hulf*, *Hilf* or *Helf*, and signifies the same that we pronounce *Help*; so *Alwin* is victorious help; *Aelmold* an auxiliary governour; *Aelfgiva*, a giver of aid or assistance.

Æ'LLO [*ἄελλο*, Gr. a whirlwind or storm] one of the harpies or monstrous birds, mentioned by the poets. L.

ÆNI'GMA [*ἄνιγμα*, Gr.] an intricate or difficult question, a riddle. L.

ÆNIGMA'TICAL [*ἄνιγματικός*, Gr.] pertaining to or full of riddles, &c.

Æ'OLUS [according to the *Poets*] was the son of *Jupiter* and *Acesta*, who being god of the winds, had his residence in one of the islands near *Sicily*, called *Strongyle*, where he is feigned to have kept the winds close prisoners in a cave, giving them liberty when he thought convenient.

The moral of this is, *Æolus* was once lord of the seven islands on the west part of *Sicily*, and being well skill'd in divining from what coasts the winds would blow, which he conjectured from smoke ascending from the *Æolian* islands, and of the fiery eruptions, could foretel storms and tempests, and what winds would rule for such a season; for before the south wind blew, the island *Lipara* would be covered with a thick cloud; and before the north, the isle would send forth clear flames, with exceeding great noise and roaring. Some said that *Strongyle* others that *Lipara* was the habitation and workhouse of *Vulcan*, and this they thought confirmed by the stones that were thrown out upon it by fiery eruptions. The ancients us'd to lay down rough iron, and the reward for working it into swords or other necessary utensils, and are reported to find them ready made upon the shore the next morning. This gave the *Poets* a handle to make him king of the winds.

ÆO'LII SCLOPE, a wind musket, which will shoot bullets with wind and air, as forcibly as with powder.

Æ'ON [*ἄων*, Gr. age] the duration of a thing.

Æ'ONS, from the *Ideas* which are imagined to be in God, some hereticks personifying them, and feigning them distinct from God, and to have been produced by him, some male and others female, of an assemblage of these they have composed a deity, which they called *Πλήρωμα*, Gr. i. e. fulness.

ÆQUILI'BRIUM [in *Mechanicks*] is when equal weights at equal distances, or unequal weights at unequal distances, mutually

mutually proportionable to the center, cause the arms of any ballance to hang even, so that they do not outweigh one another; even weight and poize.

EQUIPO'NDERANT [*equiponderans*, L.] weighing equally; being of an equal weight.

Æ'RA is said originally to have signified a number stamped on money, to denote the current value of it; and if so, it may come from *Æs* brass, from which plural *Æra* came the feminine singular *Æra*, and that because they put the word *Æra* to each particular of an account, as we now do *Item*, or else because the *Romans* anciently marked down the number of years in tables with little brass nails; and so in reference to the last mentioned custom the word *Æra* came to signify the same with *Epocha*, viz. a certain time or date from whence to begin the new year; or some particular way of reckoning time and years.

And in this sense the word is thought to be composed of these initial letters A. E. R. A. for *Annus erat regni Augusti*, the *Spaniards* having began their *Æra* from his reign. There are many *Æra's* used by chronologers, the most eminent of which are

1. The *Æra* of the creation of the world, which began, according to the *Julian* account, on the twenty fourth day of the month of *October*, which some place 3951 years before the birth of *Christ*, others reckon 3983, and *Keplar* 3993.

The *Christian Æra*, from the birth of *Christ*, begins *December 25*.

The *Roman Æra*, from the building of the city of *Rome*, begins *April 21*, and is 752 years before *Christ's* time.

The *Turkish Æra* or *Hegira*, which they account from *Mahomet's* flight, begins the 16th of *July*, A. D. 622.

The *Æra* of the *Olympiads* begins from the new moon in the summer solstice 777 years before the birth of *Christ*. This *Æra* and that of *Iphitus* is chiefly used by *Greek* historians.

Æ'RIAL Perspective, is that which represents bodies weakened and diminished in proportion to their distance from the eye.

Æ'RIE, an airy or nest of goshawks.

AERIZU'SA [*Ἀερίζουσα*, Gr.] a jasper stone, resembling the air or sky in colour.

Æ'ROMANCY [*ἀερομαντεία*, of *ἀήρ* the air, and *μαντεία* prophecy, Gr.] a foretelling future events from certain spectres or other appearances in the *Air*, and sometimes thus; they folded their heads in a napkin, and having placed a

bowl full of water in the open air, they proposed their question in a small, whispering voice, at which time if the water boil'd or fermented, they thought what they had spoken of was approved and confirmed.

AEROME'LI [of *Ἀήρ* and *μέλι*, Gr.] manna, honey-dew.

AEROMÈTRI'A [*ἀερομετρία*, Gr.] the art of measuring the air, its powers and properties; it includes the laws of the motion, gravitation, pression, elasticity, rarefaction, condensation, &c. of that fluid.

ÆS U'STUM, calcined copper. L.

ÆSCULA'PIUS [*Ἀσκληπιός*, of a private, and *τέσσεισθαι*, because he suffers not to die] the poets make him the son of *Apollo* by the nymph *Coronis*, whom *Apollo* kill'd with an arrow while she was big with child, because she had admitted another to her bed, but preserv'd the child by cutting it out of her womb, and afterwards 'twas suckled by a goat.

Others say, that *Æsculapius* was a poor infant, whom his cruel parents being ashamed to own, laid in a wood near *Epidaurus*, and was fortunately found by some huntsmen, who observing a lambent flame about its head, they accounting it a prognostick that the child would prove in time an eminent person, put him to nurse to a woman named *Trigo*. Being grown up, he studied physick under *Chiron* the *Centaur*, and proved so great a proficient in the art, that he obtained the stile of the god of physick.

He had a temple built to him in a city of the *Romans* named *Tetrapolis*, which was enrich'd with noble presents, offered by persons, who ascrib'd their recovery out of dangerous sicknesses to *Æsculapius*. And the walls of this temple were hung, and in a manner hid, with memorials of miracles done by him.

The *Grecians* celebrated plays to him every five years, nine days after the *Isthmean* games in the woods near the city *Epidaurus*. *Æsculapius* was worshipped under the form of a serpent by the *Romans*, who, when the city of *Rome* was grievously afflicted with the plague, sent ambassadors to *Epidaurus* to fetch the god *Æsculapius* to their assistance, and they say, the serpent that was worshipped there for *Æsculapius*, follow'd the ambassadors of its own accord to the ship that carried it to *Rome*. The *Romans* built a temple for it in the isle called *Tiberina*. Sick people us'd to lye in this temple for recovery of their health, and oftentimes,

When they found themselves no better, revil'd *Æsculapius*.

To *Æsculapius* were dedicated the serpent, the goat, the raven, the dog and the dragon.

The ancients painted him in the form of an old man with a long beard, having on his head a crown made of the branch of a bay-tree, and in his hand a staff full of knots, about which a serpent twisted itself, and at his feet was either a dog or an owl.

These things were design'd as hieroglyphicks of the qualities of a good physician, intimating that he ought to be as cunning as a serpent, as vigilant as a dog, as experienced as a person of great age, to be capable of managing a concern so difficult as physick is.

It is reported that *Dionysius* the *Sicilian* tyrant coming into a temple, where the statues of *Apollo* and *Æsculapius* were standing together, *Æsculapius* having a grave beard of massy gold, he took away the beard, colouring his sacrilege by putting a jest upon *Æsculapius*, saying, it was not just that he should have a beard, when *Apollo* his father had none.

ÆSCULUS [with *Botanists*] the medlar-tree. *L.*

ÆSTABLE [*estabilis*, *L.*] belonging to summer.

ÆSTI'FEROUS [*estifer*, *L.*] ebbing and flowing as the tide.

ÆSTIMA'TIO *Capitis* [*Old Saxon Law*] the price or value set on one's head. In a great assembly of the estates of the realm held at *Exeter*, king *Athelstan* declared what fines should be paid *pro æstimatione capitis*, for offences committed against several persons, according to their degrees of honour; thus the æstimation of the king's was 30000 *Tbrymsa's*.

ÆSTIVA' LIS } [with *Botanists*] flow-
ÆSTIVA' LE }
ÆSTI'VUS } ering in summer-time.

ÆSTIVA'TION, a dwelling or residence in a place for the summer time.

ÆSTUA'TION, a fervent desire, a great heat. *L.*

ÆSTUO'SE [*æstuosus*, *L.*] full of heat, boiling with heat.

Æ'TAS age; hence *anno ætatis sue*, under the effigies of persons, signifies in the year of their age. *L.*

ÆTE'RNABLE [*eternabilis*, *L.*] possible to be or to become eternal.

Æ'THEL [*Æðel*, *Sax.*] noble or famous as *Æthelred*, famous counsel, &c.

Æ'THER [*Æθēr* of *æiθēr*, I run always, or of *æiθēr* shining bright, or of *æiθēr* always warming, *Gr.* or of

ἡθρῆ, *Heb.* illustrious] is most common-

ly used to signify a very fine, thin, diaphanous, fluid, which, as some suppose, surrounds the earth up to as far as the interstellar world, and which easily penetrates and runs through all things, and permits all things to run as easily through it. *Dr. Hook* calls that medium or fluid body, in which all other bodies do as it were swim and move, *Æther*. But this some disapprove of, as favouring too much of the *Cartesian Doctrine* of an absolute *Plenum*, which has been proved an impossibility by many infallible reasons and experiments. Therefore as we call the *Medium*, in which we breathe and live, the *Air*, by which we mean an elastic, fluid body, which either has very large interstices devoid of all matter, or else is in part fill'd with a fluid, very easily moving out of them by compression, and returning as readily into them again, when that compression is taken off; so we also do agree to call that finer fluid *Æther* (if it be a body) which is extended round our air and atmosphere, above it and beyond it up to the planets, or to an indefinite distance, tho' we scarce well understand what we mean by the word *Æther*.

ÆTHE'REAL *World*, all that space above the upper element, viz. *Fire*, which the ancients imagined to be perfectly homogeneous, incorruptible, unchangeable, &c.

ÆTHEREAL *Oil* [*Chymistry*] a fine subtil oil, approaching nearly to the nature of a spirit.

ÆTHIO'PICUS } [with *Botanists*]
ÆTHIO'PICA } of the product of
ÆTHIO'PICUM } the southern parts of *Africa*. *L.*

ÆTHO'LICES [of *αἰθω*, *Gr.* to burn] hot fiery pustules.

ÆVITE' RNI [among the *Romans*] certain deities, so called, because they remained to perpetuity, to whom they always offered red oxen in sacrifice.

A'FFABLENESS [*affabilitas*, *L.*] easiness to be spoken to or of address, gentleness, courteous or kind behaviour.

AFFA'BROUS [*affaber*, *L.*] cunning, artificial.

AFFABULA'TION, the moral of a fable. *L.*

AFFE'CTION [with *Naturalists*] a quality or property of some natural being.

AFFECTION [in a *Legal Sense*] signifies a making over, pawning or mortgaging a thing, to assure the payment of a sum of money, or the discharge of some other duty or service.

AFFE'CTIONATENESS, fulness of affection.

AFFECTIONS [with *Humanists*] are distinguished into

Primary AFFECTIONS of Being [in *Metaphysicks*] are Unity, Truth and Goodness.

United AFFECTIONS of Being [in *Metaphysicks*] are such as are predicated of Being, singly and solely, and are convertible with it, without any conjunction, as every Being is good, and all good is a Being.

Disunited AFFECTIONS of Being [in *Metaphysicks*] are predicated of it with a disjunctive term, and by taking in both parts of the sentence are convertible with it, as Being is either necessary or contingent, and whatsoever is either necessary or contingent is a Being.

AFFECTIONS of Body [with *Naturalists*] certain modifications of a body occasioned or introduced by motion, by means of which the body comes to be so and so disposed.

AFFECTIONS of the Mind, are what are commonly called passions.

AFFE'CTUOUS [*affectuosus*, L.] much desired or affected.

AFFECTUO'SITY [*affectuositas*, L.] affection.

AFFEU'RER [*Old Rec.*] to set the price of a thing.

AFFI'ANCE [with *Divines*] signifies an acquiescence of the mind, by which it is supported against all unnecessary doubts and fears, upon account of the divine all-sufficiency in general; but with a more special eye to knowledge, wisdom and providence.

AFFIDA'TION, a mutual fidelity between one person and another. L.

AFFIDA'TURE [*affidatura*, L.] mutual contract.

AFFIDA'VIT [*i. e.* he has plighted his faith or sworn] a deposition, or the witnessing a thing upon oath.

To make **AFFIDA'VIT** [*Law Term*] to swear to the truth of a thing before a magistrate.

AFFI'RMATIVE Heretick [in the *Pope's Law*] one who owns the errors he is charged withal, and maintains the same in his examination with firmness and resolution.

AFFI'XION, a fixing or fastening to. L.

AFFLA'TION, a blowing or breathing upon. L.

AFFLA'TUS, a blast or inspiration, a blowing or breathing upon. L.

APPLICTEDNESS [of *afflictus*, L. and *ness*] affliction.

A'FFLUENCY [*affluentia*, L.] abundance, great store, plenty, wealth.

A'FFLUENT [*affluens*, L.] abounding, flowing to, increasing.

A'FFLUENTNESS [*affluentia*, L.] great plenty.

AFFO'DILUS [with *Botanists*] the daffodil, a flower.

AFFORCIA'RE [*Law Word*] to add, increase or make stronger.

AFFO'RCIAMENT [*Old Records*] a fort or strong hold.

AFFRA'Y (probably of *affrayer*, F.) a fray, a skirmish, a fight between two or more parties.

AFFRA'Y } [in *Common Law*]
AFFRAI'MENT } is an affrightment

put upon one or more persons; which may be done by an open show of violence only, without either a blow given, or a word spoken; as if a man should appear in armour, or with weapons not usually worn, it may strike a fear into such as are unarmed, and therefore is a common wrong, and is enquirable in a *Court-Leet*; but differs from an assault, because that is a particular injury.

AFFREI'GHTMENT [of *fretement*, hiring or freighting, F.] the same as *affretamentum*.

A'FFRA } [*Old Rec.*] bullocks or beasts
A'FFRE } of the plough.

A false **A'FFER** [*Northumberland*] a slow or dull horse, also hence the term *Aver Beasts*.

AFRE'SH [of *frais*, F.] freshly, anew, newly, over again.

To **AFFRI'CATE** [*affricare*, L.] to rub against, to rub into powder, to crumble.

AFFRONI'TRE [*affronitrum*, L. of *'Αφρός* froth, and *νίτρον*, Gr. nitre] the spume or froth of nitre.

An **AFFRO'NT**, an abuse, an injury done either by words, bad usage, or blows, F.

AFFRO'NTE [in *Heraldry*] facing, or fronting one another.

AFFRO'NTIVENESS, abusiveness, offensiveness.

AFFU'LSION, a shining upon.

A'FRICANS [with *Gardeners*] *African* marigolds

A'FTER Birth } a skin or membrane
AFTER Burden } in which the *Fœtus* or child is wrapped in the *Matrix*, and comes away after the birth of the child.

AFTER Pains, pains felt in the loins, groin, &c. after the birth is brought away.

AGA'I [in *Holland*, &c.] a term used in merchandise, which signifies the difference in *Holland* or *Venice* of the value of current money and bank notes, which in *Holland* is often 3 or 4 per Cent. in favour of the note.

AGALA'XY [*agalaxia*, L. of *'Αγαλακία* *lactis*]

Γαλα, Gr.] want of milk to give suck with.
 AGA'LLACHUM [*Ἀγάλλοχον, Gr.*] wood-aloes.

A'GAMIST [*agamus, L. of ἄγαμος, Gr.*] an unmarried person; a batchelor or widower.

AGAPE' [*Ἀγάπη, Gr.*] charity, kindness, love; also alms-giving.

AGAPE'T [*of Ἀγάπη, Gr. and πέτο, L. to hunt after*] a whore-master; one who hunts after women.

AGA'RICON [*Ἀγάρικον, Gr.*] agarick, a sort of large mushroom, which grows on the trunks of trees, especially the larch-tree.

AGASY'LLIS [*Ἀγασύλλης, Gr.*] the herb *Ferula*, or fennel-giant, out of which comes the gum called *Ammoniack*.

AGATHI'TES [*with Botanists*] the herb marjoram. *L.*

AGE [*probably of ἀγᾶ, Sax. i. e. always*] the whole continuance of a man's life; also the space of an hundred years compleat; also a certain state or portion of the life of man, which is divided into four different ages, as *Infancy, Youth, Manhood, Old Age. F.*

Infancy or Childhood, extends from the birth to the fourteenth year.

Youth, or the age of puberty commences at fourteen, and ends at about twenty-five.

Manhood, terminates at fifty.

Old Age, commences from fifty, and extends till the time of death.

Old AGE [*Hieroglyphically*] was represented by a raven, because that bird lives a great while, and therefore to represent a man dead in a very old age, the *Egyptians* painted a dead raven.

AGES [*of the World*] are certain periods or limits of time, which for the convenience of chronology and history are distinguished, by those accidents and revolutions that have happened in the world; the generality of chronologers agree in making seven ages or periods.

I. From the creation of the world to *Noah's flood*, which contains 1656 years.

II. From *Noah's flood* to the birth of *Abraham*, which contains 382 years.

III. From *Abraham's birth* to the departure of *Moses* and the children of *Israel* out of *Egypt*, which contains 550 years.

IV. From the *Israelites* going out of *Egypt* to the building of *Solomon's temple*, which contains 479 years.

V. From the laying the foundation of the temple to the reign of *Cyrus* in *Babylon*, which contains 493 years.

VI. From the reign of *Cyrus* to the coming of *Christ*, which contains 538 years.

VII. From the birth of *Christ* to the present year 1730, the whole from the creation of the world, to this year 1731, makes 5783 years.

The chronologers do pretty generally agree, as to the dividing the time from the creation into seven periods or ages, yet they differ as to the time contained in these periods: so that *Chevereau* in his history of the world reckons more than thirty different opinions.

Again, the poets distinguish the age of the world into four periods; the *Golden*, the *Silver*, the *Brazen*, and the *Iron* age; the *Golden Age* was in the reign of *Saturn*; the *Silver*, that of the beginning of *Jupiter*; the *Brazen Age*, was when men began to depart from their primitive simplicity and honesty, and to fall to injustice and rapine; and the *Iron Age*, when they grew not only covetous and unjust, but added cruelty, savageness, and barbarities to their vices.

It is not improbable, but that this notion of the four ages was taken from the history of the golden image, seen by *Nebuchadnezzar* in a dream, mentioned in *Daniel*, by which the first monarchy was denoted the *golden* one, the second *silver*, the third *brazen*, and the fourth *iron*, and that the *Greeks*, who of a long time had commerce with the *Egyptians*, had it from them.

A'GENCY [*agence, F.*] acting, management.

AGENFRI'DA [*Old Records*] the true lord or owner of any thing.

AGENHINE [*or third Night, apn hine, Sax.*] a person that comes to an house as a guest, and lies there the third night, after which time he is looked upon as one of the family; and if he breaks the king's peace, his host was to be answerable for him. See *Hogenbine*.

A'GENT [*in Physicks*] that by which a thing is done or effected, or which has a power by which it acts on another; or induces some change in another by its action.

Natural } AGENTS [*with Scholasticks*]
 Physical } are such as are immediately determined by the author of nature to produce certain effects; but not the contrary thereto, as fire which only heats, but does not cool.

Free } AGENTS [*with Scholasticks*]
 Voluntary } are such as may equally do any thing, or the contrary or opposite of it; as acting not from any predetermination but from choice, such the mind is supposed to be, which may either *will* or *will* the same thing.

Univocal AGENTS [*with Naturalists*] are such agents as produce effects of the same

same kind and denomination with themselves.

Equivocal AGENTS [with *Naturalists*] are such agents whose effects are of a different kind from themselves.

AGEOMETRESI'A [*ἀγεομετρησία*, Gr.] a want or defect in point or geometry.

AGE'RATON [*ἀγήρατον*, Gr.] the herb Everlasting, Cotton-weed, Mothwort or Maudlin.

AGERO'NIA, a goddess that was supposed to cure agues, &c.

AGGERO'SE [*aggerosus*, L.] full of heaps.

AGGLOMERA'TION, a winding into a bottom. L.

AGGLU'TINANTS [in *Medicine*] strengthening remedies, whose office and effect is to adhere to the solid parts of the body, and by that to recruit and supply the place of what is worn off and wasted by the animal actions.

AGGLUTINA'TION, a glueing together. L.

AGGRA'NDIZEMENT [*aggrandisement*, F.] a making great; but more especially in worldly condition or estate, a making honourable.

A'GGREGATE [*aggregatum*, L.] the whole mass arising from the joining or collecting several things together.

A'GGREGATED Flowers [with *Botanists*] a flower which consists of many little flowers, meeting together to make one whole one, each of which has its *Stylus*, *Stamina*, and sticking seed, and contained in one and the same Calix.

AGGREGA'TION [in *Physicks*] a species of union, by which several things which have no natural dependence or connection one with another, are collected together so as in some sense to constitute one.

AGGRE'SS, assaulting, setting upon. L.

AGGRIE'VANCE [probably of *ad* and *grief*, Fr.] affliction, great trouble, wrong, injury.

A'GILENESS [*agilitas*, L.] nimbleness, activity.

AGIO [in *Holland*] 2 or sometimes 4 per Cent. in favour of the bank notes.

AGITA'TIO *animalium in foresta* [*Forest law*] the drift of beasts into the forest. L.

AGITA'TION [of *beasts in the forest*] anciently signified the drift of beasts into the forest.

AGITA'TORS [in the time of the civil wars in *England*, A. D. 1647] persons chosen out of every regiment to sit in council, and manage the affairs of the parliament army.

AGLAOPHO'TIS [*ἀγλαοφώτις*, Gr.]

a certain herb of a glorious colour, with which magicians used to call forth devils; some call it Piony.

AGLOSSOSTOMOGRAP'PHIA [of a neg. *γλῶσσα* the tongue, *στόμα* the mouth, and *γράφειν* a description, Gr.] the title of the book of a German author, who describes a mouth without a tongue.

A'GMINAL [*agminalis*, L.] belonging to a troop.

AGNA'TI [*Civil law*] the male descendants of the same father in different lines.

AGNA'TION [*Civil law*] that line or consanguinity or kindred by blood, which is between such males as are descended from the same father.

AGNIGLO'SSA [*ἀγνόγλασσοῦ*, Gr.] the herb Plantain. L.

AGNINA LINGUA [with *Botanists*] the herb Lamb's-tongue, or Ribwort Plantain. L.

AGNOMINA'TION, a nick-name. L.

AGNOPHAGI'TES [*agnophagite*, of *agnus*, L. a lamb, and *φαγέειν*, Gr. to eat] feeders on lamb's flesh.

AGO'NEA, sacrifices offered for good success in business.

AGO'NES *Capitolini* [among the *Romans*] festivals held to *Jupiter*, as protector or guardian of the capitol. At this festival poems were sung or recited in honour of him by the poets.

AGONI'A [of *ἀγών*, Gr. a struggle] a violent passion or agony.

AGONIA [of a neg. and *γωνή* the semen, Gr.] a defect of the seed.

AGONI'STA [*ἀγωνιστής*, Gr.] a wrestler, a champion, or a person who strives in masteries.

To AGONI'ZE [*agonizare*, L. of *ἀγωνίζομαι*, Gr.] to strive valiantly, to play the champion.

AGONOCLI'TES [of a neg. *γόνυ* the knee, and *κλείω* to celebrate, &c.] hereticks in the seventh century, whose distinguishing tenet was, never to kneel, but to deliver their prayers standing.

AGONOTHE'TA [*ἀγονοθέτης*, Gr.] an overseer of activity, the judge in such games, the master of the revels. L.

AGONOTHE'TICK, belonging to the masteries of activity.

AGORONO'MUS [*ἀγορονόμος*, Gr.] the clerk of a market. L.

AGO'UTY [in *America*] a little beast of the shape and size of a rabbit, which has no more than two teeth in each jaw, and feeds like a squirrel. But is a fierce creature, and when irritated, will stamp with its hind feet, and erect its hair.

AGRA'MMATIST [*agrammatus*, L. of *ἀγράμματος*]

ἀγέματθ, Gr.] an unlearned, illiterate man.

AGREE'ABLENESS [*qualité agreable*, F.] suitability, pleasantness, &c.

AGREE'MENT [in *Common Law*] a joining together or consent of two or more minds in any thing already done, or to be done hereafter.

AGRE'SSES, see *Ogresses*.

AGRE'ST [*agrestis*, L.] belonging to fields, rustick, clownish.

AGRE'STY [*agrestas*, L.] clownishness.

AGRI'A [with *Botanists*] the shrub Holly. L.

AGRIA [with *Surgeons*] a scurvy scab hard to cure; a rebellious ulcer. L.

AGRIACA'NTHA [*ἀκάνθα ἀγρία*, Gr. wild] a sort of wild thistle. L.

AGRIA'MPELOS [*ἀγριὰ μπελθ*, Gr.] a plant called Wild Vine.

AGRICU'LTURE [*agricultura*, L.] the art of husbandry, or the improvement of land, in order to render it fertile.

AGRIELÆ'A [*ἀγριελαία*, Gr.] the wild olive.

AGRIMONI'A [*ἀγριμόνι*, Gr.] agrimony. L.

AGRIMONIA *Sylvestris* [*Botany*] silver weed, or wild ransey. L.

AGRIOCA'RDAMUM [*ἀγριοκάρδαμον*, Gr.] a sort of water-creffes. L.

AGRIOCA'STANUM [of *ἀγριθ*, Gr. wild, and *castaneum*, L. a chesnut] Wild-chesnut, the earth-nut, the pignut.

AGRIOCI'NARA [with *Botanists*] the plant Ladies Thistle, or Wild Arichoke.

AGRIONA'RDUM [with *Botanists*] the herb Valerian. L.

AGRIO'NIA [*ἀγριώνια*, Gr.] a solemnity observed in honour of *Bacchus*, which was celebrated in the night after the manner following. The women assembled together and made a strict search for *Bacchus*, and after some time of search not finding him, said he was retired to the muses, and had hid himself among them. This ceremony being over, they fell to feasting, and diverting themselves with proposing riddles and cramp questions; and ivy being looked upon as sacred to *Bacchus*, great quantities of it were used at this time.

AGRIOPA'LMA [with *Botanists*] archangel or dead nettle. L.

AGRIOPASTINA'CA [with *Botanists*] the wild parsnip or carrot.

AGRIOPHY'LLON [*ἀγριοφύλλον*, Gr.] the herb hog's fennel, or sulphur-wort.

AGRIOSE'LINUM [*ἀγριοσέλινον*, Gr.] a flower, a sort of crow-feet.

AGROU'ND [*α-ζρουνθ*, Sax.] upon the ground; also non-plus'd, obstructed.

AGRYPNOCO'MA [of *ἀγρυπνία*, watching, and *κομα* a deep sleep, Gr.] a waking drowiness, a disease wherein the patients are continually inclined to sleep, but scarce can sleep, being affected with a great drowiness in the head, a stupidity in all the senses and faculties, and many times a *Delirium* too. It is the same as *Coma Vigil*. L.

AGUE TREE, *sassafras*.

AGUILLANEU'F, the name of a certain ceremony of the *French Druids*, who, when they were to go to gather mistletoe against *New Year's Day*, walked about the fields adjoining to their forest, crying out, *Agui l'an neuf*, i. e. to the mistletoe the new year, to the mistletoe the new year. Also the same name was apply'd to a sort of begging which was used in some bishopricks for the tapers in churches, but this custom was put down, *Anno 1592*.

A'GUISHNESS [of *aigu*, F. sharp] the quality of an ague, coldness, shivering-ness.

AID [*aide*, F.] assistance, help, succour, relief.

AID [in *Law*] anciently an imposition laid by the king on tenants, &c. for marrying his daughter, or knighting his eldest son.

AID PRIER [i. e. *Aid Prayer*] a word made use of in pleading for a petition in court, to call in help from another person who hath an interest in the thing contested.

AID of the king [Law term] is where the king's tenant prays aid of the king on account of rent demanded of him by others.

AIDS [in *Horsemanship*] are the assistances and helps that the horseman gives an horse, from the gentle and moderate use of the *bridle*, the *spur*, the *carriesson*, the *poinson*, the *rod*, the *action* of the *legs*, the *motion* of the *thighs*, and the *sound* of the *tongue*.

AIDS DE CAMP [of the king] certain young gentlemen, whom the king appoints in the field to that office.

AIE'L } [in *Law*] the name of a writ,

AILE' } the same as *Ayel*.

AIGLE'TTE [in *Heraldry*] an eaglet, or a young eagle. F.

AIGRE DE CEDRA, lemon and sugar, a cooling liquor used in *France*. F.

AIGUE' Marine, see *Aqua marina*.

AIGUI'SCE } [in *Heraldry*] a term ap-

AIGUI'SSE } plied to a cross, when

AGUI'SSE } its four ends are sharpened, but so as to terminate in obtuse angles. F.

AIGUISCE



AIGUISCE } [in *Heraldry*]
EIGUISCE } as a *Cross*
Aiguise, signifies a cross having two angles at the ends, cut off, so as to terminate in points; but it is not like the *Cross Fitchee*, that goes tapering away by degrees to a sharp point, for this *Cross Aiguise* has only an obtuse point made by taking off the angles.

AJOURE [in *Heraldry*] signifies some part of an ordinary that is so taken away that the field appears; it is a *French* term, and is derived of *jour* a day or light, and signifies that the part which should be covered by the ordinary is so far exposed to view.

AIR [*aër*, L. of *ἀήρ*, Gr. of *τὸ αἰὲρ πῆρ*, because it is always flowing, or as others from *ἀνῆμι* to breathe, or as others say of *אֵר*, *Heb.* light] is generally understood to be that fluid in which we breathe, and the earth is enclosed, and as it were wrapped up.

AIR is found to have these six properties following.

1. It is liquid, and cannot be congeal'd like water.
2. It is much lighter than water, but yet it is not without its gravity.
3. It is diaphanous, that is, it transmits the light.
4. It can easily be condens'd and rarified.
5. It has an elastick force.
6. It is necessary for flame and respiration.

I. It is much more liquid than water is, and cannot be congeal'd, and that for the reasons following.

1. Because it seems to have pores much larger, full of finer matter, of a very quick motion, whereby the particles of air are continually driven about, as it appears by this experiment, that if air be pent up in a vessel, it is easily condensed; whereas no person yet, by any invention, has been able to condense water.

2. The particles of air are very fine and branched, so that they leave interstices between one another, and can never be formed into a compact body.

II. Water has been prov'd by experiment to be 840 times heavier than air, from whence it will follow, that a certain bulk of air contains in it 840 times less homogeneous matter than an equal bulk of water does; and this is the reason why *Air* may be condens'd, but not *Water*.

III. The *Air* is *Diaphanous*, because having very wide pores, and separable parts, it admits the matter whereof light

consists through right lines. And hence it is, that not only the sun and the planets shine or reflect their light upon us, but also the fixt stars are seen by us at an immense Distance. But as deep water does not transmit all the rays which fall upon it, because the series of light is interrupted by the motion of the watery particles: so many of the rays, which fall upon this prodigious bulk of *air* over us, must needs be broken off and intercepted before they reach us; which probably may be the cause, that where the sky is clear, it is not quite transparent, but appears of a more blue and waterish colour.

IV. **AIR** is condensed and rarified, because it consisting of branchy particles, those particles are easily scatter'd by an extraordinary quick motion, which is call'd *Rarification*.

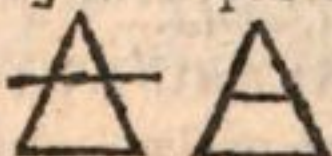
Again, they are easily thrust into a less compass, while their branches are driven together, and close one with another and thereby crush out the liquid matter which lay between them; and this is call'd *Condensation*.

There are a multitude of Experiments to prove this; as there are a sort of guns, into which such a quantity of air may be forc'd, as to shoot out a leaden bullet with great violence.

V. That the air has an elastick force, that is, that it has a power to return to the same state, and re-occupy the same space which it fill'd before, when ever the force that crusheth it into a narrower compass is removed, the beforementioned experiment does demonstrate.

VI. That **AIR** is necessary for flame or respiration. Without air, flame and fire go out, and air seems to have a nitrous or sulphurous matter in it, that the air which lies upon so many plants, animals and minerals, upon which the heat of the sun continually operates and extracts a good part of them, must needs carry away with it innumerable particles of sulphur and volatile salts wherewith things abound, as chymical experiments demonstrate.

AIR [in *chymical writers*] is expressed

by one of these characters 

AIR [in *Horsemanship*] is a cadence and liberty of motion that is accommodated to the natural disposition of a horse, that makes him work in the manage, and rise with obedience, measure and justness of time. Others use the word *air* in a strict sense, to signify a manage that's higher, slower and more artfully designed than the *terra a terra*. The walk, trot and gallop are

are not in the general accounted airs; others again use the word air, for the motion of a horse's legs upon a gallop.

AI'RINESS [of air] briskness, liveliness.

High AIRS, are the motions of a horse that rises higher than *terra a terra*, and works at *Curvets*, *Balotades*, *Croupades* and *Capriols*.

AIR [with Physicians] makes one of the fix non-naturals.

Innate AIR [with Anatomists] is supposed to be a fine, aerial substance, inclosed in the labyrinth of the inward ear, and to minister to the due conveyance of the sounds in the sensory.

AIR [with Musicians] signifies the melody or the inflection of a musical composition.

AIR PUMP, a machine or instrument contrived to extract or draw the air out of proper vessels. See *Pump*.

AIRY Meteors [with Astronomers] such as are bred of flatulous and spirituous exhalations or vapours; as winds, &c.

AISE, the herb ax-weed.

AISLE' [in Heraldry] signifies winged, or having wings. F.

AI'STHALES [*αἰσθαλῆς*, Gr.] fengreen or housleek.

AISTHE'RIUM [of *αἰσθάνομαι*, Gr. to perceive] the sensory of the brain.

AI'ZOOM [*αἰζών*, Gr. i. e. ever-green] fengreen or housleek.

To AKE } of ace pain or grief, or
To ACHE } acian, Sax.] to be painful, to be pained.

To have an AKING tooth at one, to be angry at, to have a mind to rebuke or chastise one.

A'LA, the wing of a fowl.

ALA [in Anatomy] a term used for several parts of the body, which bear a resemblance to the figure of a wing, as the top of an auricle, &c.

ALABA'NDICA Rosa [so named of *Alabanda* in *Asia Minor*] a sort of damask rose with whitish leaves: some take it for the province rose.

ALABA'STRITES, the alabaster stone. L.

ALABA'NDICAL, of or pertaining to *Alabanda*.

ALABU'NDY, the same as *Alabandica Rosa*.

ALABA'STRUM } [*ἀλαβαστρον*, Gr.]
ALABA'STRUS } an alabaster box of ointment.

ALABA'STRUM [with Botanists] the bud or green leaves of plants which inclose the bottom of flowers before they are spread.

A'LÆ, is used to signify the lobes of the liver, and the *nymphæ*, the sponge-

ous bodies in the *pudendum muliebre*; also the cartilages of the nose which form the nostrils.

ALÆ [in Military Affairs] signifies the two extrems of an army ranged in form of battle.

ALÆ ECCLESIASTICÆ, the wings or side-ises of a church. L.

ALAMO'DE [*à la mode*, F. i. e. after the fashion] a sort of silk for women's hoods and scarves.

ALA'RM } Metaphorically] any manner of sudden noise, &c.
ALA'RUM } causing fear, fright or trouble; also a chime set in a clock or watch.

ALA'SS [probably *q. d. O me lassum*, O tired me, L. or *belas*, F.] an interjection of complaint, grief, &c.

ALATE'RNUS [with Botanists] the most beautiful shrub for hedges, of a lovely green colour and sweet-scented blossoms.

Alba spina [Botany] the white thorn. L.

ALBE', see *Alba*.

ALBE'RGE, [Botany] a small forward peach of a yellow colour.

ALBIFICA'TION, a making white, a whitening, L.

ALBI'NUM [with Botanists] the herb chaff-weed or cud wort.

ALBU'CUM [in Botany] the white daffodil.

ALBUM GRÆCUM [in Pharmacy] white dogs-turd.

ALBUM Oculi, the white of an eye. L.

ALBUM Ovi, the white of an egg. L.

A'LBURN Colour, a brown. See *Auburn*.

ALBU'RNUM [with Botanists] is esteemed by some to be the fat of trees, that part of the trunk that is between the bark and timber, or the most tender wood, to be hardened after the space of some years.

ALCA'DE } a sort of judge or minister
ALCA'ID } of justice among the Spaniards, much the same as a provost.

ALCA'ICK Verses, Latin verses that consist of two dactyls and two trochees, so named of *Alceus* the first inventor.

ALCAICKS, are of three species; the first consists of two dactyls and two trochees.

Exilium impositura cymbæ.

The second consists of five feet; the first of which is a spondee or iambick; the second an iambick; the third a long syllable; the fourth a dactyl; the fifth a dactyl or amphimacer; as *Horace*,

Omnes eodem cogimur, omnium

Versatur urna, serius ocys

Sors exitura.

These two are called *Alcaick Dactyls*; the three species has the first an *Epitrite*, the second and third *Choriambus's*, and the fourth a *Bacchius*, as

Cur timet flavum tiberim tangere? cur olivam

An *ALCA'ICK* Ode consists of four *Strophes*, each of which contain four verses, the two first are *Alcaick* verses of the same kind; the third an *Iambick Dimeter Hypercatalectic*, i. e. of four feet and a long syllable; the fourth is an *Alcaick* of the first kind. The *Alcaick Strophe* entire is as follows.

*Omnes eodem cogimur, omnium
Versatur urna, serius ocys
Sors exitura, & nos in aeternum
Exilium impositura cymbe.*

An *ALCA'ID* [in *Barbary*] the governor of a city.

ALCALIZA'TION } [with *Chymists*]

ALKALIZA'TION } the act of impregnating a liquor with an alkaline salt.

ALCA'LIUS, of or pertaining to *Alkali*.

A'LCHYMY [of *al* an *Arabick* particle and *χυμια* or *χύμη*, of *χύνω* to melt metals] that sublimer part of chymistry that teaches the transmutation of metals, and making the *Grand Elixir* or *Philosophers stone*, according to the cant of *Adaptists*. The word signifies no more than base chymistry without the addition of the *Arabick* particle *al*, which they will needs have to signify a wonderful virtue here; some have defin'd this study of *Alchymy* to be *ars sine arte, cujus principium est mentiri, medium laborare, & finis mendicare*, i. e. an art without art, which begins with lying, is carried on with labour, and ends in beggary. And thus it was found to his sorrow by *Penotus*, who having spent his whole life and fortune in this art in vain, died in an alms-house at *Tverdon* in *Switzerland*, and was us'd to say, that had he an enemy he did not dare openly to attack, he would recommend the study of alchymy to him.

ALCOCHO'DON [with *Astrologers*] i. e. the giver of life or years, the planet which bears rule in the principal places of an astrological figure when a person is born; so that his life may be expected longer or shorter according to the station, &c. of this planet.

ALCMA'NIAN Verse, a sort of verse composed of three dactyls and a long syllable, as

Munera, latitiamque Dei.

ALCOLE'TA, the tartarous sediment of urine.

ALCO'RAD [with *Astrologers*] a conjunction of light in the planets. *Arab.*

A'LCORAN, the *Turk's* book of their law, or gospel, or the revelations and prophecies, &c. written by their false prophet *Mahomet*.

A'LDER tree [αλδορ, Sax. *alnus*, L.] a tree well known, delighting to grow in watery, boggy places.

ALDER, first, or chief, as alder-best is the best of all.

ALE-COST, an herb.

ALE-DRAPER, a victualler an ale-house keeper.

ALE STAKE, a may-pole, because the country people drew much ale there; but not properly the common may-pole; but rather a long stake drove into the ground with a sign on it that ale was there to be sold.

ALECENA'RIUM, a sort of hawk called a lanner.

ALE'CTO [Ἀλέκτω, of α and λένω to cease, q. d. without repulse] the daughter of *Acheron* and *Night*, or *Pluto* and *Proserpine*, and one of the furies of hell.

ALECTO'RIA } [Ἀλεκτορία, Gr.]

ALECTO'RIOUS } the cock-stone, or capon-stone; a stone about the bigness of a bean and of a crystal colour, found in the maw or gizzard, or rather gall-bladder of a cock. L.

ALECTOROLO'PHUS [Ἀλεκτορολόφος, Gr.] an herb that has green leaves like tufts of feathers on the crown of a cock; cocks-comb, rattle-grass or louse-herb.

ALECTO'ROMANCY [*Alētryomantia*, L. of Ἀλεκτρυομαντεία, of Ἀλέκτωρ a cock and μαντεία, Gr. divination] an ancient divination, in which they made use of a cock in discovering secret and unknown transactions of future events. The method was this; they first wrote on the dust the twenty-four letters of the alphabet, and laid a grain of wheat or barley upon every one of them; then having prepared a cock magically, they let him loose among them, and those letters out of which he picked the corns being put together, were thought to declare whatever they had a mind to know.

ALECTRYO'MACHY [Ἀλεκτρυομαχία, of Ἀλέκτωρ a cock and μάχη a fight] the sport of cock-fighting.

ALE'MBICK [with *Chymical Writers*] is express'd by this character

W

ALE'MBOT } [with *Paracelsians*]
ALE'MBROTH } the philosophers salt, the key of art.

ALEOPHANGI'NA } [with *Physicians*]
ALEPHANGI'NA } powders of sweet spices

ALEN-

ALE'NTOIS, see *Allantois*.

ALE'RT [of *alerte*, F. of *ala*, L. a wing] upon the wing, brisk, chearful, per.

ALE'RTNESS [of *ale*, F. *ala*, L. a wing] pertness, liveliness.

A'LETUDE [*aletudo*, L.] fatness of the body.

ALEXA'NDRINE [with *Poets*] a metre that consists of two syllables more than the common Heroick or Pentameter; as,

The same the fate of arms and arts you'll find,

They rose with equal pace, with equal pace declin'd.

ALEXI'CAON [*Ἀλεξίκακον*, of *ἀλέξω* to expel or drive out and *κακόν* evil] a medicine to expel any ill humours out of the body.

ALEXITE'RICUM [with *Physicians*] a preservative against poison or infection.

A'LGA, a weed or herb that grows on the sea shoar, sea-weed or reets. L.

ALGA [with *Botanists*] the sea-oak. L.

ALGA *saccharifera* [with *Botanists*] sugar-bearing sea-weed. By hanging in the air, this plant will afford repeated efflorescences of white sugar, as sweet as any prepared from sugar canes. L.

A'LGAROT [*Chymistry*] a preparation of butter of antimony, wash'd in a large quantity of warm water till it turn to a white powder. It is otherwise called *Mercurius vita*.

ALGEBRAI'CAL Curve [in *Geometry*]



is a curve of such a nature, that the abscisses of it will always bear the same proportion to their respective ordinates; thus if the product of any *Abscisse*, A. P. x. multiplied into the same quantity, P. be always equal to the square of the correspondent ordinate, P. M. z. yy, the equation expressing the nature of the curve will be $p \times = yy$, and the curve is the common parabola.

A'LGIDNESS, [*algiditas*, L.] coldness, chilness.

A'LGOL [in *Astronomy*] a fixed star of the first magnitude in the constellation *Perseus*, in longitude 51 degrees 37 minutes, latitude 22 degrees 22 minutes, called also *Medusa's head*.

A'LGOR, great cold or chilness. L.

A'LGORISM [with *Mathematicians*] the practical operations in the several parts of specious *Arithmetick*; also the practice of common *Arithmetick*, by ten numerical figures.

ALGO'SE [*algosus*, L.] full of weeds or reets called *Alga*.

ALHA'NDAL [in *Pharmacy*] the Arabian name of *Colocynthis*, as *Trochiscæ Albandali*, are Trochees composed of *Colocynthis*, *Bdellium* and *Gum Tragacanth*.

A'LIAS, a second or further writ issued from the courts at *Westminster*, after a *Capias* issued out without effect.

ALIAS, *Diā*. is to ascertain the name and additions of the defendant in declarations for debt on bond, &c.

A'LIBLE [*alibilis*, L.] nourishable, nourishing.

ALIENA'TION, a making over, or giving the right and property of a thing to another; also the drawing away or estranging the affections of one person from another.

ALIENATION Office, an office to which all writs and covenants and entry, upon which fines are levied and recoveries suffered, are carried, to have fines for alienation set and paid thereon.

ALIENI'LOQUY [*alieniloquium*, L.] a talking wide from the purpose, or not to the matter in hand.

ALI'FEROUS [*alifer*, L.] bearing or having wings.

A'LIFRED [*alifred*, Sax.] allowed or permitted.

ALI'GEROUS, [*aliger*, L.] bearing, carrying or having wings.

To ALI'GHT [*alihthan*, Sax.] to get off the back of an horse; also to settle upon as a bird.

A'LIMA [of a privative, and *λιμός*, Gr. hunger] medicines which either prevent or assuage hunger. L.

A'LIMENT [in a *Medicinal* sense] all that which may be dissolv'd by the ferment or natural heat of the stomach, and converted into the juice call'd *Chyle*, to repair the continual wasting of the parts of the body.

ALIME'NTAL [*alimentalis*, L.] pertaining to nourishment.

ALIMENTA'LIS *Ductus* [with *Anatomists*] the gullet, stomach and bowels, which make but one continued duct or canal.

ALIME'NTARINESS [of *alimentarius*, L.] nourishing quality.

ALIMENTARY *Duct* [*Anatomy*] that part of the body through which the food passes, from its reception into the mouth to its exit at the anus, including the *gula*, *stomach* and intestines, Dr. *Tyson*; also it is sometimes us'd for the *Thoracick Duct*.

ALIPÆ'NA [*Ἀλίπαινα*, Gr.] plaisters that have no fat in them. L.

ALIPA'SMA [*Ἀλιπάσμα*, Gr. a thing that fattens] a sort of fine powder, mixt with

with oil in order to be soak'd into the body to hinder sweating. *L.*

A'LIPEDÉ [*alipes*, *L.* of *ales* a bird, and *pes* a foot] nimble, swift of foot.

ALI'PTERY [*alipterium*, *L.* of *άλιπτερον*, *Gr.*] a place belonging to, or an apartment in baths, where persons were anointed.

ALISA'NDERS, the herb Lovage.

ALITU'RGESY [*Aliturgesia*, *L.* of *ἀλιτουργία*, *Gr.*] a franchisement, or exemption from any publick office or charge.

A'LKALI [so called from the *Arabick* particle *al* and *Kali*] an herb, called otherwise *Salt-wort* or *Glass-wort*, which is a kind of sea-blite, and one of the principal ingredients in making glass, and affords a great quantity of this kind of salt, and is either fixed or volatile.

A'LKALI *Salts*, are only acids concentrated in little molecules of earth, and united with certain particles of oil by the means of fire.

Fixt A'LKALIES [with *Chymists*] are made by burning the plant *Kali*, &c. and having made a lixivium, or lee of the ashes, filtrating that lee, and evaporating the moisture of it by a gentle heat, so that the fixt salt may be left at the bottom of the vessel. This fixt salt being render'd very porous by the fire having pass'd so often through it in its calcination, and probably by fixing there some of its essential salt: and because that many of the fiery particles do also stick in those pores, when any acid liquor is mingled with it, causes a very great ebullition or effervescence.

Volatile ALKALIES [*Chymistry*] are the volatile salts of vegetables, which are so call'd because they will ferment with acids.

ALL [*al*, *Sax.*] the whole.

ALL [in names proper or common] seems to be derived from *Ealb*, *Sax.* old according to the custom of the *Normans* (1) being liquidated into *u* makes *au*, as *Auburn*, anciently written *Albbyn*, and *Aldington*, *Aunton*.

ALLABORA'TION, a labouring strenuously. *L.*

ALLA'BORATENESS, a being well wrought.

To A'LLATRARE [*allatratum*, *L.*] to bark at or against.

ALLAU'DABLE [*allaudabilis*, *L.*] praise-worthy.

ALLSEED, a plant so called from its abounding with seed.

ALL-GOOD, the herb Mercury, or *Good Henry*.

ALLA'Y, the tempering and mixture of other metals with gold and silver.

ALLEGO'RICALNESS [of *allegorique*, *F.* *allegoricus*, *L.* of *ἀλληγορικος*, *Gr.*] being an allegory.

A'LLEGORY [*ἀλληγορία*, of *ἄλλος* another, and *ἀγορεύω* I say, *Gr.*] a saying one thing, and meaning another. It is a continued metaphor, in which words there is something couch'd, different from the literal sense, and the figurative manner of speech is carried on through the whole discourse; or it may be defined to be a series or continuation of metaphors, as that allegory in *Horace*, *Lib. 1. Ode 14.*

O navis referent in mare te novi fluctus, &c.

Where by the *ship* is meant the *commonwealth*; by the *waves* the *civil war*, by the *port peace* and *concord*, by the *oars soldiers*, by the *mariners magistrates*, &c.

ALLELU'JAH, the herb wood-sorrel, or *French sorrel*.

ALLER [with *ancient Writers*] a word used to express the *superlative degree*, as *aller good* the greatest good.

ALLER SANS JOUR [*Law phrase*] *i. e.* to go without a day] it signifies to be finally dismiss'd the court; another day of appearance being appointed.

ALLE'RIONS [in *Heraldry*] are small birds painted without beak or feet, like the *martlet* or *martinet*. Others say, they are like eagles without beak or feet, so called, because they have nothing perfect but the wings; that they differ from *martlets*, in that their wings are expanded and the *martlets* are close; and also that they are not represented facing as the *Allerions* are, as in the figure.



A'LLEY [in a *Garden*] a strait parallel walk, bordered or bounded on each hand with trees, shrubs or other low plants, as box, &c. some distinguish an alley from a path, in that an alley must be wide enough for two persons to walk abreast.

ALLEY, in a *Compartment*, is an alley which separates the squares of a *parterre*.

Counter ALLEY, a little alley by the sides of a great one.

A *Diagonal ALLEY*, is one that cuts a square, *parterre*, thicker, &c. from angle to angle.

Front ALLEY, is one which runs strait from the front of a building.

ALLEY in *Perspective*, is that which is larger at the entrance than at the issue, in order to make the length appear greater.

Transverse ALLEY, an alley which cuts a front alley at right angles.

An ALLEY in *Ziczac*, an alley which has too great a descent, and by reason of that is liable to be injured by floods, to prevent the ill effects of which it has usually platbands of turf running across it from space to space, which are of service to keep up the gravel; also an alley in a labyrinth or wilderness is so called, which is formed by several returns of angles, in order to render it more solitary and obscure, and to conceal its issue.

ALLIA'RIA [with *Anatomists*] an herb whose taste is like that of garlick; called *sauc* alone, or *Jack* by the hedge, *ramsons*. L

ALLI'ED [*allié*, F.] matched, united, also joined by leafe.

To A'LLIGATE [*alligatum*, L.] to bind to.

ALLIGA'TOR, a binder. L.

ALLIGATOR, a kind of a *West Indian* crocodile, an amphibious creature, living both on land and water; they grow as long as they live, and some are eighteen feet in length, and proportionably large, they have a musky smell so strong, that the air is scented for an hundred paces round them, and also the water they lie in.

ALLIGA'TURE [*alligatura*, L.] a binding or tying to.

ALLI'OTH [*Navigation*] a star in the tail of *Ursa major*, of much use to navigators in finding out the latitude, the height of the pole, &c.

ALLIO'TICUM [in *Pharmacy*] a medicine that alters and purifies the blood by its cleansing quality.

ALLI'UM [with *Botanists*] garlick. L.

ALLO'DIUM [*Civil Law*] a freehold, every man's own land or estate that he possesses, merely in his own right, not yielding any services to another, and is opposed to *Feodum*.

ALLOÆ'THETA [with *Grammarians*] a figure that varies from the common rules of *Syntax*; as *pars abièrè*.

ALLONGE [in *Fencing*] a thrust or pass at the enemy.

A'LLOQUY [*alloquium*, L.] talking with another.

ALLOW'ABLENESS [of *allowèr*, F.] being allowable.

ALLO'Y } [*aloy*, F.] a certain quantity or proportion of some baser metal mixed with a finer or purer, and so the quantity of copper or silver that is mixed with gold, to make it of a due hardness for coining, is called the *alloy* of it; and if metal have

more of this than it ought to have, it is said to be of a greater or coarser alloy.

To ALLOY [*alloyer*, F.] to mix a baser metal with a finer or purer.

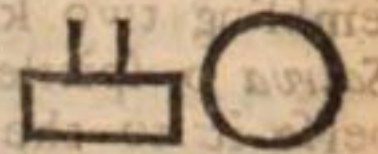
ALLUBE'SCENCY [*allubescencia*, L.] a willingness; also content.

A'LLUM [*alumen*, L.] a mineral well known.

Saccharine ALLUM, a composition of allum, rose-water, and whites of eggs boiled to the consistence of a paste.

Plumose ALLUM, a sort of saline mineral stone, most commonly white, inclining to green, which rises in threads and fibres, resembling a feather.

ALLUM [with *Chymical Writers*] is expressed by one of these characters.



ALLU'RINGNESS [of *ad* and *lure*] enticingness.

ALLU'SION, a speaking a thing with reference to another; and so an allusion is made to a custom, history, &c. when any thing is spoken or written that has relation to it.

ALLUSION [in *Rhetorick*] a dalliance or playing with words alike in sound, but unlike in sense, by changing, adding or taking away a letter or two.

ALLU'SIVENESS [of *allusio*, L.] the having an allusion to.

ALLU'VIA, little islets thrown up by the violence of the stream.

ALLU'VION [in the *Civil Law*] an accession or accretion along the sea-shore, or the banks of large rivers, by tempests or inundations.

ALLU'VIOUS [*alluvius*, L.] overflowing.

A'LMA [of *almus* or *alendo*, L. nourishing, &c.] nourishing, fostering, cherishing, as *alma mater Cantabrigia*, the fostering mother *Cambridge*.

ALMACA'NTORS [with *Astronomers*] circles of altitude parallel to the horizon, the common pole of which is in the *Zenith*. Arab.

ALMICA'NTERAHS } the same.

ALMICANTU'RAHS }

ALMACA'NTOR Staff [with *Mathematicians*] an instrument of box or pear wood, with an arch of 15 degrees, for taking observations of the sun at his rising or setting, to find the amplitude, and thereby the variation of the compass.

ALMA'DE, an *Indian* boat made of one intire piece of timber.

A'LMANACK, distribution or numbering. Arab.

ALMERIO'LA. See *Almonarium*.

A'LMNER, See *Almoner*.

ALMODA'RII [*Law term*] lords of free manours, lords paramount.

ALMOI'N. See *Frank Almoin*.

A'LMONARY } the office or lodgings
AU'MRY } of the almoner, also the place where alms are given.

A'LMOND [*amygdala, L.*] a sort of nut well known.

ALMOND Furnace [*with Refiners*] a furnace for separating all sorts of metals from cinders, pieces of melting pots, and other refuse things.

ALMONDS of the Throat, are the glandulous substance, placed on each side the *Uvula* at the root of the tongue, resembling two kernels; these receive the *Saliva* or spittle from the brain, and disperse it to the tongue, jaws, throat and gullet, to moisten them, and make them slippery. These being inflam'd and swell'd by a cold, &c. straighten the passage of the throat, and render it painful and difficult to swallow even the spittle. This is called a *fore Throat*, and by some the *falling of the almonds of the ears*.

ALMOND Tree, a pretty tall tree resembling a peach-tree, one of the first trees that bloom; its flowers are pentapetalous, and ranged in the rose manner are very beautiful, of a purple red colour, and make a fine shew in a garden. These trees grow frequently in *Germany, France*, and the neighbouring countries, also in the eastern countries, especially in the *Holy Land* near the river *Jordan*, and the *Jordan Almonds* are esteemed the best; the pistil of the flower becomes a fleshy fruit, which contains a seed, which is the *Almond*, and which drops out when it comes to maturity; it is of two sorts, the sweet and the bitter.

A'LMONER } an ecclesiastical officer

A'LMNER } of the king, &c. whose office is to take care of the distribution of alms to the poor, to visit the sick, to receive all things given in alms; also forfeitures by misadventures, and the goods of self-murderers, &c.

ALMO'ST [*Al-mayt, Sax.*] for the most or greatest part.

ALMS [*ἑλεημοσύνη, Gr.*] that which is freely given to the poor.

A'LMSFEOH [*Almeýfeoh, Sax.*] alms money, *Peter pence*, anciently paid in *England* to *Rome*, by our *Saxon* ancestors on the first of *August*, called also *Rome-scot*, *Romefeob* and *Heorthpenny*.

ALMUCA'NTERS. See *Almacantars*.

A'LMUG Tree, a sort of fine wood growing on mount *Lebanon*.

ALNE'TUM, a grove of alder trees, *Old Records*.

A'LNUS [*with Botanists*] the alder tree. *L.*

A'LOES [*Ἀλὼν, Gr.*] the gum or juice of a tree growing especially in *Egypt*.

Hepatick ALOES, is so called from being of the colour of the liver.

Succotrine ALOES, is so called from *Socotra*, an island near *Tanquebar* in *Ethiopia*.

Caballine ALOES, is so called because used by farriers on horses; it is the coarser sort.

ALO'GII [*of a neg. and λόγος, Gr.* the word] hereticks who deny'd that *Jesus Christ* was the eternal word.

A'LOGY [*ἄλογία, Gr.*] unreasonableness, especially in eating.

ALOPECI'A [*ἄλωπεία, of ἀλώπηξ a fox, Gr.* the fox-evil] a disease called the scurf, when the hairs fall from the head by the roots.

ALOPECUROI'DES Gramen [*of ἀλώπηξ a fox, ἔρις a tail, and εἶδος form, Gr.*] the herb fox-tail grass.

ALOPE'CURUS [*ἄλωπήμερος, Gr.*] tailed wheat, fox-tail.

ALOU'D [*of ἰλουό, Sax.*] loudly, with a strong and audible voice.

A'LPHABET [*in Polygraphy*] a duplicate of the key of a cypher, which is kept by each of the parties who correspond together.

ALPHE'TA [*Astronomy*] a star of the second magnitude; also called *Lucida Corona*.

ALPHI'TIDON [*of ἄλφιτον, Gr.* bran or meal] an epithet which surgeons give to a fracture when the bones are smash'd or crumbled to pieces.

A'LPHOS [*ἄλφος, Gr.*] a sort of morpew or white speck on the skin, differing from the *Leuce*, in that it pierces not so deep as the *Leuce*.

ALRA'TICA [*Arabick Term*] those whose genitals, either male or female, are not perforated.

ALSI'NE [*ἄλσινη, Gr.*] chickweed.

ALT [*in Musick*] high, see *Alto*.

A'LTARS [*altaria, of altus high, or altitudo, L.* height, because they were usually erected in high places] the ancient heathens, when they offered sacrifice to the celestial deities, erected their altars on the brows or tops of mountains; and when they sacrificed to the terrestrial deities, to whom they ascribed the care and tuition of the earth, they erected their altars on the plain superficies of the earth; but when they sacrificed to the infernal deities, they did it in grotto's, caves, and other gloomy recesses.

A'LTAR of Prothefis [*among the Greeks*] a small preparatory altar, where-

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on they bless the bread before they carry it to the altar, where they perform the liturgy.

A'ALTERABLENESS [of *alterare*, L.] liableness to be altered.

A'ALTERNANT [*alterans*, L.] a property or power in certain medicines, by which they induce an alteration in the body, and dispose it for health and recovery, by correcting some indisposition without causing any sensible evacuation.

ALTERA'TION [with *Naturalists*] that motion whereby a natural body is changed or varied in some circumstances from what it really was before, tho' as to the nature and bulk, they appear to sense the same.

ALTE'RCUM [with *Botanists*] henbane.

A'LTERN [*alternus*, L.] by changes.

To **ALTE'RNATE** [*alternare*, L.] to do by course or turns, as an *alternate office*, i. e. an office which is discharged by turns.

ALTE'RNATE Leaves [of *Plants*] are those where there is a correspondence between the sides of a branch; the leaves of the one following those of the other.

ALTERNATE Angles [in *Geometry*] two equal angles made by a line cutting two parallels, and makes those parallel the one on one side and the other on the other, as *x* and *u*, *z* and *y* are alternate angles.

ALTERNATE Proposition [with *Geometricians*] is when in any set of proportionals the antecedents are compared together, and the consequents together.

ALTERNA'TION [by some *Mathem.*] is used for the different changes and alterations of order in any number of things, as the changes rung on bells, &c.

ALTE'RNATENESS } [*alternatio*,
ALTE'RNATIVENESS } L.] a succession by course.

ALTE'RNATIVELY [*alternativement*, F.] by turns.

ALTE'RNITY [*alternitas*, L.] interchangeableness.

ALTHÆ'A [*ἄλθαῖα* of *ἀλθαίνειν*, Gr. to heal] wild or marsh-mallows. L.

A'LTIGRADE [*altigradus*, L.] going on high, ascending aloft.

ALTI'LOQUENCE [of *altiloquens*, L.] talking loud or high.

ALTILO'QUIOUS [*altiloquus*, L.] talking aloud; also of high matters.

ALTI'LOQUY [*altiloquium*, L.] loud talk; also of high things.

ALTI'METRY [of *alta* high things, and *metiri*, L. to measure] a part of geometry that teaches the method of ta-

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king and measuring heights, whether accessible or inaccessible.

ALT'ION [of *alere*, L. to nourish] a nourishing.

ALT'ISONOUS [*altisonus*, L.] sounding high, loud, shrill, clear, &c.

A'LTITUDE of the Pole [in *Astronomy* and *Geography*] is the height or number of degrees, that the pole in any latitude is rais'd or appears above the horizon.

ALTITUDE of a Triangle [in *Geometry*] is the length of a right line let fall perpendicular from any of the angles on the side opposite to that angle from whence it falls, and may be either within or without the triangle, as is marked by the prick'd lines in the figure annex'd.



The **ALTITUDE of a Rhombus** [in *Geometry*] or of a *Rhomboides*, is a right line let fall perpendicularly from any angle on the opposite side to that angle, and it may be either within or without the figure, as the prick'd lines in the figure annex'd.



ALTITUDE [with *Astronomers*] the height of the sun, moon, planets or point of the heavens comprehended between the horizon and parallel circle of altitude, or between the star or assigned point in the heavens and the horizon.

ALTITUDE [in *Cosmography*] is the perpendicular height of a body or object; or its distance from the horizon upwards.

Meridian ALTITUDE of the Sun, an arch of the meridian, contained between the sun and the horizon, when the sun is in the meridian.

Apparent ALTITUDE of the Sun, &c. [in *Astronomy*] is what it appears to our observation.

Real ALTITUDE } [in *Astronomy*] that
True ALTITUDE } from which the refraction has been subtracted.

ALTITUDE of the Equator [*Astron.*] the complement of the altitude of the pole to a quadrant of a circle.

ALTITUDE of the Nonagesimal [*Astronomy*] is the altitude of the 19th degree of the ecliptick reckoned from the east point.

ALTITUDE [in *Opticks*] is the perpendicular space of place betwixt the base and the eye, or height of the visual point above the base.

ALTITUDE of a Figure [with *Geometricians*] the perpendicular distance between the vertex and the base.

ALTITUDE of Motion [*Mechanicks*] the measure of any motion counted according to the line of direction of the moving force.

ALU'DELS



ALU'DELS [with *Chymists*] a sort of pots used in sublimations; they have no bottom, and are fitted into one another, as many as there is occasion. At the bottom, in the furnace, there is a pot holding the matter that is to be sublimed, and at the top there is a head to receive the flowers that sublime up thither.

ALVE'OLUS, any wooden vessel made hollow, as a tray. *L.*

ALVE'OLI Dentium [with *Anatomists*] the holes of the jaws in which the teeth are set. *L.*

ALVI FLUXUS [with *Physicians*] a looseness.

A'LUM [Botany] the herb comfrey.

A'UMEN, alum, a mineral salt.

ALU'MINATED [aluminatus, *L.*] done with alum.

ALU'TA, leather. *L.*

A'LVUS [Anatomy] is sometimes used for the intestinal tube from the stomach to the Anus. *L.*

A'LVUS [with *Physicians*] is used for the state and condition of the excrements contained within that hollowness.

ALY'SSON [ἀλυσσον, *Gr.*] comfrey.

ALYTA'RCHA [ἀλυταρχὴς, *Gr.*] a chief officer of the publick games and sports among the Greeks, and particularly the priest of Antioch in Syria, who was to see good order kept at such times.

AM [Com, Sax.] as I am.

AMABI'LITY [amabilitas, *L.*] amiableness, loveliness.

AMAFRO'SE, the Gutta Serena, a disease in the sinews of the sight.

To wave a naked Sword **AMAIN**, is as much as to command another ship to lower her top-sail.

AMA'LGAM } [of ἀμα together,
AMA'LGAMA } and γαμεῖν to join,
Gr.] a mass of mercury united and incorporated with some metal.

AMA'LGAMA [with *Chymical Writers*] is expressed by one of these characters.

To **AMA'LGAMATE**, is to mix mercury with gold, silver, &c. to reduce it into a kind of paste, to be used in gilding, &c. or to change it to an insensible powder; also to moisten any thing into a

softness, especially for a medicinal use; this operation is denoted by chymists by the letters AAA.

AMANDA'TION, a commanding or sending out of the way. *L.*

AMA'RACUM } [Ἀμαράκον, of a
AMA'RACUS } priv. and μαραινόμεν,
Gr.] the herb sweet marjoram.

AMA'RA-DULCIS, the herb bitter-sweet. *L.*

AMARA'NTUS luteus [Botan.] flower maudlin, or baltazar with a yellow flower. *L.*

AMARANTUS purpureus [Botany] flower gentle with a purple flower. *L.*

AMARE'LLA [with *Botanists*] feverfew or milkwort. *L.*

AMA'RULENCE [amarulentia, *L.*] bitterness.

AMATO'RCULIST [amatorculus, *L.*] a trifling sweet-heart, a general lover.

An **A'MATORY** [amatorium, *L.*] a philter to cause love.

AMAXO'BIAHS [of αἵμαξα a chariot] a people who had neither houses nor tents, but dwelt in chariots. *Anc. Geogr.*

AMA'ZEDNESS [of a and Maye, Sax.] the being amazed, astonishment.

A'MBAGES, a circumvolution or long detail of words remote from the true scope of the matter; a compass or fetch-about of words; a tedious lengthening out of a story.

AMBA'GIOUS [ambagiosus, *L.*] full of far-fetched speeches.

A'MBER [ἄμβρα, *Gr.*] a sort of hard gum of a bright yellow colour, of which there is good store in Prussia. It is said to grow like coral on a rock in the North-Sea, and being broken off by the waves is cast up on the shores and into the harbours. Pliny and others will have it a resinous juice issuing from old pines and firs, and being discharged into the sea, and having undergone there some alteration is thrown on the shores. Others suppose it a bitumen trickling into the sea from subterraneous sources.

AMBER GREASE } a fragrant drug,
AMBER GRIS } which melts almost like wax, of an ash or greyish colour; it is used both by apothecaries as a cordial, and by perfumers as a scent.

Liquid AMBER, is a sort of native balsam or resin, resembling turpentine, clear, of colour reddish or yellowish, of a pleasant scent, almost like that of ambergrease.

Oil of AMBER, is a fine yellow transparent, ponderous oil, procured after the spirit, by augmenting the degree of fire.

Spirit of AMBER, is an acid liquor drawn from amber, by pulverizing and distilling.

distilling it in a sand bath, &c.

A'MBIDENS, a sheep that has teeth on both sides, both upper and lower, a hog-reel, a theave. L.

AMBIDE'XTER, a prévaricator, a Jack on both sides. L.

AMBIDE'XTEROUSNESS [of *ambidexter*, L.] the using of both hands alike.

A'MBIENT air [with *Naturalists*] the encompassing air, so called by way of eminency, because it surrounds all things on the surface of the earth.

AMBIENT Bodies [with *Philosophers*] the same as circumambient bodies; natural bodies that happen to be placed round about, or encompass other bodies.

A'MBIFORM [*ambiformis*, L.] having a double form.

AMBIGU' [*Cookery*] several sorts of meat and pulse serv'd up in the same dish; also a banquet of meat and fruit serv'd together.

AMBI'LOGY } [*ambilogium*, L.
AMBI'LOQUY } [*ambiloquium*, L.
double speaking.

AMBI'LOQUOUS [*ambiloquus*, L.] double-tongued, speaking doubtfully.

A'MBIT of a figure [with *Geometricians*] the sum of all the bounding or encompassing lines that enclose it.

AMBITIO'SITY [*ambitiositas*, L.] ambitiousness.

AMBI'TIOUSNESS [of *ambitieux*, Fr. *ambitiosus*, L.] ambition, aspiring mind, disposition or quality.

A'MBLE [with *Horsemen*] is the pace or going of a horse; the motion of which is two legs of a side, raised and set down together, after which the two legs of the other side rise, and come down in the same manner; each side observing an alternate course.

AMBLE free [with *Horsemen*] a horse is said to amble free, that goes a good amble when led by the halter in a man's hand.

AMBLO'SIS [*Ἀμβλασις*, Gr.] an abortion or miscarriage.

AMBLYGO'NAL, pertaining to an amblygon.

AMBLYOPI'A [of *ἀμβλυωπία*, Gr.] dulness or dimness of sight, when the object is not clearly discern'd, at what distance soever it be placed.

A'MBO [of *ἀμβών*, Gr. I mount] a kind of pulpit or desk anciently used in churches, where the priests and deacons stood to read and sing part of the service and preach to the people.

A'MBRA [*ambra*, Sax. *ampbora*, L.] a vessel among the Saxons. It contained a certain measure of salt, butter, meal, beer, &c.

AMBRO'SIA [Botany] the herb Oak of Jerusalem.

AMBRO'SIACK [*ambrosiacus*, L.] belonging to or of the quality of *Ambrosia*.

AMBRO'SIAN Office [of St. Ambrose Bishop of Milan] a formula of worship used in the church of Milan.

A'MBRY, a cupboard or safe for keeping cold victuals to be given to the poor; also a place where the arms, vessels, plate, and all things belonging to house-keeping are preserv'd.

AMBS-A'CE [*q. d. ambo*, i. e. *aces*, *ambesa*, F.] two aces thrown at one time by dice.

AMBULA'TION, a walking. L.

A'MBULATORY [*ambulatorius*, L.] going or moving up and down, not being fixed to any place; as *Ambulatory Courts* in opposition to *Sedentary*.

AMBU'RBIAL Sacrifices [among the Romans] a solemnity of leading the beasts round the city before they are sacrificed.

AMBU'ST [*ambustus*, L.] burnt round about.

AME [of *Antwerp*] a vessel containing 50 stoops, each stoop 7 pints English measure.

A'MEL, enamel, which see.

AME'NABLE [of *amener*, F.] tractable, that may be led or governed.

AME'NDABLENESS [of *amendement*, F. or *emendabilis*, L.] capableness of being amended.

AME'NDE [in *French Customs*] a mulct or pecuniary punishment, imposed by the sentence of the judge for any crime, false prosecution, or groundless appeal.

AMENDE *honorable*, is where a person is condemned to come into court, or into the presence of some person injured, and make an open recantation; also an afflictive pain, carrying with it some note of infamy or disgrace; as when the person offending is sentenced to go naked to his shirt, a torch in his hand, and a rope about his neck, into a church or before an auditory, and there beg pardon of God, or the king, or the court for some delinquency.

AME'OS [with *Botanists*] the herb bishops-weed.

AME'RIMNON [*Ἀμέριμνον*, Gr.] the herb aizoon, L.

AMERI'NA *Salix* [of *Ameria* in Italy] the twig withy.

A'METHYST [in *Heraldry*] is the purple colour in the coats of noblemen, which is called *purpure* in the coats of lower gentry, and *Mercury* in those of sovereign princes. See *Purple*.

AMETHYSTIZO'NTES [of *Ἀμεθύστατος*, Gr.] the best sort of carbuncles or rubies.

To **AMEU'BLE** [*ameubler*, F. to render moveable] a term used by French gardeners concerning the culture of earth which has indurated by length of time, or has a sort of crust formed over it by great rains, storms, waterings, &c. and it signifies to render the earth loose and moveable, that waterings may penetrate it.

AMFRACTUO'SITY } [of *amfractus*, L.]
AMFRACTUOUSNESS } tuositas, L.]
fulness of turnings and windings.

A'MIABLE Numbers [in *Arithmetick*] are numbers that are mutually equal to the whole sum of one another's aliquot parts, as the number 284 and 220; for the first number 284 is equal to the sum of all the aliquot parts of the number 220. The aliquot parts of which are 110, 55, 44, 22, 11, 10, 5, 4, 2, 1; and 220 is equal to all the aliquot parts of 284, viz. 142, 71, 4, 2, 1.

A'MIABLENESS [*amabilitas*, L.] love liness; also friendliness.

AMICTUS [in *ancient Writ*] the uppermost of the six garments worn by priests, tyed round the neck, covering the breast and the heart.

AMI'TTERE *legem terræ* [in *Law*] i. e. to lose the law of the land] to be deprived of the liberty of swearing in any court; in ancient times, it was the punishment of a champion, who was either overcome or yielded in fight; as also of jurors who were found guilty in a writ of attainder and of persons attainted or outlaw'd.

A'MMI } [of *ἀμμός*, Gr. sand] the
A'MNIUM } herb Bishops weed.

AMMIRAL, an admiral.

AMMO'NITRUM [*ἀμμόνιτρον*, Gr.] a sort of nitre with nitre and sand mix'd together.

AMNI'COLIST [*amnicola*, L.] one that dwells by a river.

AMNI'GENOUS [*amnigenus*, L.] born or bred in, of, or near a river.

AMOMUM [with *Botanists*] the herb our Lady's Rose, or Rose of Jerusalem.

AMORGI'NE [*ἀμοργίνη*, Gr.] pellitory of the wall.

A'MORIST [*amorosus*, L.] an amorous person.

A'MOROUSNESS [of *amorosus*, L.] lovingness, &c.

AMO'RPHOUS [of *amorphus*, L. *ἀμορφος*, Gr.] without form or shape, ill shapen.

AMORTIZA'TION } [in *Law*] the
AMO'RTIZEMENT } act of turning lands into mortmain, i. e. of alienating or transferring them to some corporation, guild or fraternity, and their suc-

cessors. See *Mortmain*.

To **AMORTI'ZE** [in *Law*] to make over lands or tenements to a corporation, &c.

AMPELI'TES [*ἀμπελίτις* of *ἀμπελος*, Gr. a vine] a kind of black or bituminous earth, used about vines to make them thrive the better; also to blacken the eye-brows and the hair withal.

AMPELODE'SMOS [of *ἀμπελος* and *δέσμος*, Gr. a band] an herb that the Sicilians used to tie their vines.

AMPELOLEU'CE [of *ἀμπελος* and *λευκός*, Gr. white] the white vine or herb briony.

AMPELOME'LANA [of *ἀμπελος* and *μέλαινα*, Gr.] black briony.

AMPELOS AGRÍ'A [of *ἀμπελος* and *ἀγρία*, Gr. wild] the wild vine an herb.

AMPELOPRA'SON [of *ἀμπελος* and *πράσον*, Gr. a leek] leek vine, bears garlick or ramsons.

AMPHIA'RTHROSIS [of *ἀμφι* and *ἄρθρον* a joint] a neutral or dubious kind of articulation, distinguished from the *Diarthrosis*, in that it has no apparent motion, and from the *Synarthrosis* in that it is not absolutely devoid of motion.

AMPHI'BIOUSNESS [of *amphibius*, L. of *ἀμφίβιος*, Gr.] amphibious nature, living on land and in water.

AMPHIBRA'HIUS [of *ἀμφι* on both sides and *βραχὺς* short, Gr.] a foot in a verse either Greek or Latin, that has a short syllable before and after, and a long one in the middle.

AMPHIDROMI'A [*ἀμφιδρομία* of *ἀμφιδρομεῖν*, Gr. to run round] a festival observed in Athens by private families upon the 5th day after the birth of a child, it being the custom for the gossips to run round the fire with the infant in their arms; and then having delivered it to the nurse, they were entertained with feasting and dancing.

AMPHI'LOGY [*ἀμφιλογία*, Gr.] an ambiguity of speech.

AMPHIME'TRION [of *ἀμφι* about and *μήτρα* the womb, Gr.] the neighbouring parts of the womb.

AMPHIPRO'STYLUS } [*ἀμφιπρόστυλον*, Gr.]
AMPHIPRO'TYLE } λῶν, Gr.]

a term in *Architecture*, used of those temples in ancient times which had four columns or pillars in the front, and the same number behind.

AMPHI'SMILE [of *ἀμφι* about and *σμίλη*, Gr. a scraping knife] an instrument used in dissections of human bodies, &c.

AMPHI'TANE [*Ἀμφιτανή*, Gr.] a precious

eious stone of a gold colour, having the same quality with the load-stone, attracting gold, as that does iron.

AMPHY'CTIONES [so called of *Amphydion* the son of *Helenus*, who first instituted them] magistrates of the supreme tribunal of *Greece*, or the parliament of *Greece*; being the presidents of the members which were sent from the seven principal cities of *Greece*, who determined both private and publick disputes.

A'MPLENESS [*amplitudo*, L.] largeness of extent.

To AMPLI'FICATE [*amplificatum*, L.] to amplify, augment or enlarge.

Eastern AMPLITUDE, is the distance between the point wherein the star rises, and the true point of east in which the equator and horizon intersect.

Western AMPLITUDE, is the distance of the point wherein the sun sets, and the true point of west in the equinoctial.

AMPLITUDE, of the range of a projectile, is the horizontal line, subtending the path in which it moved.

AMPLIVA'GOUS [*amplivagus*, L.] that wanders wide, or far and near, that stretches out far, having a large scope.

To A'MPUTATE [*amputare*, L. to cut off; in gardening, to lop or prune.

AMSDO'REFIANS [of *Amsdorf* their leader] a sect in the sixteenth century, who maintained that good works were not only unprofitable, but even opposite and pernicious to salvation.

AMURCA, the mother, dregs or lees of oil. L.

AMURCO'SITY [*amurcositas*, L.] the having lees, dregginess. L.

AMY'GDALA [*Ἀμυγδαλή*, Gr.] the almond tree or its fruit.

AMY'GDALÆ [with *Anatomists*] the almonds of the ears; the same as *paristhmia* and *tonsille*.

AMYGDALI'NE [*amygdalinus*, L.] the same as *amygdalicious*, i. e. of or pertaining to almonds.

AMYGDALI'TES [*Ἀμυγδαλοειδής*, Gr.] an herb of the spurge kind, having leaves like those of the almond-tree.

AMY'ON [of *α* priv. and *μῦς* a muscle, Gr.] a limb so emaciated that the muscles scarce appear.

A'NA [in *Physicians* bills] is used to signify that an equal quantity of each ingredient is to be taken in compounding the medicine.

ANA [with *Schoolmen*] as books in *Ana* are collections of the memorable sayings of persons of wit and learning, much of the same kind with what we usually call table-talk.

AN JOUR and WASTE. See *Ted* and *Day*.

ANABA'PTISTON. See *Abaptiston*.

ANABA'SII, couriers among the ancients, who travelled either on horseback or in chariots.

ANABA'SIS [*ἀναβῆσις* of *ἀναβαίνειν*, Gr. to ascend] an ascending or getting up, an ascent or rise.

ANABA'SIS [Botany] the herb horse-hair or horse-tail. L.

ANABASIS [with *Physic.*] the growth or increase of a disease.

ANA'BROSIS [*ἀναβρωσις* of *ἀναβρώσκειν*, Gr. to eat through] a corroding or eating away.

ANABROSIS [in *Surgery*] a consuming or wasting away of any part of the body by sharp humours.

ANACALYPTE'RIA [of *ἀνακαλύπτειν*, Gr. to reveal] a feast kept a day after a wedding, when the bride put off her veil, that all might see her face, which till then was covered. L.

ANACA'MPSEROS [*ἀνακάμψερος*, Gr.] an herb, which being touch'd is said to be efficacious in reconciling lovers or friends that are fallen out.

ANACA'RDIIUM, a bean in *Malacca*, growing in the form of a sheep's heart.

ANACATHA'RSIS [*ἀνακαθάρσις* of *ἀνα* above and *καθαίρω*, Gr. to purge] a medicine that purges or discharges nature by some of the upper parts. L.

A'NACHIS [among the *Romans*] one of the four *Penates* or household-gods, who (they believ'd) from their birth attended every body; whose names were *Dymon*, i. e. power; *Tyche*, i. e. fortune; *Heros*, i. e. love, and *Ananke*, i. e. necessity.

ANACHI'TES [of *ἀνα* and *κινέω*, Gr. to move] a diamond, a sort of precious stone, said to have the virtue of driving away distempers of the mind, and to defend against poison.

ANACHORE'TA [*Ἀναχωρετής*, Gr.] a monk who retires from company, and leads a solitary life by himself.

ANACLETE'RIA [of *ἀνα* and *κλέω*, Gr. to call] festivals in honour of kings and princes, when they took upon them the administration of the state.

ANACTO'RION [*Ἀνακτόριον*, Gr.] the herb *Sword-grass*.

ANADENDROMA'LACHE [*ἀναδενδρομαλαχή*, Gr.] the rose *Mallow-tree*.

ANA'DOSIS, [*ἀΐδοσις*, Gr.] a bursting forth, a bubbling as water does.

ANAGA'LLIS [*ἀναγallis*, Gr.] the herb *Pimpernel*.

ANAGALLIS *aquatica* [Botany] *Sea-purslain* or *Brook-lime*.

ANA,

ANAGALLIS *Sylvestris* [Botany] the herb Calves-snout.

ANAGLY'PTICE [*Ἀναγλυπτική*, Gr.] the art of engraving, chasing or imbossing.

ANAGOGE'TICAL [*anagogeticus*, L.] pertaining to mysteries, mystical, mysterious, that has an exalted or uncommon signification; also that exalts the mind to divine contemplations.

ANA'GYRIS [*Ἀνάγυρις*, Gr.] Bean-trefoil, an herb.

ANAI'TIS, a goddess of the Armenians; the same as *Succoth Benoth* of the Babylonians, the *Venus* of Armenia, who had a temple erected to her, in which virgins prostituted themselves before marriage. See *Venus*. The like custom was in *Lydia*.

ANAISTHESI'A [of *ἀνά* and *αἰσθησία*, Gr.] a loss of, or defect of sense, as in such as have the palsy or are blasted.

ANALE'MMA [with *Astronomers*] an orthographical projection of the sphere, on the plain of the meridian, the eye being supposed to be at an infinite distance, and either in the east or west points of the horizon.

ANALEMMA [*Astronomy*] an instrument, a kind of astrolabe made either of brass or wood, consisting of the turniture of the same projection, with an horizon or cursor fitted to it, used for finding the sun's rising and setting, &c.

ANA'LGESY [*analgesia* L. *ἀναλγησία*, Gr.] an indolency, a being free from pain and grief.

ANALO'GICALNESS [of *analogique*, F. *analogicus*, L. of *αναλογικός*, Gr.] the being proportional.

ANA'LOGOUS [*analogus*, L.] pertaining to analogy, answerable in proportion, resembling or bearing relation to.

ANA'LOGY [*ἀναλογία* of *ἀνά* and *λογίζω*, Gr.] like reason, proportion, correspondence; relation which several things in other respects bear to one another.

ANA'LOGY [with *Grammarians*] the declining of a noun, or the conjugation of a verb according to its rule or standard.

ANA'LYSIS [with *Chymists*] the decompounding of a mixt body, or the reducing any substance into its first principles.

ANALYSIS [with *Logicians*] is the method of finding out truth, and *Syntesis* is the method of convincing others of a truth already found out. It is the attention the mind gives to what it knows in a question, which helps to resolve it, and in which the *analysis* principally consists: All the art lying in extracting a

great many truths, which lead us to the knowledge of what we seek after.

ANALYSIS [with *Mathematicians*] is the art of discovering the truth or falsehood of a proposition, by supposing the question to be always solved and then examining the consequences, till some known or eminent truth is found out; or else the impossibility of the present proposition is discovered.

ANALYSIS of finite quantities [*Mathematicks*] that which is called *Specious Arithmetick* or *Algebra*.

ANALYSIS of infinites, is the method of fluxions or differential calculus called the *New Analysis*.

ANALYSIS, a table or syllabus of the principal heads or articles of a continued discourse, disposed in their natural order and dependency.

ANALY'TICAL Method [in *Logick*] is the method of resolution, shewing the true way by which the thing was methodically or primarily invented.

ANALY'TICALLY [of *analytique*, F. *analytice*, L. of *ἀνάλυσις*, Gr.] by way of *analysis*.

ANALY'TICKS } [*ἀναλυτικά*,
ANALY'TICAL ART } Gr.] a name commonly given to *Algebra*, as being nothing else but a general *analysis* of pure *mathematicks*; or else because it teaches how to solve questions and demonstrate *theorems* by searching into the fundamental nature and frame of the thing; which to that end is as it were resolved into parts, or taken all to pieces, and then put together again.

ANA'MNESIS [*ἀνάμνησις*, Gr.] remembrance.

ANAMNESIS [with *Rhetoricians*] a figure, when the orator mentions or calls to mind what is past.

ANAMNE'TICKS [in *Pharmacy*] medicines proper to restore a decay'd memory.

ANAMO'RPHOSIS [of *ἀνά* and *μόρφωσις*, of *μορφή*, Gr. form or shape] a monstrous projection in perspective and painting; or the representation of some figure or image either upon a plane or curv'd surface in a deform'd shape, which at a proper distance shall appear regular and in proportion.

ANA'NA [with *Botanists*] a fine Indian fruit commonly called the pine-apple, because of its likeness to the cone of a pine. This fruit grows on a plant like the fig-tree, and is about the size of an artichoke. It is adorned on the top with a kind of crown, and small bunch of red leaves resembling a flame of fire; the pulp or flesh of it is fibrous, but dissolves

solves in the mouth, and has the delicious taste of the peach, the quince, and the muscadine grape. These are brought to a very great perfection in the garden of Sir Matthew Decker.

ANANCÆION [ἀναγκειον, Gr.] a figure in Rhetorick that makes out the necessity of a matter.

ANANTOPO'DOTON [ἀναντοπόδοτον, Gr.] a figure in Rhetorick, when an oration wants some parts.

ANAPÆSTUS [with Grammarians] a foot or measure in Greek or Latin verses that have the two first syllables short, and the last long, as pīētās.

ANA'PHORA [ἀνάφορα, Gr.] a relation, a repetition. L.

ANAPHORA [with ancient Astronomers] an ascension or rising up of the 12 signs of the zodiack, from the east, by the daily course of the heavens.

ANAPLERO'TICALNESS [of ἀναπλήρωσις, Gr.] the quality of filling up.

ANAPLERO'TICKS [ἀναπληροτικά, Gr.] medicines proper to fill up ulcers and wounds with new flesh.

ANARE'TA [probably of ἀναίρεω, Gr. to destroy] a killer or murderer.

ANARRHI'NON [of ἀνά and ρίν the nostril, Gr.] an herb like Pimpernel, Calves snout.

ANASA'RCA [ἀνασάρκα, of ἀνά and σάρξ flesh, Gr.] a certain sort of dropsy, being a white, soft, yielding swelling of some parts or of the whole body, that dents in when pressed.

ANASTA'SIS [ἀνάστασις, Gr.] a stretching or reaching.

ANASTASIS [in Surgery] the stretching out of the body towards the upper part.

ANASTOECHIO'SIS [ἀναστοιχείωσις, Gr.] a resolution of mixt bodies into their first principles by chymical operations.

ANA'TASIS [ἀνάτασις, Gr.] a stretching, reaching out, extension upwards.

ANATASIS [with Surgeons] an extension of the body towards the upper parts.

ANATHEMA'TICALLY [of anatheme, F. anathema, L. ἀνάθεμα, Gr.] in a cursing manner.

ANATHYMIA'SIS [of ἀνά and θυμιάμα, Gr.] a perfume, vapour or exhalation.

ANATO'MICALLY [anatomicè, L. of ἀνατομικός, Gr.] according to the rules of anatomy.

ANATRI'PSIS [of ἀνά and τρίβω to wear, Gr.] a rubbing against or upon, a bruising.

ANATRIPSIS [in Surgery] the bruising or breaking of a bone, the breaking the bone in the kidneys or bladder.

A'NATRON [ἀνατρον, Gr.] a sort of salt extracted from the water of the river Nile; also a nitrous juice which condenses in vaults, arches, and subterraneous places; also a volatile salt skimmed off the composition of glass when in fusion; also a compound salt made of quicksilver, alum, vitriol, common salt and nitre.

ANAXY'RIS [ἀναξυρίς, Gr.] the herb Sorrel.

A'NBURY [with Farriers] a sort of wen or spongy wart full of blood, growing in any part of the body of an horse.

A'NCESTOR a forefather. L.

ANCESTOR [in Common Law] the difference between ancestor and predecessor is this, ancestor is applied to a natural person, as A B and his ancestors, and predecessor may be used of any persons that were prior in time as to a corporation or body politick, as a bishop and his predecessor.

ANCHOR [Hieroglyphically] represents hope, hope being as it were the anchor that holds us firm to our faith in adversity.

To Boat the ANCHOR, to put it into the Boat.

The ANCHOR is foul [Sea Phrase] is when the cable by the turning of the ship is hitcht about the fluke.

The ANCHOR is a Cock-bell [Sea Phrase] used when the anchor hangs right up and down by the ship's side.

The ANCHOR is a Peek [Sea Phrase] is when it is just under the hause or hole in the ship's stern, through which the cable runs out that belongs to it.

To boot an ANCHOR [Sea Term] is to take or put it into the boot.

To let fall an ANCHOR } [Sea Phrase]

To drop an ANCHOR } is to put or let it down into the sea, in order to make the ship ride

The ANCHOR comes Home [Sea term] used, when it cannot hold the ship, but that it drives away by the violence of the wind or tide.

To fetch home the ANCHOR } [Sea

To bring home the ANCHOR } term] is to weigh or take it up out of the river, &c.

To shoe an ANCHOR [Sea term] is to case the flook of it with boards, that it may better take hold in soft ground.

A'NCHORAGE [in Law] a duty paid to the king for the privilege of casting anchor in a pool of a haven.

ANCHORA'LIS Processus [with Anatomists] the process or shooting forth of the shoulder bones like a beak called Coracoides and Coraculæaris.



A'NCHORED [in *Heraldry*] as a cross anchored is so called, because the four extremities of it resemble the hook of an anchor.

A'NCHORITE, an hermit, &c. who leads a solitary life in a desert, to be farther out of the reach of the temptations of the world, and to be more at leisure for meditation.

ANCHU'SA [ἀγχῦσα, Gr.] a kind of bugloss or orchanet.

ANCHY'LE [ἀνχύλη, Gr.] the back part of the knee; also the contraction of a joint, especially of the ham.

A'NCIENTLY [anciennement, F.] in ancient times.

A'NCIENTNESS [ancienneté, F.] oldness.

A'NCIENTS [in *Gray's Inn*] the society consists of *Ancients, Barristers, Benchers, and Students* under the bar.

ANCONÆ'US Musculus [Anatomy] the sixth muscle of the elbow, arising from the lower and back part of the *Os humeri*, and is inserted to the lateral part of the *Brachii externus*, a little below the *Olecranium*; it helps to stretch the elbow.

ANCYLOGLO'SSUM [ἀγχυλόγλωσσον, of ἀγκύλη and γλῶσσα, Gr. the tongue] a being tongue-tied, when the small string which is under the tongue is too strait, which causes it to be difficult to utter words.

ANCYLO'MELE [ἀγκύλη and μέλη, Gr.] a crooked probe.

ANCY'LOSIS, the same as *Ancyloglossum*.

ANCYLO'TOMUS [of ἀγκύλη and τομή, Gr.] a small knife to cut the string under the tongue.

ANDABA'TÆ [among the *Ancients*] a sort of gladiators who fought hood-wink'd.

ANDE'NA, a swathe in mowing; also as much ground as a man could stride over at once.

ANDRA'CHNE [ἀνδράχνη, Gr.] purslain.

St. **A'NDREW**, was taken to be the patron of *Scotland*, on account of a vision before a battle, supposed to be won by his assistance to the *Picts* against the *English* or *Northumbrian Danes*.

A'NDREW, as knights of St. Andrew, an order of knighthood established by *Archiacus* king of *Scotland*, A. C. 809, called also *Knights of the Thistle*.

ANDRODA'MAS [ἀνδροδάμας, of ἀνδράζω and δάμασ, i. e. of taming men, Gr.] a kind of hard, heavy blood-stone, which is said to bleed when rubb'd on a whetstone; also a precious stone, bright

as silver, like a diamond, in many squares.

ANDROGY'NUS [Astrology] such a planet as is sometimes hot, and sometimes cold.

ANDROI'DES [of ἀνδρῆς of a man, and εἶδος form, Gr.] an automaton in the form of a man, which by means of certain springs, &c. justly contrived, walks, speaks, &c.

ANDROLE'PSY [Ἀνδρὸλεψία, of ἀνὴρ a man, and λείψις of λαμβάνω, Gr. to take] a custom among the *Athenians*, by which, if an *Athenian* were kill'd by a citizen of some other place, and such city refus'd to deliver up the criminal to punishment, it was held lawful to take three inhabitants of such city and punish the homicide in them.

ANDRO'MEDA [Astronomy] a northern constellation consisting of 27 stars.

ANDRO'SÆMON [ἀνδρόσαιμον, Gr.] St. John's wort or tutlan.

ANDRO'TOMY [of ἀνὴρ, gen. ἀνδρῶν, and τομή a dissection, Gr.] an anatomical dissection of human bodies.

ANE'CDOTE, a secret history, such as relates the secret affairs of kings and princes; speaking with too much freedom or too much sincerity, of the manners and conduct of persons in authority.

ANE'CDOTON [ἀνεκδοτον, Gr.] a

ANE'KDOTON { thing not given forth, produced, or made publick.

ANELA'CIUS, a short knife or dagger.

ANEMO'METER [of ἀνέμος the wind, and μέτρον, Gr. measure] an instrument or machine for measuring the strength of the wind.

ANE'MONE [ἀνεμώνη, Gr.] the emony or wind flower.

A'NETHUM [ἀνηθον, Gr.] the herb dill.

ANEY'RISM [of ἀνευρύω to dilate, Gr.] a stretching or bursting of the arteries, so that they beat and swell continually, till they sometimes become as large as an egg; the swelling yields if it be pressed with the finger, but quickly recoils.

ANFE'LDTHYDE { [anfe'ldhyde,

ANFEA'LTHIDE } Sax.] a simple or single accusation. Thus it was among the *Saxons*, when the oath of the criminal and two more was sufficient to discharge him; but his own oath, and the oath of five more, were required to free him from the *Triplex Accusatio*.

ANFRA'CTUOUSNESS [anfractus, L.] the being full of turnings and windings.

ANGARI'A [Old Records] any vexatious or troublesome service or duty, done by a tenant to his lord.

ANGEIO'GRAPHY [of ἀγγεῖον a vessel, and γράφω a description, Gr.] a description

scription of vessels in the human body, i. e. the nerves, veins, arteries and lymphatics.

A'NGEL SHOT, chain-shot, being a cannon bullet cut in two, and the halves being joined together by a chain.

ANGE'LICA [Botany] an herb.

ANGE'LICA [*ἀγγελική*, Gr.] a famous dance among the Greeks.

ANGE'LICALNESS [of *angelique*, F. *angelicus*, L.] the being angelical, angelical nature, &c.

ANGERO'NA [among the Romans, so called of *Angina*, the squinsey, as having cur'd the Romans of that distemper] the goddess of patience or silence; her statue was placed on the altar of pleasure.

ANGERONA'LIA, feasts celebrated to *Angerona* the goddess of patience and silence.

ANGIGLO'SSI [of *ἀγγύς* and *γλῶσσα* the tongue, Gr.] persons who stammer in their speech and tongue, especially such as with great difficulty pronounce the letters, K, L and R.

ANGI'NA [with *Surgeons*] the squinsey; an inflammation of the jaws and throat attended with a continual fever, and a difficulty of breathing and swallowing. L.

ANGI'NA LINI [Botany] dodder.

ANGIOMONOSPE'RMÆOUS *Plants* }

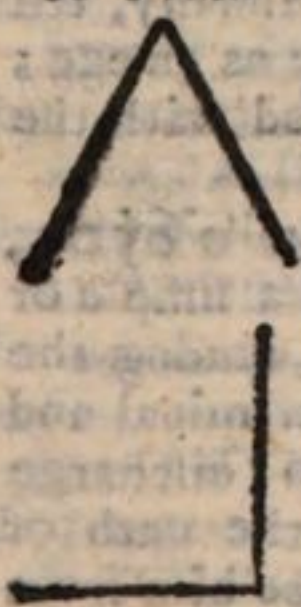
ANGIOSPERMOUS
such plants as have one seed succeeding to one single flower. L.

An AN'GLE [*angulus*, L.] a corner; also a rod with a line and hook for fishing.

ANGLE [in *Geometry*] a space comprehended between the meeting of two lines, which is either greater or less, as those lines incline towards one another, or stand farther distant asunder; these angles are either plain or spherical.

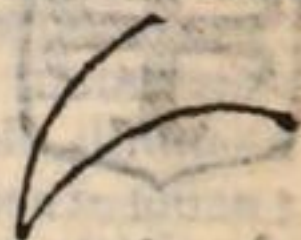
A Plain ANGLE [in *Geometry*] is the distance or opening of two lines that touch one another in the same plane; but so as not to make one strait line, and the lines that form it are called legs, as in the figure above; or it is a space bounded by the meeting of two lines which cut one another on a plane, as in the figure, and are either *right-lined*, *curvilinear*, or

mixed, the first of which are the angles above.

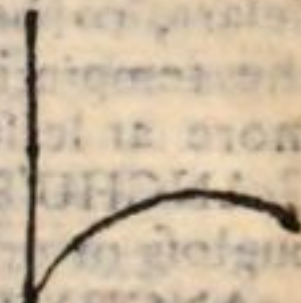


Curvilinear ANGLE } [*Geometry*] of
Curvilinear crooked-lined

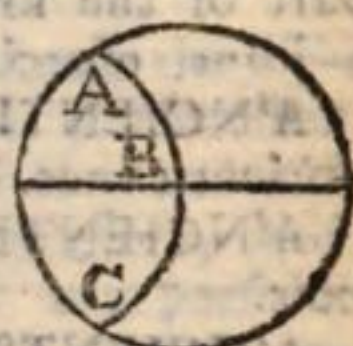
angle, is made by the intersection or mutual cutting one another of two crooked lines, as in the figure.



Mixt ANGLE [*Geometry*] is made by the meeting of a right line with a crooked or curved line, as in the figure.

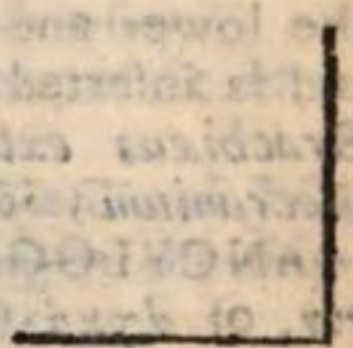


A Spherical ANGLE [*Geometry*] is an angle made by the meeting of two angles of great circles, which intercept or mutually cut one another on the surface of the globe or sphere, as the figure A B C.

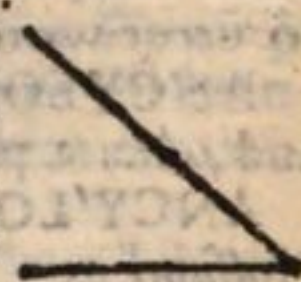


ANGLES, whether plain or spherical, may be considered as right, acute and obtuse.

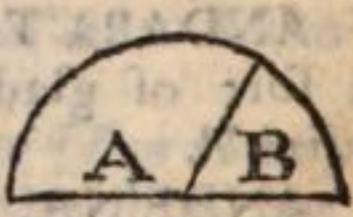
A Right ANGLE [*Geometry*] is an angle made by a line falling perpendicularly on another, or that which subtends an arch of 90 degrees, or a fourth part of a circle as in the figure, all circles being commonly divided into 360 parts, called degrees.



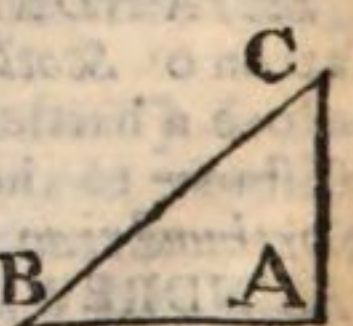
An Acute ANGLE [*Geometry*] is an angle that is less than a right angle, or than 90 degrees, as in the figure, and is so called, because the angular point is sharp.



An Obtuse ANGLE [*Geometry*] is one which has its angular point blunt or broad, and is greater than a right one, its angular point consisting of more than 90 degrees, as in the figure A, which is so much more than 90 degrees, as B is less than 90, both together making a semi-circle or 180 degrees.



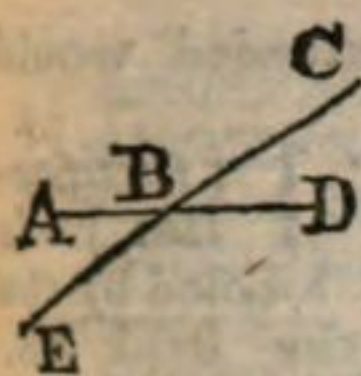
Right ANGLED Triangle, is one which has one right angle, as the angle A in the figure, the other two B and C being both acute, and making both together but 90 degrees.



Oblique ANGLE, is a name used in common to both acute and obtuse angles.

ANGLES have also several other names according to their different positions, their relations to the respective figures they are in, and the lines that form them, as

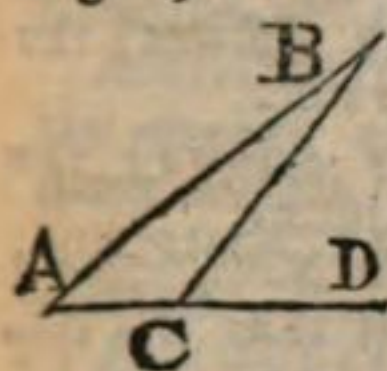
Adjacent



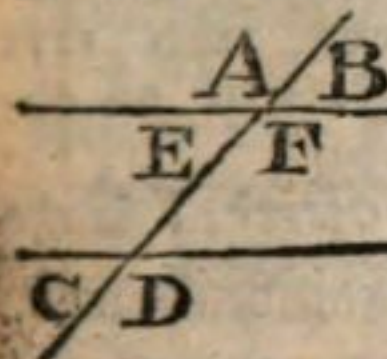
ABC, CBD; CBD, DBE; DBE, EBA are contiguous angles.



called vertical on account of their being opposed *ad verticem*, or at the top, as the angles A and B are vertical or opposite angles, as likewise C and D.



An ANGLE also in a triangle is said to be opposite to the side that subtends it, as the angle A is opposite to the side BC, and the angle C to the side AB, and the angle B to the side AC, as in the figure.



Internal Opposite ANGLES [Geometry] if a line cut two others that are parallel, the angles C and D are called internal and opposite, in respect to the external ones A and B, to which they are respectively equal as in the figure.

Alternate ANGLES [Geom.] are the angles E and D, and F and C, which are respectively equal to one another.

External ANGLES [Geometry] are the angles of any right-lined figure without it, when all the sides are severally produced and lengthened; and all being taken together, are equal to four right angles.

Internal ANGLES [Geometry] are all angles made by the sides of any right-lined figure within.



ANGLE at the centre of a circle, is an angle whose vertex is at the center of the circle, and whose legs are two Radii of a circle, as in the figure.



An ANGLE in the Segment of a circle, is that which is concluded between two chords that flow from the same point in the periphery, as in the figure.

A Solid ANGLE [Geometry] is contained under more than two planes or plain

angles, not being in the same place and meeting in a point.

Equal solid ANGLES [Geometry] are such as are contained under plain angles, equal both in multitude and magnitude.

ANGLE of Contact [Geometry] is that which a circle or other curve makes with a tangent at the point of contact.

Horned ANGLE [Geometry] an angle made by a right line, either a tangent or a secant with the periphery of a circle.

Homologous ANGLES [Geometry] are such as are in two figures, and retain the order from the first in both figures O X.



ANGLE at the Periphery }
ANGLE at the Segment }
[Geometry] is comprehended between the two chords AB and BD, and stands on the arch AB.



Cissoid ANGLE [Geometry] the inner angle which is made by two convex spirical lines intersecting each other.

Palecoid ANGLE [Geometry] an angle in the shape or figure of an hatchet.

Sistroid ANGLE [Geometry] an angle in form of a Sistrum.

ANGLES [in Anatomy] are understood of the corners of the eye or *Canthi*, where the upper eye-lid meets with the under.

ANGLE of a Wall [Architecture] is the point or corner, where the two faces or sides of a wall meet.

ANGLES [Astrology] certain houses of a scheme of the heavens, the first house or horoscope is called the angle of the East, the seventh the angle of the West, the fourth house the angle of the North, the tenth house the angle of the South.

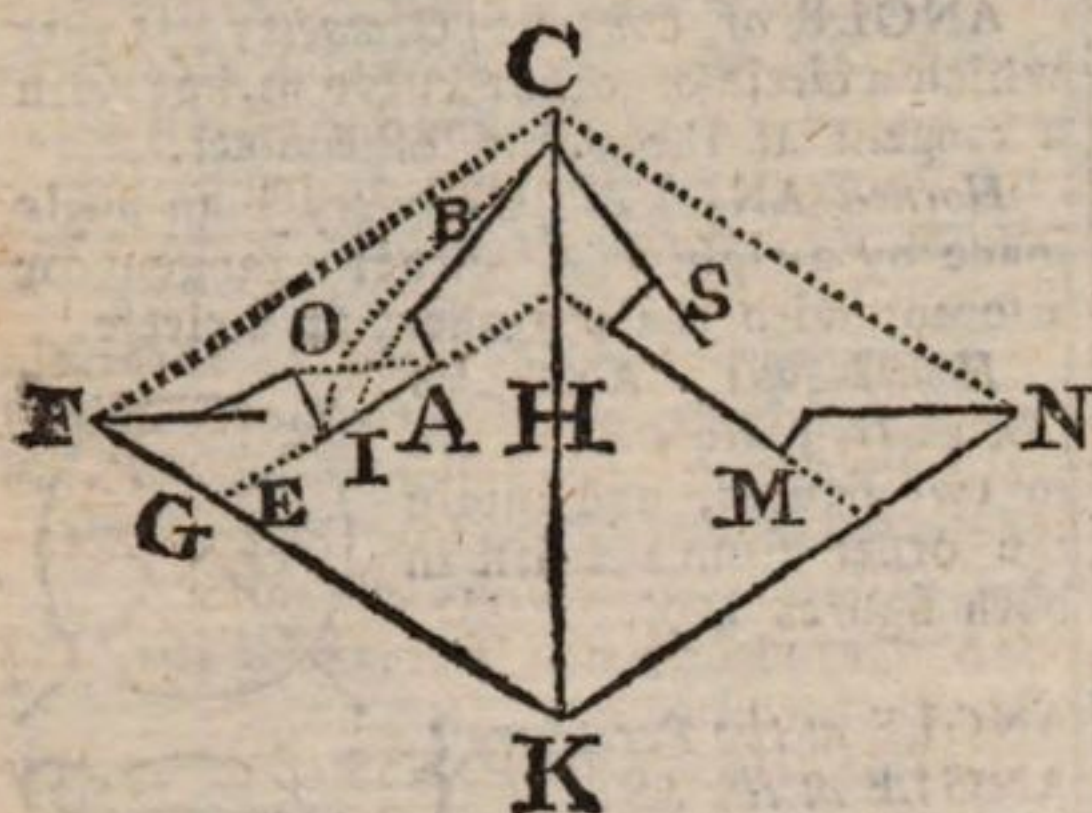
ANGLE of Longitude [Astronomy] is the angle which the circle of a star's longitude makes with the meridian at the pole of the ecliptick.

ANGLE of Elongation [Astronomy] is the difference between the true place of the sun, and the geocentrick place of the planet.

ANGLE of Commutation [Astronomy] is the difference between the true place of the sun, seen from the earth, and the place of a planet reduced to the ecliptick.

ANGLE of Incidence [in Dioptricks] is an angle made by an incident ray with a lens or other refracting surface.

ANGLE of or at the Center [in Fortif.] is the angle G K F, which is formed by the concurrence of two strait lines drawn from the angles of the figure F C.



ANGLE of the Circumference [in Fortification] is the next angle made by the arch, which is drawn from one gorge to the other.

ANGLE of the Courtin [in Fortification] or the angle of the flank BAE is formed by or contained between the courtain and the flank in any piece of fortification.

Diminished ANGLE [in Fortification] is the angle B C F which is formed by the meeting of the outermost sides of the polygon, and the face of the bastion.

ANGLE of the exterior Figure [in Fortification] is the same as the angle of the Polygon, and is the angle FCN form'd at the point of the bastion C, by the meeting of the two outermost sides or bases of the polygon F C and C N.

ANGLE of the interior Figure [in Fortification] is the angle GHM, which is formed in H the center of the bastion by the meeting of the innermost sides of the figure GH and HM.

ANGLE Flanking [in Fortification] is the angle which is made by the two rasant lines of defence, viz. the two faces of the bastion prolonged.

ANGLE flanking upwards [Fortification] is the angle GLH formed by the flanking line and the courtain.

Flanked ANGLE [in Fortification] is the angle BCS, which is made by the two faces BC, CS, and is the utmost part of the Bastion, most expos'd to the enemy's batteries, and is therefore called by some the angle of the bastion, or the point of the bastion.

ANGLE forming the Flank [Fortification] is that which consists of one flank and one Demi-gorge; or it is composed by the flank and that side of the polygon, running from the flank to the angle of the

polygon, and were it extended would cross the bastion.

ANGLE of the Epaule } [Fortification] is the angle ABC, which is formed by the lines of the face BC and the flank AB.

ANGLE of Elevation [in Mechanicks] an angle comprehended between the line of projectile, and a horizontal line.

ANGLE of Direction [Mechanicks] an angle comprehended between the lines of direction of two conspiring forces.

ANGLE of Incidence [Mechanicks] an angle made by the line of direction of an impinging body in the point of contact.

ANGLE of Reflexion [Mechanicks] an angle made by the line of direction of a reflected body, in the point of contact from which it rebounds.

Front ANGLES [Military Affairs] the two last men of the front rank.

Rear ANGLES [Military Affairs] the two last men of the rear rank.

ANGLE of the East [in Navigation] is that point of the compass that the ship sails upon.

Optick ANGLE, is that which is contained or included between two rays drawn from the extreme points of an object to the center of the pupil.

ANGLE of Inclination [Opticks] is the angle made by a ray of incidence, and the axis of incidence.

ANGLE of Reflexion [in Opticks] is an angle formed by the reflected ray, at the point of reflection, with the other part of the tangent line.

ANGLE refracted [in Opticks] is an angle between the refracted ray and the perpendicular.

ANGLE of Refraction [Opticks] is an angle made by the ray of incidence, extended through another medium (as out of the air into the water) and the ray of refraction.

Optick ANGLE } [in Opticks] is an angle included between two rays, drawn from the two extreme points in an object to the center of the pupil, as ABC, which is comprehended between the rays AB and BC.



ANGLE [in Sciagraphy, i.e. Dialling] an angle that is made by the strait line, proceeding from the sun to the dial plane.

ANGLER [of an Angel, Sax.] one who fishes with an angle.

ANGO'BER, a sort of pear.

ANGUI'GENOUS [*anguigenus*, L.] ingendred or begotten of serpents.

ANGUI'NEAL [*anguineus*, L.] pertaining to an eel.

ANGUI'NEAL *Hyperbola*, an hyperbola of an eel-like figure, which cuts its asymptote with contrary flexions, and is produced both ways into contrary legs.

ANGULARNESS [*angulaire*, F. *angularis*, L.] having corners.

ANGULAR Motion [*Mechanicks*] a compound sort of motion, wherein the moveable both slides and revolves at the same time.

ANGULAR Motion [with *Astronomers*] is the increase of the distance of any two planets, revolving round any body as the common center of motion.

ANGULO'SITY [with *Philosophers*] the quality of that which has several or many angles.

ANGU'STNESS [of *angustus*, L.] narrowness, straitness.

ANGU'STITY [of *angustitas*, L.] straitness or narrowness of place; also straitness of circumstances, poverty, &c.

ANHALI'NA [with *Physicians*] medicines that promote respiration.

ANHELA'TION, a panting, a difficulty of breathing; shortness of breath. L.

ANHELI'TUS, a shortness and thickness of breath, as in an *Asthma*. L.

ANHELO'SE [*anbelosus*, L.] fetching breath quick and short; puffing and blowing.

ANICE'TUM [*άνικτον*, Gr.] anise-seeds.

ANIL, the plant from which *Indigo* is procured.

ANI'LENESS [*anilitas*, L.] the being a very old woman.

ANIMA, the breath, also the principle of life in the rational, sensitive or vegetative soul. L.

ANIMA Gummi, an Ethiopian and Indian gum like frankincense.

ANIMA Articulorum [with *Physicians*] hermodactyls, so called because of their efficacy in disorders of the joints.

ANIMA Pulmonum [with *Physicians*] crocus or saffron, so called on account of its being good for the lungs. L.

ANIMA Saturni [*i. e.* the soul of lead] the extract of lead. L.

ANIMA Mundi, called by *Plato* ψυχὴ τοῦ κόσμου, the soul of the world or of the universe [with *Naturalists*] is a certain pure, ethereal substance or spirit, which is diffused through the mass of the world, which informs, actuates and

unites the divers parts of it into one great, perfect, organical or vital body.

The modern *Platonists* explain the *anima mundi* to be a certain ethereal, universal spirit; which exists perfectly pure in the heavens, but pervading elementary bodies on earth, and intimately mixing with all the minute atoms of it, assumes somewhat of their nature, and thence becomes of a peculiar kind.

Some again define it to be a certain ignifick virtue or vivifick heat infused into the chaos and disseminated through the whole frame of it, for the conservation, nutrition and vivification of it.

A'NIMABLENESS [of *animabilis*, L.] the having life.

ANIMADVE'RSIVENESS [of *animus* and *advertere*, L.] the animadversive faculty.

A'NIMAL, *i. e.* a living creature is by some defined to be a being, which besides the power of growing, increasing and producing its like (which vegetables also have) is further endowed with sensation and spontaneous motion.

ANIMAL Motion, is the same that is called muscular motion.

ANIMAL Part of Man [with *Moralists*, L.] the sensible, fleshy part in opposition to the rational part, which is the understanding.

ANIMAL Spirits, a fine subtil juice or humour in animal bodies, supposed to be the great instrument of muscular motion, sensation, &c.

A'NIMALNESS [*animalitas*, L.] the animal faculty.

A'NIMATE [*animatus*, L.] animated, endued with life, in contradistinction to inanimate, or such things as have not life.

ANIMATE Power [*Mechanicks*] is used to signify a power in man or brute in contradistinction to an inanimate one, as that of springs, weights, &c.

A'NIMATENESS [of *animé*, F. *animatus*, L.] the being animated.

ANIMA'TION, the informing, furnishing or supplying an animal body with a soul. As a locus or child in the womb is said to be come to its animation, when it begins to act like a true living creature, or after the mother (according to the usual expression) is quick.

ANIME' [in *Heraldry*] is when the eyes, &c. of any rapacious creature are born of a different tincture from the creature it felt.

ANIMO'SE [*animosus*, L.] courageous; also stomachful.

ANIMO'SENESS [*animosité*, F. *animofitas*, L.] the having an animosity.]

AN JOUR and WAST [*Law term*] a forfeiture when a man has committed *petty treason* and *felony*, and has lands held of some common person, which shall be seized for the king, and remain in his hands a year and a day, next after the attainder, and then the trees shall be pulled up, the houses razed and pull'd down, and the pasture and meadows ploughed up; except he, to whom the lands should come by escheat or forfeiture, redeem it for the king.

ANISCA'LPTOR, i. e. the *Arse-scratcher*

ANISCA'LPTORIS Musculi par [*Anatomy*] a muscle called also *latissimus dorsi*, from its largeness, *q. d.* the broadest of the back, a pair of muscles, so called from that action that is performed by the help of it, it serving to draw the arm backwards and downwards.

A'NISUM [*ἄνισον*, *Gr.*] anise, a fragrant herb. *L.*

A'NKER [at *Amsterdam*] a liquid measure, the 4th part of the *Aein*, containing two *Stekans*, each *Stekan* containing sixteen *Mingles*, the *Mingle* two *Paris* pints.

A'NKRED [*Heraldry*] a sort of cross born in coats of arms, the ends of which are in the shape of the flook of an anchor.

ANKY'LOSIS [*ἀγκύλωσις* of *ἀγκύλη*, *Gr.* a *Callus* in a juncture] a disease in the junctures of an human body, where the nervous liquor, which should lubricate the bones, growing too thick clog them up, and as it were cement them within one another.

A'NNALES, histories or chronicles of things done, from year to year. *L.*

ANNALES [*Old Records*] yearlings or young cattle of the first year. *L.*

A'NNALIST, a writer of annals.

ANNIVE'RSARY Days [with the ancient *Anglo-Saxons*] days at the return of the year, people used to pray for the souls of their friends deceased; which custom the *Romanists* still retain.

ANNOI'SANCE [*in Law*] nuisance, a hurt or offence either to a publick place, as a high way, bridge or common river, or to a private one by laying any thing that may breed infection; by encroaching or the like.

ANNOISANCE, the name of a writ brought upon this transgression.

ANNO'LIS [*in America*] an animal about the bigness of a *Lizard*, whose skin is of a yellowish colour. It continually proles about the cottages for food in the day time, and lies under ground at night, making a loud noise.

A'NNUAL Pension [*in Law*] a writ by which the king, having an annual pension due to him from an abbot or prior for any of his chaplains, used to demand it, &c.

ANNUAL Equation [*Astronomy*] is the equation of the mean motion of the sun and moon, and of the apogee and nodes.

ANNUA'LA, a yearly stipend, anciently assigned to a priest for observing the anniversary or saying continued masses one year for the soul of the deceased person.

A'NNUALS [with *Botanists*] plants that are to be raised year by year; such as die in the winter.

ANNUA'TES Musculi [with *Anatomists*] a pair of muscles so called, because they cause the head to nod directly forward, they are seated at the root of the transverse *vertebra* of the back.

ANNU'ITY [of *annuus*, *L.* yearly] a yearly income or rent that is to be paid for term of life; an *annuity* is different from a *rent* only in this, that the former only charges the granter or his heirs, whereas a *rent* is payable out of land.

Dr. Halley, in his observations on the *Breslaw* bills of mortality, shews that it is 80 to 1 a person of 25 years of age does not die in a year; that it is 5 and a half to one that a man of 40 lives 7 years; and that one of 30 may reasonably expect to live 27 or 28 years: So great a difference there is between the life of man at different ages; that it is 100 to 1 if one of 20 lives out a year; and but 38 to 1, that one of 50 does so.

When and from some other observations he has constructed the following tables, shewing the value of annuities from every 5th year of life to the 70th.

Age	Y. Pur.	Age	Y. Pur.
1	10, 28	40	10, 57
5	13, 40	45	9, 91
10	13, 44	50	9, 21
15	13, 33	55	8, 51
20	12, 78	60	7, 61
25	12, 27	65	6, 54
30	11, 72	70	5, 32
35	11, 12		

A'NNULAR [*annularis*, *L.*] pertaining to a ring.

ANNULAR Ligament [*Anatomy*] a strong ligament encompassing the *Carpus* or wrist after the manner of a bracelet.

ANNULA'RIS Digitus, the ring finger, that which is betwixt the middle finger and the little finger. *L.*

ANNULARIS Processus [with *Anatomists*] a certain bunch or knob made by the

the meeting of the *Processes* of the *Medulla Oblongata*, under its side. *L.*



A'NNULET [in *Heraldry*] a small ring, which, being a mark of distinction, the 5th brother of any family ought to bear in his coat of arms.

ANNULETS [with *Architects*] are small square parts, turned about in the *Corinthian* capital, under the quarter round or *Echinus*; others define an *Annulet* to be a narrower flat moulding, which is common to other parts of a column, the *bases*, &c. as well as the capital; and is the same member which sometimes is called the *Fillet*, a *Listel*, a *Coincure*, a *Liste*, a *Timce*, a *Square*, a *Rabit*, and a *Supercilium*.

ANNUMERA'TION, a putting to the number. *L.*

ANNUNCIA'DA, as knights of the *Annunciada*, an order of knighthood in *Savoy*, instituted in memory of the annunciation of the *Virgin Mary*, instituted by *Amadeus*, duke of *Savoy*, *Anno Dom.* 1350.

TO ANNU'NCIATE [*annunciatum*, *L.*] to bring tidings to.

ANNU'NTIATE } a denomination
ANNUNTIA'DA } that is common to several orders, both religious and military among the *Roman Catholics*, so named on account of the annunciation of the *Virgin Mary*.

The Feast of the ANNUNTIA'TION, *Lady-day*, the 25th of *March*.

ANOI'SANCE } [of *nuisance*, *F.*] any
NOI'SANCE } injury, damage or
NU'SANCE } hurt done to a public place, bridge, highway, &c. or to a private one by encroachment, by laying in it any thing that may breed infection, &c.

ANOMALI'STICAL Year [*Astronomy*] is the space of time wherein the earth passes through her orbit.

ANO'MALY [in *Astronomy*] the distance of a planet from the *Aphelion* or *Apogee*; or an irregularity in the motion of a planet, whereby it deviates from the *Aphelion* or *Apogee*.

ANOMALY of a Planet mean or equal [in the *New Astronomy*] is the *Area*, which is contained under a certain line drawn from the sun to the planet.

Mean ANOMALY of the Sun or Planet [with *Astronomers*] is an arch of the eccentric, between the mean place of it, and its apogee. In the *modern Astronomy* it is the time wherein the planet moves from the *Aphelion* to the mean place or point of its orbit.

The true ANOMALY of the Center [*Astronomy*] an arch of the zodiack bound-

ed by the true motion of the center, in the *new Astronomy* it is an arch of the eccentric circle, included between the *Aphelion*, and a right line, drawn through the center of the planet perpendicular to the line of the *Apsides*.

ANOMALY of the Eccentric [*New Astronomy*] an arch of the eccentric circle included between the *Aphelion*, and a right line drawn through the center of the planet perpendicular to the line of the *Apsides*.

True or equated ANOMALY [*Astronomy*] is the angle at the sun which a planet's distance from the *Aphelium* appears under; or it is the angle at the *Area* taken proportional to the time in which the planet moves from the mean place to its *Aphelion*.

ANO'MEANS [of α and $\delta\mu\sigma\iota$ similar or like, *q. d.* dissimilar, *Gr.*] a name by which a sect of pure *Arians* were called.

ANOMOEOMERES [of α neg. $\delta\mu\sigma\iota\sigma$ and $\mu\epsilon\rho$, *Gr.* a participle] that which consists of several and different particles.

ANO'NIS [in *Botany*] the herb cammock, or rest harrow. *L.*

ANO'NIUM, archangel, or dead nettle, an herb. *L.*

A'NSA, the handle of a cup or other vessel. *L.*

ANSERI'NA [*Botany*] wild tansey.

A'NSCOTE [in ancient *Law* books] the same as *Angild*.

ANSPESA'DES [of *lansa spezzada*, *Ital.* i. e. a broken lance] in the *French* foot-foldiery, a sort of inferior officers above common centinels, yet below corporals.

ANTACHA'TES [of $\alpha\nu\tau\iota\ \delta\chi\alpha\tau\iota\varsigma$, *Gr.*] a precious stone of the agate kind, which being burnt, sends forth the scent of myrrh.

ANTA'GONIST } [with *Anatomists*]
ANTAGONI'STA } a muscle that has an opposite situation to another, or a contrary function, as the *Abductor* of the *Cubitus*, which serves to pull the arm back, and the *Abductor* that stretches it out.

ANTANA'CLASIS [$\alpha\nu\tau\alpha\nu\alpha\kappa\lambda\alpha\sigma\iota\varsigma$ of $\alpha\nu\tau\iota$ and $\alpha\nu\alpha\kappa\lambda\alpha\omega$, to strike back again, *Gr.*] a reflecting or beating back.

ANTA'POCHA [of $\alpha\nu\tau\iota$ and $\alpha\pi\omicron\chi\eta$, *Gr.*] the counterpart of a deed or writing; a counter-bond.

ANTAPO'DOSIS [$\alpha\nu\tau\alpha\pi\omicron\delta\omicron\sigma\iota\varsigma$, of $\alpha\nu\tau\iota$ against, $\alpha\pi\omicron$ from, and $\delta\iota\delta\omega\mu\iota$, *Gr.* to give] a returning or paying on the other side, or by turns.

ANTA'RES [with *Astronomers*] the scorpion's heart, a fixt star of the first magnitude in the constellation *Scorpio*, in longitude 45 degrees 13 minutes, latitude 4 deg. 27 min.

ANTARTHRI'TICKS [of ἀντὶ and ἀρθευτικός, Gr.] remedies good against the gout.

ANTASTHMA'TICKS [of ἀντὶ and ἀσθματικός, Gr.] remedies against the phthisick or shortness of breath.

ANTECE'DENCE [antecedens, L.] a going before. L.

ANTECE'DENT Decree, a decree preceding some other decree, or some action of the creature, or the prevision of that action.

ANTECEDENTS of the Ratio [with Mathematicians] is the first term of comparison in a proportion, or that which is compared to another. Thus if the ratio or proportion were of B to C, or 18 to 16, B or 8 is the antecedent, and C or 16 the consequent.

ANTECEDE'NTIA [Astronomy] when a planet appears to move westward contrary to the order or course of the signs, it is said to move in *Antecedentia*.

A'NTECHAMBER } [of ante camera
A'NTICHAMBER } L.] an outer chamber of an apartment, where servants wait, and strangers stay, till the person is at leisure to whom they would speak.

ANTEDILU'VIAN EARTH, is the earth that then was, before it was destroy'd by the flood, and which the ingenious and learned Dr. Thomas Burnet conceives to have been very different from ours in form, constitution, figure, and situation, that it was round, smooth, even and uniform.

But Dr Woodward, on the contrary, in his *Natural History of the Earth*, undertakes to prove,

1. That the face of the earth was not as Dr. Burnet imagines, smooth, even and uniform, but as it now is, unequal, distinguished into mountains and dales, and having a sea, lakes and rivers; that the sea was then salt as ours is; that it was then subject to tides, and possess'd nearly the same space that it now does; that the antediluvian earth was stock'd with animals, metals, minerals, &c. that it had the same position with respect to the sun that our earth now hath, and that of consequence there was the same succession of weather, and the same vicissitudes of seasons that are at present.

ANTEJURAME'NTUM [in Old Times] an oath which the accuser was obliged to take before the trial to prosecute the accused, and that the accused was obliged to make oath on the very day he was to undergo the ordeal, that he was innocent of the fact he was charged with. If the accuser failed, the criminal was set at liberty; if the accused, he was supposed to be guilty.

ANTEMU'NDANE [of ante and mundanus, L.] before the beginning or creation of the world.

ANTENDEI'XIS [of ἀντὶ and δείκνυμι, Gr.] a contrary indication, sign or symptom of a disease, forbidding that to be used which before seem'd to be proper by a former indication.

ANTEPAGME'NTA } [with ancient
ANTIPAGME'NTA } Architects] the

jaumbs of a door, the lintels of a window.

ANTE'RIDES [ἀντίειδες, Gr.] a name given by ancient architects to buttresses against walls, to bear up the building.

ANTE'RIOUR, something before another, especially in respect of place.

A'NTEROS [probably of ἀντερῶ, Gr.] the best sort of amethyst, a precious stone.

A'NTES [Husbandry] the foremost or uttermost ranks of vines. L.

ANTHE'DON [ἀνθήδων, Gr.] a kind of medlar-tree, which bears a flower like that of an almond-tree, and is delicious fruit.

ANTHE'LIX [of ἀντὶ and ἑλιξ, Gr.] the protuberance or knob of the ear, or the inner circle of the auricle, called thus on account of its opposition to the outer circle, called the *Helix*.

ANTHELMI'NTHICKS [of ἀντὶ and ἑλμινθος, Gr. a worm] medicines which destroy worms in human bodies.

A'NTHEM [anthema, Ital. q. of ἀνθυμνός, Gr.] a church song, performed in a cathedral, &c. by the choristers, divided into two chorus's, who sing alternately.

A'NTHEMIS [ἀνθεμῖς, Gr.] the herb chamomil.

A'NTHERA [in Pharmacy] the yellow part that is in the middle of a rose; also a salve of a bright orient colour; also a kind of medicine for a sore.

ANTHESPHO'RIA [of ἄνθος a flower, and φέρω I carry, Gr.] a festival celebrated in Sicily in honour of Proserpine, in memory of the goddess being forced away by Pluto while she was gathering flowers in the fields.

ANTHESTE'RIA [ἀνθεστήρια, Gr.] a festival celebrated by the Athenians in honour of Bacchus.

ANTHOLO'GION [ἀνθολόγιον, of ἄνθος a flower, and λόγος, Gr.] a church book; also a breviary or mass book, with the offices to Christ, the Virgin Mary, saints and martyrs.

ANTHO'LOGY [ἀνθολογία, of ἄνθος a flower, λόγος a word, or λέγω to gather, Gr.] a treatise of flowers, or a collection of flowers; also a collection of Greek epigrams.

St. A'NTHONY's Fire. See Erysipelas.
ANTHO'RA

ANTHO'RA } [with *Botanists*] the
ANTI'THORA } plant-healing Wolf's-
bane.

A'NTHOS [ἀνθος, Gr.] a flower, but appropriated by way of excellency to rosemary flowers.

ANTHOPHY'LLI [in *Botany*] a large sort of cloves.

ANTHRACI'TES [of ἀνθραξ, Gr.] a precious stone, in which appears as it were sparks of fire.

ANTHRA'COTHEI'OSALENI'TRUM [of ἀνθραξ a coal, θείον sulphur, ἅλς salt, and νίτρον nitre, Gr.] all the ingredients of gunpowder.

A'NTHRAX [ἀνθραξ, Gr.] a live coal; a carbuncle swelling surrounded with fiery, sharp and painful swellings, which as it were burns the skin.

ANTHROPO'LOGY [in *Theology*] a way of speaking of God after the manner of men, by attributing to him human parts, as hands, eyes, &c.

ANTHRO'POMANCY [of ἀνθρωπος a man and μαντεία divination, Gr.] divination performed by inspecting the viscera of a deceased person.

ANTHROPOMO'RPHUS [ἀνθρωπομορφος, Gr.] the mandrake, a kind of plant.

ANTHROPO'PHAGY, the act of eating man's or human flesh.

ANTHYPNO'TICS [of ἀντι and ὕπνιος, Gr. sleep] medicines that prevent sleep.

ANTHYPOCHONDRI'ACA [of ἀντι ὑποχονδρία, Gr.] medicines good against diseases of the hypochondria.

A'NTI [in *affairs of Literature*] pieces written by way of answer to others, whose names are commonly annexed to the *Anti*.

ANTIBALLO'MENE [of ἀντι and βάλλω, Gr.] medicines that are of alike or equal strength.

A'NTICHAMBER. See *Antechamber*.

A'NTICHEIR [of ἀντι instead of and χεὶρ of the hand] the thumb, so called because it is of as much use as the rest of the hand.

ANTI'CHRESIS [in the *Civil Law*] a covenant or convention between the debtor and the creditor, as to a loan of money upon a mortgage or pawn.

ANTICHRISTIA'NITY } [of ἀντι a-
ANTICHRISTIANNESS } gainst and
Χρῆστος, Gr. Christ] oppositeness to the doctrine of Christ, or the principles, &c. of Christians.

ANTI'CHTHONES] those people which inhabit countries opposite to each other; now the same as *Antipodes*.

ANTICNE'MION [of ἀντι against, and κνήμη, Gr.] the tibia, or great bone

of the leg] the skin or forepart of the tibia.

ANTIDIA'PHORISTS [of ἀντι and διαφέρω, Gr. to differ] those who are opposite to the diaphorists.

ANTIDI'NICA [of ἀντι and δίνω, Gr. a whirlwind] remedies against dizziness in the head.

ANTIDYSENTE'RICA [of ἀντι and δυσεντερικός, Gr.] medicines that are efficacious against the dysentery or bloody flux.

ANTILEGO'MENA [ἀντιλεγόμενα, Gr.] contradictions.

ANTILO'BIUM [of ἀντι against and λόβη, Gr.] the bottom of the ear.

ANTILOE'MICA [of ἀντι and λοιμός, Gr. the pestilence] medicines against the plague.

ANTI'LOQUIST [antiloquus, L.] a contradictor.

A'NTILOPE, a mungrel creature, engender'd by a hart and a goat.

ANTIME'NSIA, a sort of consecrated table-cloth, occasionally used in the *Greek* church, in lieu of a proper altar.

ANTIMETA'STASIS [of ἀντι and μεταστάσις, Gr. a mutation] a translating or changing to the contrary part.

ANTIMONA'RCHICALNESS [of ἀντι and μοναρχικός, Gr.] the being against government in a single person.

ANTIMO'NIALS, preparations of antimony, or such medicines wherein antimony is the basis or principal ingredient.

A'NTIMONY [antimonium, L.] a mineral which consists of a sulphur like common brimstone, and of a substance that comes near that of metals. *Alchymists* call it the *Red Lyon*, because it turns red, and also the *Philosophers wolf*, because it consumes all metals except gold; or, as others define it, a semi-metal, being a fossil glebe, composed of some undetermined metal, combined with a sulphureous and stony substance.

ANTIMONY
[Chym. Writers]
is expressed by
one of these characters.



Calx of ANTIMONY } is a white
Ceruss of ANTIMONY } powder produced of the regulus, distilled with spirits of nitre in a sand furnace.

Cinnabar of ANTIMONY, is prepared of a mixture of sulphur, mercury and antimony, sublimed in a luted bolt head, and a naked fire

Crocus of ANTIMONY } See *Crocus*
Liver of ANTIMONY } *Metallorum*.
Butter of ANTIMONY, a white, gumous

gumous liquor, prepared either of crude, or regulus of antimony, and corrosive, sublimate, pulveriz'd, mixt, and distilled by a gentle heat.

Golden sulphur of ANTIMONY } is
Precipitate of ANTIMONY } prepared from the *scoria* arising in preparing the *regulus*, by boiling, filtration, and adding distill'd vinegar.

Magistery of ANTIMONY, is a yellowish powder prepared from crude antimony, digested in *aqua regia*, which becomes an insipid matter, by many repeated ablutions in water.

Crude ANTIMONY, is the native mineral antimony, melted down and cast in cones; called also *Antimony in substance*.

Prepared ANTIMONY, is that which has past under some chymical process, by which the nature and powers of it have been altered and abated.

Regulus of ANTIMONY, a ponderous, metallick powder, which, upon fusing some of that mineral in its crude state, sinks to the bottom, leaving the *scoria* or impurities on the top.

Glass of ANTIMONY, is the crude antimony and calcined by a very vehement fire in an earthen crucible, till it leaves off fuming, and then vitrified in a wind furnace.

Flowers of ANTIMONY, are the volatile parts that stick to the subliming pot, after having been pulveriz'd and sublimed in aludels.

ANTINOMI'A [*Ἀντινομία* of *ἀντί* and *νόμος*, Gr.] the repugnance or contrariety between two laws.

ANTINO'US [*Astronomy*] a part of the constellation, named *aquila* or the eagle.

ANTIPAGME'NTA [with *Architectas*] the garniture of posts and pillars.

ANTIPATHE'TICALNESS, the having an antipathy, or antipathetical quality.

ANTI'PATHY [*antipathia*, L. of *ἀντιπαθεῖα*, of *ἀντί* against and *πάθος* the passion] some say the reason of antipathy between animals is, that by the sight of such objects certain impressions are transmitted thro' the fibres of the nerves into the brains, which convey the animal spirits into the nerves; which, upon the blood being rarified after another manner than is usual, sends into the brains those spirits, which are adapted to the fomenting or cherishing of terror. And again as *effluvia* and spirituous steams proceed from the bodies of all creatures, some of which disagree with others, they do excite anger and hatred in each other.

ANTIPE'LARGY [*antipelargia*, L. of

ἀντιπελαργία of *πέλαργος*, Gr. a stork, because of the gratitude of storks, who feed their fires or dams when old] a mutual thankfulness or requital of a benefit; but especially a child's nourishing a parent in old age.

ANTIPE'NDIUM, a large silver skreen that hides the front of an altar in Popish countries.

ANTIPENDIUM [with the *Romanists*] a silver skreen, which covers the front of an altar, which is hanged on with screws upon a festival day.

ANTIPERISTA'LTICK, belonging to Antiperistasis.

ANTIPHRA'STICALLY [of *antiphrasis*, L. of *ἀντιφρασις*, Gr.] by way of *Antiphrasis*

ANTI'PODES [in *Geography*] such inhabitants of the earth, who dwell in opposite parallels of latitude, and under the opposite half of the same meridian, and walk with their feet directly opposite one to another. The antipodes have the same length of day and night, but at contrary times; when it is noon with the one, it is midnight with the other; and the longest day with the one is the shortest with the other; they have likewise the same degree of heat and cold; they have likewise their summer and winter, the rising and setting of the stars quite contrary one to another.



ANTI'PYRE'TICUM [of *ἀντί* and *πυρετός* a fiery heat] a medicine that allays the heat of fevers.

ANTIQUA'RTIUM, a remedy against quartan or fourth-day agues inclusive from fit to fit.

A'NTIQUATEDNESS [of *antiquatus*, L.] the being grown out of use or date.

ANTI'QUE [*antiquus*, L.] ancient. *Antique* is chiefly used by architects, carvers, painters, &c. and is apply'd to such pieces of work as were performed at the time when those arts were in the greatest perfection among the *Greeks* and *Romans*, or after the time of *Alexander the Great* to the irruption of the *Goths*, and also the *Intaglia's* within that time, and is used in opposition to *Modern*.

ANTI'QUE, is sometimes used in contradistinction to *Ancient*, which latter is used to signify a less degree of antiquity, when the art was not in its utmost purity.

ANTI'

ANTI'QUO *modern*, a term used of old *Gothick* buildings to distinguish them from the *Roman* and *Greek* ones.

ANTI'RRHINON } [*Ἀντίρρινον*, Gr.]

ANA'RRHINON } the herb calves-foot or snap-dragon.

ANTI'SCION SIGNS [in *Astrology*] signs, which with reference to each other, are equally distant from the two tropical signs *Cancer* and *Capricorn*; so that when a planet is in such a station it is said to cast its antiscion, i. e. to give a virtue or influence to another star or planet that is in the opposite sign.

ANTISCO'RODON [of *ἀντί* and *σκόροδος*, Gr.] a sort of garlick call'd *Allum Cyprion*.

ANTI'SPASIS [of *ἀντί* against and *σπᾶω*, Gr. to draw] the revulsion of any humour into another part.

ANTI'SPASTOS [*Ἀντίσπαστος*, Gr.] a foot in *Greek* or *Latin* verse, which has the first syllable short, the second and third long, as *Alexander*.

ANTI'SPODA } [of *ἀντί* and *σπόδιον*, Gr.] certain drugs that have the same quality, and perform the same operation that *Spodium* does, and are used instead of it; also a sort of medicinal ashes made of certain herbs.

ANTISTE'RNON [of *ἀντί* opposite to and *στέρον* the breast] the back-bone.

ANTISTI'TIUM [Old Writings] a monastery.

ANTI'STROPHE, a counter-turn. In stage-plays among the ancients, a term us'd to signify the turning of the chorus or the choir the contrary way; the *Strophe* or first turn of the fingers being on one side of the stage, and the *Antistrophe* or counter-turn on the other.

ANTI'STROPHE [in *Lyrick Poetry*] is used of an ode which is generally divided into its *Strophe* and *Antistrophe*, and is a kind of eccho or replication to the *Strophe*.

ANTITA'CTÆ [of *ἀντιτάκτω*, to oppose or be contrary to] a sort or sect of *Gnosticks*, who held that God the Creator of the universe was good and just; but that one of his creatures had created evil, and engaged mankind to follow it, in opposition to God; and that it is the duty of mankind to oppose this author of evil, in order to avenge God of his enemy.

ANTITA'SIS [of *ἀντιτάσσω*, Gr.] an extending on the contrary side, resistance, reluctancy.

ANTITASIS [with *Anatomists*] an opposite placing of parts in the body, as, that of the liver and spleen, &c.

ANTITHE'NAR [of *ἀντί* and *θῆναρ*, Gr.] one of the muscles which extend the thumb; it is also a muscle of the great toe, arising from the inferior part of the third *Os cuneiforme*, and passing obliquely is inserted into *Ossa Sessamoidea*.

ANTI'ETHA'RIOUS, one that endeavours to discharge himself of a fact of which he is accus'd by charging the accuser with the same fact.

ANTITY'PICAL [of *antitypum*, L. *ἀντίτυπον*, Gr.] pertaining to antitype.

ANTIVENE'REALNESS [of *ἀντί*, Gr. and *Venerereus*, L.] the being useful against venereal distempers.

Bes **ANTLER**, the start or branch next above the brow antler.

Brow **ANTLER**, the start or branch next the head.

A'NTOCOW [with *Harfe-doctors*] a round swelling about half as big as a man's fist, breaking out in the breast of a horse directly against his heart.

ANTOE'CI } [of *ἀντί* over against
ANTIOE'CI } or opposite to, and *οἰκίω*, Gr. to dwell] a name given by geographers to those inhabitants of the earth, who dwell under the same meridian, but under opposite parallels; so that they inhabit in the same zone and the same climate, but under different poles, and have their noon and midnight at the same time, but at different seasons, it being summer with the one while it is winter with the other.

A'NTRUM, a cave or den, L.

ANT, an emmet, a pismire, a small insect well known.

ANTS [*Hieroglyphically*] were used by the ancients to represent laborious persons, diligent and industrious in their callings. For ants are very laborious, industrious creatures, and also ready to give assistance to their fellows. And the *Egyptian* priests, in order to signify a country destroy'd by sickness or war, put a few ants near the herb *Origanum*, the scent of which they cannot endure. And it is related of the eastern farmers, that in order to preserve their corn from ants, they were wont to cover it with *Origanum*.

A'NUBIS [*anupta*, of a privative and *nubere* to marry, L.] call'd also *Ijis*, a goddess of the *Egyptians*, who, the poets say, was *Ino*, the daughter of *Inachus*, whom *Jupiter* having lain with, transform'd into a white cow to screen her from the rage and jealousy of his wife *Juno*; after her death she was ador'd by the *Egyptians*, her hair was preserv'd as a sacred relic in her temple at *Memphis*, she was honour'd as the goddess of navigation and the

the weather. Her statue was a cow with horns, or, as some say, an image with the head of a dog, holding a palm in one hand, and a caduce in the other. Her priests were initiated with blood and water, had their heads and beards shaven, and wore all white linnen garments. At the entrance of her temple was the statue of a *Sphinx*, to signify that she was a mysterious goddess. For her sake the *Egyptians* kept in the corner of her temple a white cow, which when it dy'd they all mourned as for a prince, till another was put in the place of the dead beast. The same is said of *Apis*. See *Isis* and *Ino*.

A'NVIL [*anvil*, *Sax.*] a massy iron instrument on which smiths, &c. hammer their Work.

A Rising ANVIL, an anvil having two nooks or corners, for rounding any piece of metal.

A'NXIOUSNESS [of *anxiété*, F. of *anxius* L.] Anxiety.

A'NY [*any*, *Sax.*]

APÆRESIS [with *Rhetoricians*] a figure when some matter is cal'd in question, which we willed the judge to remember.

APAGO'REUSIS [*ἀπαγόρευσις*, Gr.] a figure in Rhetorick called an interdiction or forbidding, L.

APARI'NE [*ἀπαρίνη*, Gr.] clivers or goose-grafs.

APANAGE, See *Appannage*.

APA'RTHROSIS [of *ἀπὸ* from, and *ἄρθρον*, Gr. a joint] the same as *abarticulation*.

APATHE'TICALNESS [of *apatbia*, L. of *ἀπαθία*, Gr.] a freedom from passion, an insensibility of pain.

APATISA'TIO, an agreement or contract made with another. *Old Rec.*

APATU'RIA [*ἀπαύρια* Gr.] festivals held in *Athens* in honour of *Bacchus*. *Ætbra* having made an ordinance, that the *Troezenian* virgins should before marriage offer up their girdles to *Pallas Apaturia*.

APA'UME [in *Heraldry*] signifies an hand opened or extended, with the full palm appearing, and the thumb and fingers at full length, F.

A'PE [*apa*, *Sax.*] a monkey.

APE [*Hieroglyphically*] was used by the *Egyptians*, frequently to express the vices of men; and they painted an ape pissing and covering his excrements, to represent a dissembler or crafty fellow, that would conceal the vices and weaknesses of his person: For this animal is very careful to hide and bury his excrements. An ape is also a symbol of an impudent and wicked fellow, and one who admires himself.

APECHEMA of *ἀπὸ* and *ἥχω*, i. e. an Echo, Gr.] a contra-fissure, when a blow is given on one side, and the fracture made on the other.

APE'RIENS *palpebram reāus* [with *Anatomy*] a muscle arising in the orbit of an eye near the entrance of the optick nerve which passes over the attollent muscle of the eye, and at last is inserted to the whole superior part of the upper eye-lid; the use of it is to open it. L.

APERIE'NTIA [in *Medicine*] aperient medicines, aperitives, such as open the obstructed passages of the small vessels, glands and pores, and by that means promote a due circulation of the contained juices.

APE'RIENT seeds [in *Medicines*] are grais, madder, eryngo, capers and cammock, called the lesser; smallage, fennel, asparagus, parsley and butcher's broom, called the five greater.

APE'RT [*apertus*, L.] open.

APE'RTURE } [*apertura*] the opening of
APE'RTION } any thing, or a hole left in some subject, otherwise solid or contiguous.

APERTU'RA *Tabularum*, [Law Term] the breaking up of a last will and testament. L.

A'PERTURE [with *Geometricians*] the space left between two lines, which mutually incline towards each other to form an angle.

APE'TALOUSNESS [of *a* priv. and *πέταλον*, Gr. a leaf] being without leaves.

A'PEX [in *Geometry*] the top of a cone, or any such like figure, ending in a sharp point.

APH'ELION }
APHE'LIUM }

[*Ἀφῆλιον* of *ἀπὸ* and *ἥλιος*, the sun, Gr.] a name given by astronomers to that point of the orbit of the earth or a planet, in which it is at the farthest distance from the sun that can be; thus a planet A in the figure, is in its utmost distance or *Aphelion*, S.



APHONIA [*ἄφονία* of *a* and *φωνή*, Gr. the voice] a loss of speech or voice.

APHRODISIUS *morbis*, the venereal disease, L.

APHRODITA'RIMUM [with *Physicians*] a dry medicine made of an equal part of frankincense, pomegranate, meal and scales of brase.

APHRO

APHROGEDA [with *Physicians*] milk
A'PHRON [of ἀφρον, Gr.] a sort of poppy.

APHROSCO'RODON [ἀφροσκορδον, Gr.] a sort of large garlick, L.

APHRONI'TRON [of ἀφρος froth, and νιτρον, Gr. nitre] a kind of nitre supposed by the ancients to be spume or the subtilest and lightest part of it, emerging at the top.

APHYXI'A [of ἀφυξῆ, Gr. to draw out] a cessation of a pulse thro' the whole body, being the highest degree of swooning next to death.

APHTHARDOCITES [of ἀφθαρτός incorruptible, and δοκέω to think] *Gr.* Hereticks who held that the body of *Jesus Christ* was incorruptible and impassible.

APIA'STRUM, balm-gentle, mint, L.

APICIAN Art [so called of *Apicius* a famous voluptuary] voluptuousness, or voluptuous cookery.

APIOS, the horse-radish root, L.

APIS was a god of the *Egyptians*. The head of the image is said to be that of a bull: or, as some say, the whole of the image was that of a bull, bearing upon his hide some particular marks.

And the golden calf which the *Israelites* made, is said to be the image of this idol *Apis*; and the manner of their worshipping it was much the same as was that of *Apis*, for they mightily rejoyc'd, feasted and danc'd round it.

Some *Hebrew* writers relate, that the generation of those that were so profane as to worship this image were stigmatized with yellow beards.

The greatest solemnities of the *Egyptians* were to the god *Apis*. This deity was to live a certain number of years and at the expiration of them, the priests drowned him in the river *Nile*, and all the land mourned and lamented for his death till there was another ox found that had the same marks upon him, and then there was an universal rejoycing all over the country, expressed by all manner of sports and banquets.

A'PISH of *Apa*, *Sax.* an Ape] given to mimick, ridiculous.

A'PISHNEES, mimicalness, *Gr.*

A'PIUM [Botany] the herb parsley, L.

APIUM palustre [Botany] smallage, L.

APOBATE'RION [of ἀποβαίνειν to depart, Gr.] a farewell speech or poem upon a person's going out of his own country, or some other place, where he had been kindly entertained.

APOCALY'PTICALLY [of ἀποκαλύπτειν, Gr.] by way of revelation.

APOCAPNI'SMOS [of ἀπὸ and καπνός Gr. smoke] fumigation.

APOCA'THARSIS [ἀποκάθαρσις, Gr.] a purging both upwards and downwards.

APOCO'METRY [of ἀπὸ and μετρέω, Gr. to measure] the art of measuring things at a distance.

APOCRO'USTICKS [apocroustica L.] Medicines which obstruct the flowing of the Humours into any particular part of the body, and repel them that are beginning to flow.

APO'CRYPHALNESS [of ἀπὸ κρυφός, Gr.] hiddenness, mysteriousness.

APO'CYNON [ἀπόκυνον, Gr.] dog's-bane.

APODI'CTICALLY [of ἀποδείξις, Gr.] by the rhetorical figure *Apodeixis*.

APO'GRAPHY [ἀπόγραφον, Gr.] an inventory of goods, a copy or transcript of some book or writing, a pattern or draught.

A'POLEPSY [*Apolesia*, L. of Ἀπολεψία Gr. a receiving or recovering] an intercepting or preventing.

APOLLINA'RIANS } [so called of
APOLLINA'RISTS } *Apollinaris* of *Laodicea*, their leader] an ancient sect of Hereticks who denied that *Jesus Christ* assumed true flesh; but a strange kind of flesh, which they fancied existed from all eternity.

APOLLINARIAN Games [with the *Romans*] solemn games held annually in honour of *Apollo*, on account of a shower of darts and arrows that (as the tradition goes) fell on their enemies, who suddenly invaded them, at the first celebration of these games, and by this means the *Romans* being victors, soon returned to their sports.

APOLLO [according to the poets] was the son of *Jupiter* and *Latona*, born in the island *Delos*, which lay under water, floating in the *Ægean* sea: *Juno* being enraged at her husband's amours, had covenanted with the earth to allow *Io* no other place; but *Neptune* out of pity raised it up and fixed it. When *Apollo* came of age, remembering to what shifts and extremities the serpent *Python*, had put his mother, he slew him. After this, *Apollo* begat *Æsculapius* who restored *Hippolytus* to life, for which *Jupiter* struck him with a thunder-bolt. *Apollo*, because he could not be revenged of *Jupiter* himself, slew the *Cylops* that made the thunder-bolt, for which *Jupiter* being incensed, banished him out of heaven, and deprived him of the privileges of his divinity for a time: upon which he entered himself into the service of *Admetus*, king of *Thes-saly*, and was his shepherd, and thence came to be esteemed the God of shepherds. Afterwards falling under another misfor-

tune, by accidentally killing his boy *Hya-cynthus*, he fled to *Troy*, and there meeting with *Neptune*, under the like misfortune, they assisted *Laomedon* in building his city, who having perfidiously denied them the reward of their labours, *Neptune* in revenge almost drowned the city, and *Apollo* sent a pestilence among the people. But at length *Apollo* re-assum'd his divinity, and became one of the most noted of all the Gods, not only by the great number of oracles he is said to have given in several parts of the world, but also by the several functions attributed to him. See *Delphos*, *Cortina*, *Tripes*.

Apollo was one of the most genteel of the heathen Gods, of whom they do not relate such filthy stories as of the other. They make him the god of wisdom, physic, musick, learning, &c.

The ancients represented him as a young man, without a beard, and rays of light about his head, having in one hand a harp and three graces, and in the other a shield and arrows.

He was also represented with long curled hair, crown'd with laurel, in a purple robe, a silver bow in his hand, placed on a throne of Emeralds.

APOLOGE'TICALLY [of ἀπολογετικός Gr.] by way of apology.

APOMECO'METRY [of ἀπὸ and μετρέω, Gr. to measure] an art shewing how to measure things at a distance, or to find how far they are off from us.

APONEU'ROSIS [Ἀπνεύρωσις, Gr.] an enervation.

APOPHLE'GMATICK *Medicine* [of ἀποφλεγματίζειν, to purge the head of phlegm] medicines to be chewed that have the faculty to purge the head and brain of cold phlegmatick humours by the nose, mouth, &c.

APOPHYGE' [ἀποφυγή, Gr.] a flight or escape.

APOPHYGE [in *Anatomy*] a protuberance at the end of a bone.

APOPHYGE [*Architecture*] that part of a column where it begins to spring out of its base, and shoot upwards, but this apophye originally was really no more than the ring or ferril anciently fastened at the extremities of wooden pillars to keep them from splitting, and which afterwards was imitated in stone-work.

APO'PHYSES *Mammillares* [*Anatomy*] are the beginnings of the olfactory nerves, as far as the *Os cribrosum*, where they divide into small fibres which pass through those bones, and spread throughout the upper part of the nose.

APOPHYSIS *mammularis* } [*Anatomy*]

APOPHYSIS *mastoideus* } one of the

external eminences of the *Os petrosum*.

APOPLE'CTICAL } [of ἀποπλήττειν, Gr.]
APOPLE'CTICK } pertaining to or sub-
ject to the apoplexy.

A'POPLEXY [Ἀποπληξία of ἀποπλήττειν, to strike or astonish] a disease which is a sudden privation of all the senses, and sensible motions of the body, those of the heart and lungs being excepted, and is attended with a depravation of the principal faculties of the soul, by reason that the passages of the brain are stop'd, and the course of the animal spirits hindered.

A'PORON [Ἀπόρον of ἀ privat. and πόρος a passage, Gr.] a problem in the *mathematicks*, which, though it is not impossible, is nevertheless very difficult to be resolved, and has not actually been resolved, such as the squaring of the circle, &c.

APORI'A [ἀπορία, Gr.] an intricate business, perplexity of mind, doubtfulness.

APORIA [with *Rhetoricians*] a figure where the orator is at a stand what to do, as, *shall I speak out, or be silent?*

APORIA'RE [Old Records] to be brought to poverty, also to shun or avoid.

APOSCA'SIS [of ἀπὸ and σχάζω, Gr. to scarify] a slight wound in the skin.

APOSIOPE'SIS [Ἀποσιωπησις of ἀποσιωπάω, to hold one's peace, Gr.] reticency.

AOSPHACE'LIS [of ἀπὸ and σφαίναλῃ, Gr.] a mortification.

AOSPHARNI'DOSIS [Ἀποσφαιρανδωσις, Gr.] a punishment inflicted by the *Greeks* on adulterers, by thrusting a horseradish root up the *Anus*.

AOSPA'SMA [ἀποσπάσμα, Gr.] part of a thing drawn or pulled off, L.

AOSPA'SMA [with *Surgeons*] the drawing of one part from another, which naturally stuck to it; as when the skin is separated from a membrane, a membrane from a muscle, one muscle from another, &c.

AOSTA'TICALLY [of apostata, L. of ἀποστάτης, Gr.] after the manner of an apostate.

APO'STUME [of ἀποστήμα of ἀφίστασθαι, Gr. to depart] a preter-natural tumour or swelling, caused by corrupt matter collected together in any part of the body commonly called an *Imposthume*.

AOSTO'LICALLY [apostoliquement, F. of Ἀπόστολῃ, Gr.] after the manner of an apostle.

AOSTO'LICALNESS, the being of apostolical appointment.

APO'SYRMA [ἀπόσυρμα of ἀποσύρω, Gr.]

Gr.] that which is drawn, shaved, or pared off.

APO'SYRMA [with *Surgeons*] a shaving of the skin or of a bone.

APOTA'CTITÆ } [of ἀποτάσσω or
APOTA'CTICI } ἀποτάττω I re-
nounce, Gr.] a sect, who anciently affect-
ed to follow the evangelical counsels of
poverty, and the examples of the apo-
stles and primitive christians, by renounc-
ing all their effects and possessions.

APOTELESM [Apotelesma, L. Ἀποτε-
λίσμα, Gr.] a declaration of the signi-
fication of the stars in a nativity; a
calculation of a nativity.

APOTELESMA'TICKS [Apotelesmatici,
L. of Ἀποτελεσματικοί of ἀποτελέω, Gr.
to perfect] mathematicians who calcu-
late nativities by the stars, and hold all
things subject to the power of the
planets.



APO'THECARIES, hav-
ing separated themselves
from the ancient society
of *Grocers*, grew so much
in favour with king *James*
I. that he used to call
them his company, and
gave them a charter of
incorporation, in the fif-
teenth year of his reign.

Their arms are argent. *Apollo* arm'd
with a bow and arrow surmounted a *Py-
thon*. Their supporters two unicorns, the
the crest a rhinoceros surmounting a torse
and helmet. The motto, *Opifer per orbem
dicor*.

APOTHE'OSIS [ἀποθεώσις Gr.] or
a consecration of emperors, the manner
of their performing which was as fol-
lows: when the body of an emperor had
been buried according to the custom, his
effigies of wax was placed at the entry
of the palace, upon a large bed of ivory,
sumptuously adorn'd, and the physicians
visited it for seven days, treating it as if
it had been alive in a fit of sickness. In
the mean while all the senate and no-
bility of *Rome* were present in mourning
habits. After the expiration of these se-
ven days, he was held for dead, and
then they removed him to a publick place,
where the magistrates quitted their
offices.

There the new emperor ascended upon
a high pulpit call'd *Rostra*, because it
was adorn'd with the sterns of ships ta-
ken from the enemies in sea-fights; and
thence he made a funeral oration in praise
of the deceased.

When this was ended, they carried the
image of the deceased emperor out of
the city to the field of *Mars*, where there

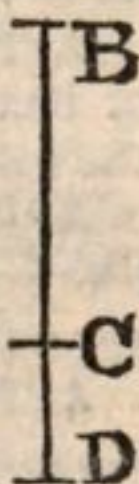
was erected a stately pile of aromack
wood to burn it; the *Roman* gentry hav-
ing rid round the pile several times in
order, the new emperor with a torch set
fire to the pile of wood; and then an ea-
gle was let fly from the top of it, which
was imagin'd to carry the soul of this
new God into heaven: when an em-
peror was thus burnt, they let fly an ea-
glet instead of an eagle.

APOTHEOSIS, of an emperor, was
hieroglyphically represented on a medal,
by an eagle ascending up to heaven out
of the flame of the funeral pile.

APOTHE'RAPY [apothērapia, L. of
ἀποθεραπεῖα Gr.] that part of physick
that cures or prevents weariness from too
much labour.

APOTHE'SIS [of ἀπὸ and τίθημι Gr.
to place] the reduction of a dislocated
bone.

APO'TOME [in *Mathematicks*]
is the remainder or difference of
two incommensurable quantities,
an irrational residue as DC, when
from a rational line BD, call'd *b*,
you cut off a rational part BC,
call'd *c*, only commensurable in
power to the whole line BD.



To APPA'LE [of *appalir*, F.] to daunt,
astonish or discourage.

APPA'LEMENT, consternation, asto-
nishment.

APPA'NAGE, See *Appenage*.

APPARATUS is used to signify the
utensils pertaining to a machine, as
the apparatus of a *Microscope*, *Air-pump*,
&c.

APPARATUS [with *Surgeons*] the
bandages, medicaments and dressings of a
part.

APPARA'TUS major and minor [with
Lithotomists] the greater and lesser pre-
paration, two different methods of cut-
ting for the stone, L.

High APPARATUS [with *Lithoto-
mists*] is performed by making an in-
cision above the groin along the *Linea
alba* into the fund of the bladder; and
thro' that they extract the stone.

The small or low Apparatus, is per-
formed by thrusting the two fore-
fingers up the fundament till they touch
or come against the stone, and with
them drive it to the neck of the blad-
der, and extract it from thence, thro'
an incision in the *Perineum*.

APPA'RENT Heir, one whose title is
clear beyond dispute or contradiction.

APPA'RENT Conjunction [Astronomy]
is when the right line supposed to be
drawn thro' the centers of two planets

does not pass thro' the center of the earth, but thro' the spectator's eye.

APPA'RENT Declination. See *Declination*.

APPARENT Horizon [*Astronomy*] is that great circle which limits our sight; or that place where the heavens and earth seem to us to meet.

APPA'RENT Colours [according to the old natural philosophy] those colours that are often seen in clouds, before the rising or after the setting of the sun; or those in the rainbow, &c. But these they will not allow to be true colours, because they are not permanent or lasting. These are called also emphatical colours.

APPA'RENTNESS [*apparentia*, L.] plainness to be seen.

APPARI'TION [with *Astronomers*] is the becoming visible of a star or other luminary which before was hid.

APPA'RITOR [in the *University*] a sort of beadle, who carries the mace before the masters, faculties, &c.

APPA'RLEMENT [in *Common Law*] likelihood, likeness or resemblance, as *apparlement of war*.

APPARU'RA Carrucarum [*Old Law*] plough-tackle, all manner of implements belonging to a plough. L.

To **APPE'ACH**, the same as to impeach, i. e. to accuse one of any crime.

APPE'AL [of *appellatio*, L. whence *appel*, F.] the removing a cause from an inferior judge or court to a superior, in order to rectify something amiss in a sentence pass'd by an inferior judge; it is also an accusation or declaration of the crime of any person; particularly the accusing of a murderer by a person who is interested in the party murdered.

APPEAL by Bill [in *Law*] is where a man of himself gives up his accusation in writing, offering to undergo the burden of appealing the person therein named.

APPEAL by Writ [in *Law*] is when a writ is purchased out of chancery by one to another, to the intent he appeal a third person of some felony committed by him, finding pledges that he shall do it.

APPEA'RANCE [*apparentia*, L.] the exterior surface of a thing; or that which first strikes the sense or the imagination.

APPEARANCE [in *Prospective*] is the representation of a figure, body or the like object, upon the perspective plain.

APPEARANCE [in *Law*] is the defendant's engaging to answer to a cause or action enter'd against him in some court of judicature.

APPEARANCES [with *Astronomers*] are more usually call'd *Phenomena*.

To save **APPEA'RANCES**, is seemingly to discharge one's duty, or to acquit himself of the formalities or externals of it, so as to save his character and avoid giving offence or scandal.

APPEA'SABLE [of *appaier*, F.] that may be pacified.

APPEA'SABLENESS, capableness of being pacified.

APPE'LLATIVELY [of *appellatif*, F. *appellativus*, L.] by way of appellation.

To **APPE'ND** [*appendere*, L.] to hang up or to.

APPE'NDANT [*appendens*, L.] hanging to.

APPE'NDED Remedies [in *Medicine*] are such as are outwardly applied by hanging about the neck.

APPENDI'CULA, a little appendix. L.

APPE'NNAGE } the fortune, or por-
APPA'NNAGE } tion which a sovereign prince gives to his younger son or children. The younger sons of *England* have no certain appennages, but only what the king is pleased to bestow upon them; but in *France* the king's younger sons have (by virtue of the law of *Appannage*) duchies, counties, or baronies granted to them and their heirs, the reversion reserved to the crown, and all matters of regality, as coinage, levying taxes, &c. F.

APPE'NSA, things hanged up or weighed out. L.

APPENSU'RA [*Old Records*] the payment of money at the scale or by weight.

APPE'TIBLENESS [of *appetibilis*, L.] worthiness to be desired.

APPETITE [by *Philosophers*] is defined a desire of enjoying something wanted, or a complacency in the enjoyment of a thing present. It is distinguish'd into *voluntary* and *natural*.

Voluntary APPETITE [with *Schoolmen*] is the will itself acting under a competent knowledge or information of the matter in hand, as the desire of *Happiness*.

Natural APPETITE [with *Schoolmen*] a sort of instinct, whereby we are mechanically pushed on to consult our own preservation.

APPETITION, an earnest desire, or eager pursuit after.

APPLICATE [with *Geometricians*] is a right line drawn across a curve, so as to bisect the diameter. In a conick section it is called the *ordinate* or *semi ordinate*.

APPLICA'TION, the act of applying one thing to another, by approaching or ringing them together; also the making an address to a person; also attention of mind, diligence, study.

APPLI-

APPLICA'TION [with *Divines*] is used for the act whereby our Saviour transfers or makes over to us what he had purchased by the sanctity of his life and death.

To **APPLY'** [by *Geometricians*] is used in several senses; to fit quantities, the areas of which are equal; but the figures different, so that they shall conform one to another. Again,

To **APPLY**, is used for to transfer or inscribe a line given into a circle or any other figure, so that it may be fitted or accommodated there, as that its extremities may touch the circle.

To **APPLY** [with *Geometricians*] is used to express *division*, and thus they say, *applica 8 ad 24*, when they would have 24 divided by 8. And also,

APPLY, is used for to multiply by the same writers. Thus they say, *duc 8 in 12*, when they would have 12 multiplied by 8.

APPO'NERE [Old Records] to pledge or pawn.

To **APPO'RT** [*apportare*, L.] to bring or carry to.

APPO'RTIONMENT [*apportionamentum*, *Law Lat.*] a dividing of rent into two parts or portions, according as the land whence it issues is divided among two or more: Thus if a man have rent service issuing out of land, the rent shall be apportioned according to the value of the land.

APPOSITION [with *Philosophers*] an addition of matter to any body outwardly; but it is usually applied to the encrease of bodies without life; and is call'd also accretion, and *juxta-position*.

APPO'SITENESS [of *appositus*, L.] fitness for the purpose.

APPRAI'SEMENT, the valuation of any thing.

APPREHE'NSIVENESS [of *apprehensivus*, L.] aptness to apprehend, sensibleness.

APPRE'NTICESHIP, the time of an apprentice's service.

To **A'PRICATE** [*apricari*, L.] to set abroad in the sun.

APPROA'CHABLENESS [of *approcher*, F.] easiness of being approached.

To **APPRO'PERATE** [*approperatum*, L.] to come nigh to, to approach.

APPRO'PRIATE } [*appropriatus*, L.] a term used by philosophers of something which is indeed common to several; yet in some respects is peculiarly attributed.

APPRO'PRIATE [in *Law*] signifies a church or benefice, the patronage of which is annexed to some church dignity,

so that the parson receives the tithes.

APPRO'PRIATENESS [of *approprius*, F. *appropriatum*, L.] fitness to some other thing, &c.

APPRO'VABLE [of *approver*, F. *approbare*, L.] that may be approved.

APPRO'VEMENT [*approveamentum*, *Law Lat.*] is used for improvement by ancient writers.

APPROXIMA'TION, a coming or putting near to. L.

APPROXIMATION [in *Natural Magick*] is one of the methods of transplantation or the removing a disease from one creature to another, or from an animal to a plant.

A'PPUI [with *Horsemen*] is the stay upon the horse-man's hand, or the reciprocal sense between the horse's mouth and the bridle hand; or the horse's sense of the action of the bridle in the horseman's hand.

A full **A'PPUI** [in *Horsemanship*] is a firm stay without resting very heavy, and without bearing upon the horseman's hand.

A more than full **A'PPUI** [with *Horsemen*] a term they use of a horse that is stop'd with some force, but still so that he does not force the horseman's hand.

A'PRIL [of *aperiendo*, L. opened, because the pores of the earth are then opened] the fourth month from *December*. The ancients painted this month like a young man cloathed in green with a garland of myrtle, and hawthorn buds, winged, holding in one hand primroses and violers, and in the other the celestial sign *Taurus*.

A'PSIDES [of *'Aψis*, Gr. a vault or arch] so called because vaulted over, a kind of private oratories or chappels in great churches; also called *Doxalia* or *Doxologia*, and is used in the *Low-Countries* for a kind of choir or place beyond the altar, where the religious sit and sing the office without being seen by the people.

A'PSYCHY [*apsychia*, L. of a priv. and *ψυχή*, Gr. the soul, &c.] a swooning or fainting away.

APSY'CTOS [of *α* and *ψύχρος* cold, Gr.] a precious stone, which, when hot, will keep so 7 days.

APSYCTOS [with *Physicians*] the cold or shaking fit of an ague.

APT [*aptus*, L.] fit, proper, meet, convenient, propense, or forwardly inclined to.

To **A'PTATE** [*aptatum*, L.] to make fit.

To **APTATE** a Planet [with *Astrologers*] is to strengthen the planet in position of house and dignities to the greatest advantage.

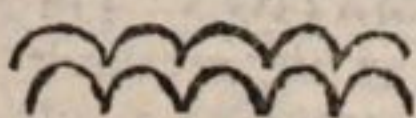
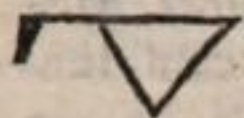
advantage, in order to bring about the desired end.

APY'ROTOS [*ἀπυρότος*, Gr.] the best sort of a carbuncle which glows as tho' burning, yet cannot be hurt by fire.

APY'RUM *Sulphur* [in *Medicine*] sulphur that has not felt the fire, or has not been burnt.

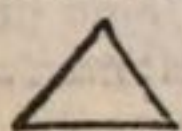
A'QUA, water, rain; also waterish humour.

AQUA *Cælestis* [with *Chymists*] heavenly water, i. e. rectify'd wine.



AQUA *Communis* [in *Chymical Writers*] is expressed by these characters.

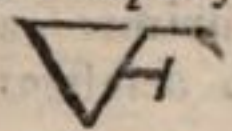
AQUA DISTILLATA, *distilled Water*, a water drawn by the distilling any kind of herbs and drugs.



AQUA *Distillata* [in *Chymical Writings*] is express'd by this character.

AQUA *omnium florum* [with *Physicians*] i. e. water of all flowers; the water distilled from the dung of cows when they go to grass.

AQUA FORTIS [i. e. *Strong Water*] a corrosive liquor serving as a menstruum wherewith to dissolve silver, and all other metals, except gold. It is made of a mixture of purify'd nitre or salt-peter, vitriol calcin'd white, and potter's earth or clay, distilled in a close reverberatory, the fumes condensing in the receiver are the *Aqua fortis*.



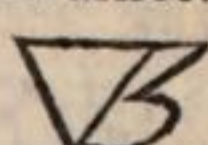
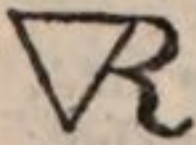
AQUA FORTIS [in *Chymical Writers*] is expressed by this character.

AQUA *intercus* [with *Physicians*] the dropsy. L.

AQUA *Marina*, a precious stone of a sea-green colour. L.

AQUA *Pericardii* [with *Physicians*] that liquor or humour that is collected about the heart, serving to cool it.

AQUA *Regia* } [i. e. *Royal Water*]
- AQUA *Regalis* } a liquor made by dissolving sal armoniac in spirit of nitre, and so called because it dissolves gold.



AQUA *REGALIS* [in *Chymical Writings*] is expressed by one of these characters.

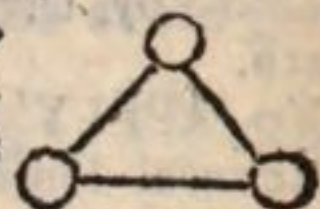
AQUA *Secunda* [with *Surgeons*] a liquor made of common water, and the powder or precipitate of silver; it is used to cause an *escar* to fall off in *thankers*, and to consume proud flesh. L.

AQUA *Chrysulca*. See *Aqua Regia*.

AQUA *Stygia*. See *Aqua Regia*.

AQUA VITÆ [i. e. *water of life*] a sort of cordial liquor formerly made of brew'd beer strongly hopped, and well fermented; now it is commonly understood of spirits, geneva, and the like.

AQVA VITÆ [in *Chym. Writers*] is expressed by this character.



A'QUABIBE [of *aqua* water, and *bibe*re to drink, L.] a water-drinker.

AQUÆDU'CT [*aquæductus*, L.] a conveyance of water by pipes, a conduit of water; is a construction of stone or timber made on uneven ground, to preserve the level of the water, and convey it by a canal from one place to another.

AQUÆDUCT [with *Anatomists*] a passage or perforation, partly membranous, and partly cartilaginous, leading out of the bony passage of the internal ear into the palate.

A'QUAGE [*aquagium*, L.] a water-course.

AQUALI'CULUS [with *Anatomists*] the lower part of the belly or paunch, called also *Hypogastrium*. L.

AQUA'RIANS, a sect of Christians who used nothing but water in the sacrament.

AQUA'RIOUS [with *Astronomers*] a constellation of the zodiack marked thus , and consists of 99 stars.

AQUARIUS [the *Water-Bearer*] this seems to to be called *Aquarius* from its form. He stands holding a basin in one hand, and seems to pour out much water. Some will have it, that this is *Ganymede*, and suppose that it is sufficient ground for that conjecture, because the picture bears some resemblance to one pouring out wine, and they bring the poet for an evidence, that says, that *Ganymedes* was snatch'd up to *Jupiter* to be his cup-bearer, and was by the gods accounted worthy of the office on account of his great beauty, and because he gave to men immortality, which was unknown to them before. That pouring forth is supposed to resemble *Nectar* (and that is the drink of the Gods) and that this is the resemblance of that drink. the constellation has two obscure stars on the head, one great one on each shoulder, one on each elbow, one bright one on the extreme part of his right hand, one on each pap, one on the left hip, one on each knee, upon his right leg one; in all seventeen. The pouring out of water is on the left hand. It has thirty stars, of which two are bright, the rest obscure.

AQUA'TICKS, trees or plants which grow on the banks of rivers, in marshes and watery places.

AQUA'

A R

AQUATILES [in *Botany*] such plants as grow in water.

AQUEO'-MERCURIAL, consisting of water and mercury.

A'QUEOUS Ducts [Anatomy] certain ducts whereby the aqueous humour is supposed to be conveyed into the inside of the membranes which inclose that liquor.

A'QUEOUSNESS } [of *aquositas*, L.]
AQUO'SENESS } wateriness.

AQUIFO'LIUM [with *Botanists*] a kind of holm-tree with prickly leaves; also the holly-tree. L.

A'QUILA [Astronomy] the eagle, a constellation consisting of 70 stars, according to the *British* catalogue. This is the eagle (according to the poets) that carry'd *Ganymedes* up to heaven, and presented him to *Jupiter* to be his cup-bearer, although he was placed among the stars upon another account, i. e. when the gods made a distribution of the birds among themselves, *Jupiter* chose the eagle; and also because he of all other birds can fly against the sun, and is not oppressed by his rays, and therefore obtains the first place among them. It is represented with expanded wings, as tho' it were flying. *Aglaosthenes* relates, that *Jupiter* was brought up in *Crete*, and when he was diligently sought after there, he was caught up, and carried to *Naxos*, and after he came to the age of manhood, took upon him the kingdom of the gods; and that going from *Naxos* on the expedition against the *Titans*, he had the eagle for his companion, and it proving fortunate to him, he made the eagle sacred, and placed it among the stars. And this is the reason of the honour that it obtained in heaven. It has four stars, the middlemost is a bright one.

AQUILE'GIA } the plant Colum-
AQUILE'IA } bine. L.

A'QUILO, the north, or north east wind. L.

AQUOSI DUCTUS [with *Anatomists*] the watery passages, the channels of the veins that carry the watery humours, called *Lympha*. L.

AQUO'SITY [*aquositas*, L.] wateriness.

A'QUULA [in *Medicine*] a small watery bladder in the liver, spleen, or some other bowel. L.

ARA [with *Astronomers*] an altar, a constellation containing 8 stars.

A'RABANT *ad curiam Domini* [Old Records] a phrase used of those who held by the tenure of ploughing and tilling the lord's lands without the manour. L.

A Q

ARABE'SK [so called from the *Arabs*, who used this kind of ornaments, their religion forbidding them to make any images or figures of men or animals] a term apply'd to such painting, ornaments of freezes, &c. which consisted wholly of imaginary foliages, plants, stalks, &c. without any human or animal figures.

ARA'BIA [of ערבי, Heb. black, or of ערבי, Heb. a thief or robber] the one on account of their swarthy complexion, and the latter on account of their thievish disposition. The *Arabians* having in all ages been so addicted to this vice, that, as *Martin del Rio* observes, it was as usual with the *Jews* to call a thief an *Arabian*, as it was to call a merchant a *Canaanite*, and a mathematician a *Chaldean*.

A'RABICK Figures } [so called be-
ARABICK Characters } cause borrowed from the *Arabs*] are the numeral characters commonly made use of in large computations, as 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, not used in *England* till the 11th century.

ARA'BICUM Gummi, a transparent kind of gum being brought from *Arabia*, a gum which distills from a species of *Acacia*. L.

ARA'BIC [*Arabicus*, L.] belonging to the *Arabians*.

A'RABIS [Botany] an herb called Candy Thistle.

A'RABISM, an idiom or manner of speaking peculiar to the *Arabs* or *Arabians*.

ARABUS Iapis, a stone white as ivory, the powder of which is a dentifrice.

ARA'CHNE [αράχνη, Gr.] the spider, an insect; also a cobweb.

A'RACK } a spirit procured by di-
A'RRACK } stilling from a vegetable juice called *Toddi*, which flows from the cocoa-nut tree, having incisions made in it, like as is our birch juice.

ARÆO'METER [of ἀραιός, Gr. thin, and μέτρον measure, Gr.] an instrument to measure the density or gravity of fluids.

ARÆO'STYLOS [of ἀραιός thin, and στήλη a column, Gr.] a sort of building where the pillars are set at a great distance one from another.

ARÆO'TICKS [with *Physicians*] medicines which tend to open the pores of the skin, and render them large, for the morbid matter's being carry'd off by sweat or insensible perspiration.

ARA'HO, as in *Arabo conjurare* [Old Law] to make oath in the church or some other holy place.

ARAGNE'E, a spider. F.

ARAIG-

ARAIGNEE [in *Fortification*] the branch, return, or gallery of a mine.

ARA'TORY [*aratorius*, L.] belonging to tillage.

ARA'TRUM *terra* [Old Records] as much land as can be tilled with one plough.

ARA'TURE [*aratura*, L.] ploughing tillage.

ARA'Y } [probably of *arrayer*,
ARA'YING } *Old French*] drefs, garb, rayment.

A'RBITRAL [*arbitralis*, L.] of or pertaining to an arbitrator or arbitration.

A'RBITRARILY [*ex arbitrio*, L.] after one's own will.

A'RBITRARINESS [of *arbitrarius*, L.] acting merely according to will and pleasure.

ARBITRA'TOR [with *Civilians*] is understood differently from an *arbiter*.

An arbitrator being left wholly to act according to his own discretion, without solemnity of process or course of judgment; whereas an arbiter is obliged to act according to law and equity.

A'RBOR, a tree. L.

ARBOR *Diane*, *Diana's* tree. L.

ARBOR *Martis* [with *Chymists*] coral, it being supposed to grow like a tree or plant under the water of the sea. L.

ARBOR [in *Mechanicks*] the principal part of a machine which serves to sustain the rest; also a spindle or axis on which a machine turns. L.

ARBOR *Genealogica*, i. e. the tree of consanguinity; is used to signify a lineage drawn out under the form or resemblance of a root, stock, branches, &c. L.

ARBOR *Porphyriana*, otherwise called *Scala predicamentalis* [with *Schoolmen*] a scale of beings, or a figure that consists of three rows or columns of words, the middlemost of which contained the series of *Genera* and *species*, bearing some analogy to the trunk, and the extremes contain the differences to the branches of the tree thus. L.

SUBSTANCE

Thinking *Extended*

BODY

Inanimate *Animate*

ANIMAL

Irrational *Rational*

MAN

This *That*

PLATO.

A'RBORARY [*arborarius*, L.] belonging to trees.

ARBORETS, little arbours. *Milt.*

A'RBOROUS [of *arbor*, L.] full of trees or arbours.

A'RBORIST one that is skilled in trees.

ARBO'REOUS [*arboreus* L.] of or like, or pertaining trees.

ARBU'TEOUS [*arbutus*, L.] of crab-trees.

ARBUTUS, the crab-tree. L.

ARCA *Cyrogaphica*, a common chest with three locks and keys, kept by certain *Christians* and *Jews*, wherein all the contracts, mortgages and obligations belonging to the *Jews*, were kept to prevent fraud, by order of king *Richard* the first.

ARCA'NUM *Joviale* [with *Chymists*] is an amalgama made of equal parts of tin and mercury, powdered and digested with good spirit of nitre: the dry mass being powdered again, after the spirit has been drawn off in a retort, and lastly digested in spirit of wine, till the powder is become tasteless.

ARC BOUTANT [of *arc* and *bouter*, F. to abut] in *Architecture* signifies a flat arch abutting against the reins of a vault in order to support it, and prevent its giving way.

ARCEO'NIS [Old Records] a saddle-bow.

ARCEU'THOS [Botany] the juniper-tree.

ARCH [probably of *ἀρχος*, Gr.] ar-rant or notorious, as an *arch-rogue*, an *arch* traitor, an *arch* wag.

A'RCHNESS, waggishness, dexterousness in management, craft, craftiness.

A'RCHAL [with *Botanists*] *Derbyshire* liver-wort.

ARCHANGE'LICA [Botany] the herb *Water-angelica*. L.

ARCH CHA'NTER, the chief or president of the chanters of a church.

ARCH CHYMICK, as *arch-chymick* sun, the chief chymist the sun. *Milt.*

ARCH DRUID, the chief or pontiff of the ancient Druids.

An **ARCH** [of *arcus*, L. a bow] a bending in form of a bent bow.

ARCH [in *Astronomy*] as the *diurnal arch of the sun*, is part of a circle parallel to the equator, which is described by the sun in his course between rising and setting.

ARCH of *Direction* [in *Astronomy*] is an arch of the *Zodiack*, which a planet seems to pass over, when the motion of it is according to the order of the signs.

ARCH of *Retrogradation* [in *Astronomy*] is an arch of the *Zodiack*, described while a planet is retrograde, moving contrary to the order of the signs.

ARCH

ARCH of *Vision* [Astronomy] is the depth of the sun below the horizon, at which a star begins to rise again, which before was hid in his rays.

Similar ARCHES [Geometry] are such as contain the same number of degrees of unequal circles.

Semicircular ARCHES [Architecture] are those which make an exact semicircle, and have their centre in the middle of the chord of the arch.

Scheme ARCHES [Architecture] arches that are less than a semicircle, and of consequence are flatter, containing 90, 70 or 60 degrees.

ARCHES of the *third and fourth point* [in Architecture] are such as consist of two arches of a circle ending in an angle at the top, and are drawn from the division of a chord into 3 or 4 parts at pleasure.

Elliptical ARCHES [Architecture] consist of a semi-elipsis, and have commonly a key stone, and chaptrels or imposts, they were formerly much in use for mantle-trees in chimneys.

Strait ARCHES [Architecture] are arches, the upper and under edges of which are strait; as they are curved in others, and also those two edges parallel, and the ends and joints all pointing to a centre; they are used over windows, doors, &c.

ARCHE, [Ἀρχή, Gr.] the beginning, an entrance.

ARCHE [in Medicine] the beginning of a distemper.

A'RCHED Legs [with Farriers, &c.] an imperfection in a horse, when being in his natural position he has his legs bent forward, and the whole leg makes a kind of arch or bow.

ARCHE'TYPAL World [with the Platonists] the world as it existed in the divine mind, or in the idea of God before the creation.

ARCHEUS [of Ἀρχή, Gr.] the principle of life and vigour in any living creature; the ancient chymists used by this term to express some certain principle of life and motion; as the cause of all the effects observable in nature, and it has been applied by them to very different things; some use it to signify the fire lodged in the centre of the earth, and ascribe to it the generation of metals and minerals, and suppose it also to be the principle of life in vegetables; others understand by it a certain universal spirit, which (as they imagine) is diffused throughout the whole creation, and is the active cause of all the phenomena of nature; others give it the

name of *anima mundi*, i. e. the soul of the world; and some call it the *Vulcan* or *beat* of the earth; they suppose there is a share of this *Archeus* in all bodies, which when it is corrupted, produces diseases, which they stile *Archeal Diseases*.

ARCHEZO'STIS [in Botany] the herb white vine.

ARCHIACO'LUTHOS [Ἀρχιακόλυθος, Gr.] the chief of the *Acolythi*, who were certain ministers in cathedral churches.

ARCHIALO'GICK [archialogicus, L. of ἀρχιαλογικός, Gr.] treating of or belonging to Archialogy.

ARCHIA'LOGY [archialogia, L. of ἀρχιαλογία, Gr.] a discourse or treatise of antiquities.

ARCHIEU'NUCH [of ἀρχὸς εὐνεχός, Gr.] the chief of the eunuchs.

ARCHIGA'LLUS, the chief of the priests of *Cybele*.

ARCHIGE'NI Morbi [with Physicians] acute diseases.

ARCHIGRAMMATE'US, the principal secretary or chief clerk of an office. L.

ARCHI'GRAPHY [archigraphia, L. of ἀρχιγραφία, Gr.] secretarship.

A'RCHIPOTE [archipota, L.] the chief or master drinker.

ARCHILO'QUIAN Verses, a sort of verses whereof *Archilochus* was the inventor.

ARCHIMA'NDRITE, the superior of a monastery, much the same as is now called an abbot.

ARCHIMI'ME, an arch buffoon.

ARCH-PRIOR, the master of the order of the knights templars.

ARCHISYNAGO'GUS [ἀρχισυναγωγός, Gr.] the chief ruler of a synagogue.

ARCHITECTO'NICK, that builds a thing up regularly according to the nature and properties of it.

Naval A'RCHITECTURE, an art that teaches the construction of ships, galleys and other floating vessels for the water; with ports, moles, docks, &c. on the shore.

Counterfeit ARCHITECTURE, is that wherein the projectures are painted either with black or white, or coloured after the manner of marble; also called scene work in the painting of columns, &c. that seem to stand out in relievo, in theatres.

ARCHITECTURE [in Perspective] a sort of building, the members of which are of different measures and modules, and diminish in proportion to their distance to make the building appear longer and larger to the view than it really is.

A'RGHITRAVE [of ἀρχή, Gr. chief, and *trabs*, L. a beam] that part of a column or order of columns that is above or lies immediately upon the capital. It is the lowest member of the frieze, and even of the whole entablature; it is supposed to represent the principal beam in timber buildings. It is sometimes called the *Reason-piece*, as in portico's, cloisters, &c. the *Master-piece* in chimneys, and *Hypertbyron* over the jambs of the door or lintels of windows.

ARCHITRAVE Doors [with *Architeās*] such as have an architrave on the jambs and over the door, upon the cup-piece, if strait, or if the top be curved on the arch.

ARCHITRAVE Windows [with *Architeās*] are commonly an ogee raised out of the solid timber, with a list over it.

ARCHIVAU'LT [*archivolte*, F.] the inner contour of an arch; or a frame set off with mouldings, running over the faces of the arch stones, and bearing upon the imposts.

ARCHO'NTES [Ἀρχόντες, Gr.] the chief magistrates of the city of *Athens*, after the kingly government had been abolished.

ARCO'NICUM, arsenick, a mineral L.

AR'CTOS MINOR [in *Astronomy*] the lesser bear.

ARCTOPHY'LAX [Ἀρκτοφύλαξ, of ἀρκτός a constellation called the Bear, and φύλαξ a keeper] the poets tell us, that *Arctophylax* was the son of *Jupiter* and *Calisto*, an *Arcadian*, whom *Lycaon* cut in pieces and set before *Jupiter* to eat at a banquet; and that *Jupiter* overthrew the table, and out of abhorrence to *Lycaon's* cruelty, burnt his house with a thunderbolt, but joining together the *Arcadian's* divided limbs, placed him among the stars. *Eratosthenes*.

ARCTOSCO'RODON [with *Botanists*] the herb Ramsons.

ARCTOSTAPHY'LOS [with *Botanists*] the bilberry.

ARCUATI'LE [*arcuatilis*, L.] bowed or bent.

ARCUA'LIA *Ossa* [*Anatomy*] the bones of the scapula, or as some will have it of the temples. L.

ARCUA'TION [with *Gardeners*] the raising of trees by layers.

A'RCULUS [among the *Romans*] a deity who opposed thieving, whereas the goddess *Laverna* was an encourager of it.

ARCU'ATURE [*arcuatura*, L.] the bowing or bending of an arch.

A'RDENTNESS [of *ardens*, L.] heat; also eagerness of desire, warmth of affection.

A'RDENTLY [*ardemment*, F. *ardenter*, L.] with warmth or passion.

A'RDOR, vehemence, fervency, earnest desire. L.

A'RDOR *Ventriculi*, a pain in the stomach usually called heart-burning. L.

ADDOR *Urinae*, a sharpness of urine. L.

ARDU'ITY [*arduitas*, L.] height, steepness; also difficulty.

A'RDUOUSNESS [of *arduitas*, L.] difficulty.

A'REA [with *Gardeners*] a bed or quarter in a garden.

AREA [with *Astronomers*] a circle about the moon and some stars, otherwise called *Halos*. L.

AREA [in *Fortification*] the superficial content of any rampart or other work.

To **AREAD**, to dedicate to, to inform. *Milton*.

To **A'REFY** [*arefacere*, L.] to make dry.

ARE'NA [sand, so called because the place was strew'd with sand to hide from the view of the people the blood spilt in the combat] the pit or space in the middle of the circus or amphitheatre of the *Romans*, where the gladiators had their combats, and sometimes it was used for the circus or amphitheatre itself, and sometimes for the *campus* of the soldiers and army.

ARENA'CEOUS [*arenaceus*, L.] sandy, or like sand.

ARENA'RIA [*Botany*] an herb, a sort of buckthorn. L.

ARE'NARY [*arenarius*, L.] of or belonging to sand or gravel.

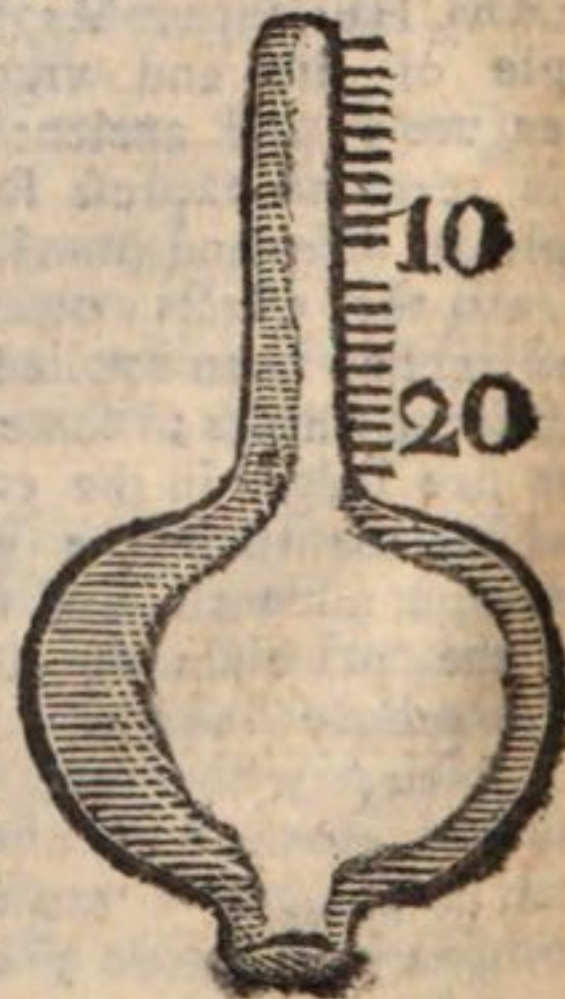
ARENA'TION [with *Physicians*] a sort of dry bath, when the patient sits with his feet upon hot sand.

ARENO'SE [*arenosus*, L.] full of sand or gravel.

ARENTA'RE [*Old Records*] to rent out, or let at a certain rent.

ARE'OLA, a little bed in a garden, a small court-yard. L.

AREO'METER of ἀήρ the air, and μέτρον, Gr. to measure] an instrument usually made of fine thin glass, which having had as much running quicksilver put into it, as will serve to keep it upright, is sealed up at the top: so that the stem or neck being divided into degrees, the heaviness



winens or lightness of any liquor may be found by the vessels sinking more or less into it

AREOPA'GUS [*ἀρειοπαγῶς* of *Ἀρης* Mars, and *πάγος* a town; so called from the god *Mars* being sentenced there upon the accusation *Neptune* brought against him for killing his son] the senate house of *Athens*, which stood on an hill near the city.

AREO'STILE [*ἀρεόστειλον*, Gr.] a building where columns stand a little too thick; or, as others say, at a convenient distance.

ARE'RISEMENT [*Old Law*] affright, surprize.

ARETO'LOGY [of *ἀρετή* virtue, and *λόγος*, Gr. to discourse] that part of moral philosophy that treats of virtue, its nature, and means of arriving at it.

ARGE'A } human figures made up of
ARGE'I } rushes, which the vestal virgins threw away annually into the river *Tiber*.

ARGE'MA } [*ἄργεμα*, of *ἄργος*, Gr.
ARGE'MON } white] a little ulcer of the eye in the circle called *Iris*, having its seat in the part of the white, and also some part of the black of the eye.

ARGEMO'NE [*ἄργεμώνη*, Gr.] an herb like a poppy, good against the argema; wild ransey, silver weed.

ARGE'NT [of *argentum*, L.] silver. F.

ARGENT [in *Heraldry*] is commonly white; all such fields being supposed to be silver, and is one of the *Metals*, and charged with the colours. In engraving of armoury, the field argent is represented by the whiteness of the paper, without any strokes on it, as all other colours have, as in the margin.

Argent or *White*, signifies [of *Virtues* and *spiritual Qualities*] humility, purity, innocence, felicity, temperance and truth; of *worthy good qualities*, beauty and gentleness of behaviour; [of the *planets*] the *moon*; [of the four elements] the water; [of precious stones] the pearl and crystal; [of trees] the palm; [of flowers] the *flower-de-luce*; [of human constitutions] the phlegmatick; [of beasts] the ermin, which is all white without any spot; [of the parts of a man] the brain, and [of his ages] the old.

A'RGENT also signifies in a woman, chastity; in a maid, virginity; in judges, justice; and in the rich, humility.

ARGENTA'TION, a gilding, &c. with silver. L.

ARGENTI'NA [with *Botanists*] the herb silver-weed or wild-ransey. L.

ARGENTI'NUS [among the *Romans*] the deity of silver coin.

ARGENTO'SE [*argentosus*, L.] full of silver, white earth like chalk.

ARGE'NTUM, silver. L.

ARGILLA'CEOUS [*argillaceus*, L. *ἄργιλλος*, Gr.] of or belonging to white clay.

ARGILLO'SE [*argillosus*, L.] full of white clay.

A'RGO, the name of the ship that carried *Jason* and the *Argonauts* to *Colchos* to fetch the golden fleece; they relate that this ship was placed among the stars by *Minerva*; that this was the first ship that ever was made; that it was a speaking one, and was the first that made the sea passable to mankind; and that it might be a manifest sign to future generations, the image of it was placed among the stars, that mariners, beholding it as they were sailing, might be of good cheer, and that its glory might be immortal in being placed among the gods.

A'RGO NAVIS [*Astron.*] the ship *Argo*, a southern constellation, consisting of 24 stars.

To **A'RGUE** *a priori* [with *Logicians*] is to prove effects by the causes. L.

To **ARGUE** *a posteriori* [with *Logicians*] is to prove causes by their effects. L.

A'RGUMENT [with *Painters*, &c.] persons represented in a landscape, in contradistinction to the country or prospect.

A'RGUMENT, a kind of syllabus or abridgment of the subject of a book.

ARGUME'NTAL [*argumentalis*, L.] of or belonging to argument.

ARGUMENTA'TION [*Logick*] the art of inventing or framing arguments; of making inductions or drawing conclusions.

ARGUME'NTATIVENESS [of *argumentari*, L.] convincingness by way of argument.

ARGUME'NTATIVELY [of *argumentum*, L.] by way of argument.

ARGUMENTO'SE [*argumentosus*, L.] full of argument, reason, matter or proof; pithy, full of wit or skill.

ARGUMENTO'SUS [*Old Writings*] ingenuous.

A'RGUS, having a head full of eyes [*Hieroglyphically*] represented this great world, because the eyes of our creator are every where, and of all things do, as it were, take notice, and are witnesses of our behaviour.

ARGUTA'TION, a proving by argument, a disputing for and against, a subtil point of reasoning.

A R

ARGYRA'SPIDES [of ἀργυρεῖς and ἀσπίς, Gr. a buckler] soldiers arm'd with silver bucklers.

ARGYROCO'MES [ἀργυρόμοι, Gr.] a comet of a silver colour, differing very little from the *solar comet*, except that it is of a brighter colour, and shines with so great a lustre as to dazzle the eyes of beholders.

ARGYRI'TIS [ἀργυρίτις, Gr.] the scum or foam which rises from silver or lead, that is mixed with silver in the refining furnace.

ARGYROCO'ME [with *Botanists*] the herb cud-weed.

ARGYROLY'THOS [of ἀργύρεον silver and λίθος a stone] talk, a sort of mineral stone.

ARGYROPE'A [of ἀργύρεον and ποίω, Gr. to make] the art of making silver.

A'RIA *Theophrasti* [with *Botanists*] the wild service tree with ash leaves. *L.*

ARICI'NUM [*Botany*] the headed leek.

A'RIDNESS [*ariditas*, *L.*] dryness.

A'RIES, a ram. *L.*

ARIES [in *Astronomy*] the first sign of the zodiack which the sun enters in the beginning of *March*; it is described on globes by the figure of a ram, and is a constellation of nineteen stars, and is commonly express'd by this character ♈.

The poet's fable that this ram carried *Phryxus* and *Helle* through the sea. That was also given to them by their mother *Nephele*. It had a golden fleece as *Hesiod* and *Pherecydes* write. But when it carried them over that narrow sea, the ram threw her into the sea, and lost his horn. But *Helle* was saved by *Neptune*, who on her begat a son called *Pæon*, and *Phryxus* escaping to the *Euxine* sea came to *Æetes*, to whom he gave the golden fleece which he placed in the temple of *Jupiter*, that the memory of it might be preserved. But he ascended up among the stars, and is beheld but obscurely.

To **ARI'ETATE** [*arietatum*, *L.*] to push on but like a ram.

ARISTALTHÆ'A [with *Botanists*] the herb marsh mallows, or white mallows.

ARISTY'FEROUS [*aristifer*, *L.*] bearing ears of corn.

ARISTOCRA'TICALNESS [of *aristocratie*, *F. aristocraticus*, *L.* of ἀριστοκρατικός, of ἀριστος the best, and κρατος dominion, Gr.] the being aristocratical or governed by the nobility.

ARISTOLOCHI'A [of ἀριστος best, and λοχεία, Gr. bringing forth young] the herb birth-worth or hart-wort.

ARISTOTE'LIAN, of or pertaining to *Aristotle*.

A R

ARISTOTE'LIANISM, *Aristotle's* philosophy, or the dogma's and opinions of that philosopher, which are contained in his four books *De Cælo*, and his eight books of *Physick*.

ARISTOTE'LIANS, a sect of philosophers following *Aristotle*, otherwise called *Peripateticks*.

ARI'THMETICK [*ars arithmetica*, *L.* of ἀριθμητική, Gr.] a science which teaches the art of accounting by number, and shews all the powers and properties of numbers, &c.

Theoretical **ARITHMETICK**, is the science of the properties, relations, &c. of numbers considered abstractly with the reasons and denominations of the several rules.

Practical **ARITHMETICK**, is the art of computing; that is, from certain numbers given of finding certain others whose relation to the former is known.

Instrumental **ARITHMETICK**, is that where the common rules are performed by the means of instruments contrived for ease and dispatch, as *Napier's Bones*, &c.

Logarithmetical **ARITHMETICK**, is that which is performed by tables of logarithms.

Numerous **ARITHMETICK**, is that which gives the calculus of numbers, or in determinate quantities, by the common numeral quantities.

Specious **ARITHMETICK**, is that which gives the calculus or quantities, by using letters of the alphabet instead of figures.

Decadal **ARITHMETICK**, is that which is performed by a series of ten characters, so that the progression is from ten to ten.

Dyadic **ARITHMETICK**, is that where only two figures, 1 and 0 are used.

Tetradic **ARITHMETICK**, is that wherein only the figures 1, 2, 3, are used.

Vulgar **ARITHMETICK**, is that which is conversant about integers and vulgar fractions.

Sexagesimal **ARITHMETICK**, is that which proceeds by sixties, or the doctrine of sexagesimal fractions.

Decimal **ARITHMETICK**, is the doctrine of decimal fractions.

Political **ARITHMETICK**, is the applying of arithmetick to political subjects, as the strength and revenues of kings, births, burials, the number of inhabitants, &c.

ARITHMETICK of *Infinities*, is the method of summing up a series of numbers, consisting of infinite terms, or of finding the ratio's thereof.

ARI'TH-

ARI'THMOMANCY, a kind of divination, or method of foretelling future events by means of numbers.

ARK [of *arcus*, L.] a part of a bowed or curved line or figure.

ARM [figuratively] is used to signify power, as the *secular arm*.

ARM [with *Gardeners*] is used for branch, in speaking of cucumbers, melons, &c.

To **ARM** [in the *Manage*] is said of a horse when he endeavours to defend himself against the bit, to prevent obeying or being check'd by it.

ARM [with *Geographers*] a branch of a sea or river.

ARMA Reversata, inverted arms, as when a man is found guilty of treason or felony. L.

ARMAME'NTARY [*armamentarium*, L.] an armoury or store-house where war furniture is kept, a magazine, an arsenal.

An **A'RMARY** [*armaria*, L.] a tower.

ARME'NIAN Stone, a kind of precious stone, which nearly resembles the *Lapis Lazuli*, except that it is softer, and intermixed with veins of green instead of gold.

ARMENIAN Bole, a native bole or earth brought from *America*, commonly called *bole armoniack*.

ARME'NIANS [so called of *Armenia*, the country which they anciently inhabited] they are of two sects; the one *Catholicks*, who have an archbishop in *Persia*, and another in *Poland*; the other make a peculiar sect, and have two patriarchs in *Natolia*.

ARME'NTAL [*armentalis*, L.] of or belonging to a drove or herd.

ARME'NTINE [*armentinus*, L.] belonging to a herd of great cattle.

ARMENTO'SE [*armentosus*, L.] full of great cattle; abounding with herds or beasts.

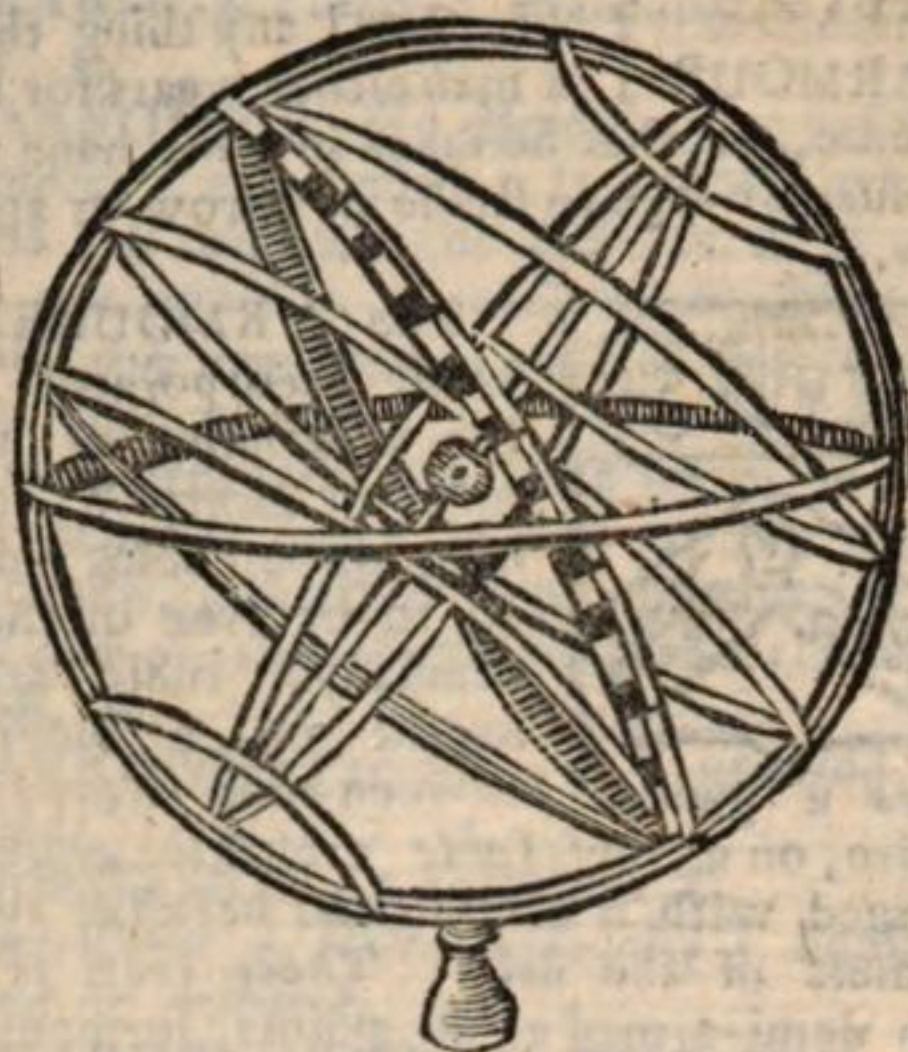
ARME'RIA, [with *Botanists*] the herb *Sweet-williams*.

ARMI'GEROUS [*armiger*, L.] a bearing arms or weapons.

ARMI'LLA, a bracelet or jewel wore on the arm or wrist; and also a ring of iron, a hoop in a brace, in which the gudgeons of a wheel move.

ARMI'LLAR [*armillaris*, L.] of or like a hoop or ring.

ARMI'LLARY Sphere, is when the greater and lesser circles of the sphere being made of *brass*, *wood*, *past-board*, &c. are put together in their natural order, and placed in a frame, so as to represent the true position and motion of those circles. See the figure following.



ARMI'LLATED [*armillatus*, L.] wearing bracelets.

ARMILU'STRIUM [among the *Romans*] a feast wherein they sacrificed armed at all points.

ARMI'NIANS, those that embrace the doctrines of *James Arminius*, &c.

ARMI'POTENCE [*armipotencia*, L.] puissance at arms.

ARMISA'LII [among the *Romans*] a sort of dancers in armour who danced the *Pyrrhick* dance, keeping time by striking their swords and javelins against their bucklers.

ARMISCA'RE [*Old Records*] any sort of punishment.

ARMI'SONOUS [*armisonus*, L.] sounding or rustling with arms or armour.

A'RMLET, a little arm, as of the sea, &c.

A'RMOMANCY [of *armus*, L. a shoulder, and *μαντεία*, Gr. divination] divination by shoulders of beasts.

ARMO'NIACK } a sort of volatile
AMMO'NIACK } salt, of which there are two sorts, ancient and modern.

Volatile Sal **ARMONIACK**, is made by subliming it with salt of tartar.

Flowers of Sal **ARMONIACK**, are made of it with sea salt decrepitated.

ARMORA'CIA [among *Botanists*] crow-flower. L.

ARMORA'RIA [*Botany*] horse-radish. L.

A'RMORIST [with *Heralds*] a person well skill'd in the knowledge of armory or coats of arms.

Coat A'RMOUR, there being as it were a kind of sympathy between the arms and the persons to whom they belong, he who uses or bears the arms of any person, that do not of right belong to him, seems to affront the person of the bearer.

ARMOR } [in *Law*] any thing that
ARMOUR } a man either wears for his
 defence, or that he takes into his hand in
 his fury or rage to strike or throw at ano-
 ther.



The **A'RMOURERS** were incorporated in the beginning of the reign of *Henry VI.* the king himself being pleas-
 ed to be free of their company, their arms *argent* on a chevron *gules* a gantlet between four swords in saltire, on a chief *sable* a buckler *argent*, charged with a cross, *gules* betwixt two helmets of the first. Their crest is a man demi-armed at all points, surmounting a torse and helmet. Their motto, *Make all sure.*

A'RMOURY, a branch of heraldry, being the knowledge of coat armour, as to their blazons and various intendment.

ARMS of Courtesy } those arms anti-
ARMS of Parade } ently used in jousts and tournaments, as swords without edge or point, and sometimes wooden swords, and also canes; lances not shod, &c.

Pass of ARMS [among the *ancient Cavaliers*] a kind of combat so named.

ARMS [in *Heraldry*] so named, because they are borne chiefly on the buckler, cuirass, banners, &c. are used for marks of dignity and honour, being composed regularly of certain figures and colours given or authorised by sovereign princes to be borne in coats, shields, banners, &c. for the distinction of persons, families and states.

CHARGED ARMS [in *Heraldry*] are such as retain their ancient integrity, with the addition of some new honourable charge or bearing.

Intire ARMS } [in *Heraldry*] are such
Full ARMS } as retain their primitive purity, integrity, and value, without any alterations, diminutions or abatements.

Vocal ARMS [in *Heraldry*] such where-
 in the figures bear an allusion to the name of the family.

ARNO'DI [of *ἀρνός* a lamb, and *ὠδή* a song, *Gr.*] the same with *Rhapsodi.*

ARNO'GLOSSUM [*ἀρνόγλωσσον*, *Gr.*] the plant rams-tongue, or rib-wort. *L.*

ARNO'LDISTS, a sect so called of *Arnold of Bresse*, who declaim'd against the great wealth and possessions of the church, and preached against baptism and the eu-
 charist.

A'ROCUM [with *Botanists*] an arti-
 shoke. *L.*

AROMA'TICA *Nux*, a nutmeg. *L.*

AROMA'TICALNESS } [*aromatique*,
AROMA'TICNESS } *F. aromaticus*,
L.] spiciness.

AROMA'TICUM *Rosatum* [in *Medicine*] a compound, officinal powder made of red roses, aloes, liquorice, spikenard, ambergrease, musk, and other ingredients used in cordial and cephalick prescriptions. *L.*

AROMATI'TES [*ἀρωματίτης*, *Gr.*] Hippocras, or sweet wine brew'd with spices; also a sweet stone smelling like spices. *L.*

To **AROMATI'ZE** [*aromatizo*, *L.*] to spice, to season with spices, to perfume.

A'RON [with *Botanists*] the herb wake-robin.

A'ROT and **MA'ROT**, two of *Mahomet's* admonitory angels, whom the *Mahometans* believe to be the dissuaders of men from murder, violence and excess. But these two being invited to supper by a young lady, drank wine to excess, and would have proceeded to dishonesty with her; and therefore God forbid wine to the *Mahometans*; but the lady resisting their amorous attempts was turned into the morning star.

AROMATO'POLA [of *ἀρωμα* and *πώλειν*, *Gr.* to sell] a feller of spices, a grocer, a druggist.

A'RON } [*ἄρον*, *Gr.*] the herb wake-
A'RUM } robin, cuckoo-pint or ramp.

AROU'ND [of *a* and *rout*, *Dan.*] in a round, round about.

A'RPAGUS [in *ancient Inscriptions*] a child that died in the cradle.

ARQUEBU'SS a *croc*, a sort of small fire-arm, which carries a ball of about an ounce and a half.

Dog's ARRACH } stinking arrach, or
Goat's ARRACH } mother-wort.

A'RRAND } a message, as a sleeve-
E'RRAND } less errand, i. e. a trifling message.

ARRA'NGEMENT, the rangement or disposition of the parts of the whole into a certain order.

ARRA'NGES, ranges or arrangements, ranks.

To **ARRA'Y** a *Pannel* [*Law phrase*] is to rank, order, or set forth a jury empannelled upon a cause.

To *quash* an **ARRAY** [*Law phrase*] is to set aside the pannel of the jury.

Commissioners of ARRAY [of *arraiatores*, *F.*] certain officers whose business it is to take care of the arms of the soldiery, and to see that they are duly accounted.

ARREA'RANCES } [of *arriere*, *F.* be-
ARRE'ARS } hind] are the remainders of any rents or monies unpaid at the

the due time; the remainders of a debt or reckoning.

ARRE'ARAGES [in *Law*] is the remainder of an account or a sum of money in the hands of an accountant.

ARRECTA'RIA [in *Architecture*] beams, posts, pillars, or stones in buildings, which stand erect or upright to bear the weight among them. *L.*

ARRE'NDARE [in the practice of *Scotland*] signifies to let lands to any one for a yearly rent.

Saving the ARRENTATIONS [*Law-Phrase*] signifies the reserving a power to grant licenses to one who owns lands in a forrest to inclose them with a low hedge and a little ditch, paying an annual rent. *Forrest Law.*

ARRE'ST [*arreste*, *F.*] a stop or stay.

ARREST [in *Law*] a judgment, decree, or final sentence of a court.

ARRE'STS [with *Farriers*] mangey humours upon the sinews of the hinder-legs of a horse between the ham and the pastern.

ARRHA [*ἀρραβών*, *Gr.*] an earnest, money given in part.

ARRHABONARI'I [of *ἀρραβών*, *Gr.* a Pledge] a sect who held that the eucharist was neither the real flesh and blood of christ, nor yet the sign of them, only the pledge or earnest of them.

ARRHEPHORI'A [*Ἀρρηφορία*, *Gr.* of *ἄρρηκτα φέρειν*, of bearing mysterions things] a solemnity in honour of *Minerva*, when four select noble virgins not under seven or above eleven years of age, apparelled in white, and set forth with ornaments of gold, had a ball-court appropriated for their use in the *Acropolis*, wherein stood a brazen statue of *Isocrates* on horseback. It was the custom to choose out of these two to weave a vail for *Minerva*, which they began on the 30th Day of *Panoplion*.

ARRIE'RE, behind, or the posterior part of any thing. *The Rear.*

ARRIEREBAN [in the *French Customs*] is a general proclamation, whereby the king summons to the wars all that hold of him; both his own vassals, *i. e.* the *Noblesse*, or nobility, and their vassals.

ARRIER *Vassal* or *Tenant*, the vassal or tenant of another vassal or tenant.

ARRIERE FEE a Fee dependent on some other inferior fee.

To ARRO'DE [*arrodere*, *L.*] to gnaw about.

A'RROGANTNESS [*arrogantia*, *L.*] haughtiness, pride, presumption; self-conceit.

ARROGA'TION a claiming to one's self. *L.*

ARRONDIE' [in *Heraldry*] as a *Cross arondie*, *i. e.* rounded. Is a cross, whose arms are compos'd of sections of a circle not opposite to each other so as to make the arms bulge out thicker in one part than another, but both the sections of each arm lying the same ways, so that the arm is every where of an equal thickness, and all of them terminating at the end of the escutcheon, like the plain cross. *F.*

ARRO'SED [*arrosus*, *L.*] gnawed or pilled.

ARRO'SION, a gnawing. *L.*

ARROW [*Hieroglyphically*] signifies speed or dispatch.

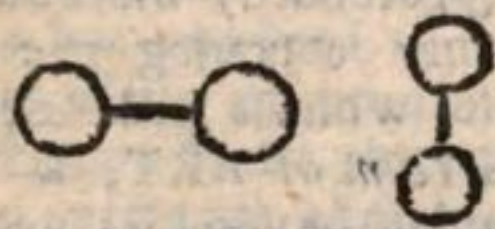
A'ROW-HEAD, a water-plant so called, because the leaves of it resemble the head of an arrow.

ARRURA [*Old Records*] days works of ploughing.

ARSEFOOT, a kind of water-fowl.

ARSEVERSE [*i. e.* *avertere ignem*; for in the dialect of *Tuscany*, *Arse* is used for *avertere* and *verse* signifies *ignem*, *i. e.* fire, or of *arsus* of *ardeo*, *L.* to burn] a spell written upon an house to preserve it from being burnt.

ARSENICK [in *Chymical Writers*] is express'd by one of these characters.



Yellow Native ARSENICK } is of a yellow colour, chiefly found in copper mines in a sort of glebes or stones; it is found to contain a small portion of gold, but so little, that it will not quit the cost of separating it: it is thence called *Auripigmentum*.

Red ARSENICK, the native yellow arsenick rubified by fire, called *Realgal*.

White ARSENICK, is drawn from the yellow by subliming it with a proportion of sea-salt, *Crystalline Arsenick*.

Caustick Ore of A'RSENICK, is a butyrous liquor prepared of arsenick and corrosive sublimate; it is like butter of antimony.

ARSE'NICAL, of or pertaining to arsenick.

ARSE'NICAL Magnet [with *Chymists*] is a preparation of antimony with sulphur and white arsenick.

ARSENOGO'NON [*ἀρσενάζον*, *Gr.*] an herb, which being steep'd in wine and drank, is said to procure the getting of a male-child.

ARSENOTHE'LYS [of *ἀρσὴν* a male, and *θύλος* a female] an hermaphrodite, a beast which is both male and female.

A'RSIS [*ἄρσις* of *αἶρος* *Gr.* to lift up] the

the raising of the voice in pronunciation.

ARSON [of *ardere*, L. to burn] house-burning.

ART [of *Ars*, L. of ἀρτή virtue, Gr. or, as others say, from ἀεὶς profit] is variously defined. The schoolmen define it to be a habit of the mind operative or effective, according to right reason; or a habit of the mind prescribing rules for the production of certain effects. Others define it a proper disposal of the things of nature by human thought and experience, so as to make them answer the designs and uses of mankind; as that which is performed by the wit and industry of man; also a collection of rules, inventions and experiments, which being observed, give success to our undertakings in all manner of affairs; or it is that to which belongs such things as mere reason would not have attained to.

ARS notoria, a way of acquiring sciences (as is pretended) by infusion, without any other application than a little fasting and the performance of a few ceremonies.

St. Anselm's ART, a superstitious art, or (pretended) method of curing wounds by only touching the linnen wherewith those wounds had been covered.

A Term of ART, a word that has a meaning beyond its general or scientific one.

Transcendent ART. This is also call'd **Raymond Lully's art**, an art by which a man may dispute whole days on any topick in nature, without understanding the least tittle of the thing in dispute. This art chiefly consists in disposing the several sorts of beings into divers scales or climaxes, to be run down in a descending progression. As let the subject be what it will, he will say, it is *being true, good, perfect*, and then it is either *created or uncreated*, and so on.

Angelick ART, a method of coming to the knowledge of any thing desired by the means of *angel, spirit*, or rather a *Demon*.

Active ARTS, such as leave an external effect after their operation, as carving, graving, painting, &c.

Passive ARTS, such as leave no external effect behind them after their operation, as piping, fiddling, dancing.

ARTERIA venosa [Anatomy] the vein of the Lungs. L.

ARTERIACA medicamenta [in Pharmacy] medicines good against diseases of the wind-pipe; and which help the voice. L.

ARTHA'MITA [with Botanists] the herb sow-bread. L.

ARTHE'TICA [Botany] the cowslip or ox-lip, or primrose, a flower. L.

ARTHRE'MBOLUS [of ἄρθρον a joint ἐν in, and βάλλω to cast, Gr.] the reduction of a dislocation.

Definitive ARTICLE [Grammar] the article (*the*) so called, as fixing the sense of the word it is put before to one individual thing.

Indefinite ARTICLE [Grammar] the article (*A*) so called because it is applied to names, taken in their more general signification.

ARTICLE [with Anatomists] a joint or juncture of two or more bones of the body.

ARTICLE [with Arithmeticians] signifies 10, with all other whole numbers that may be divided exactly into 10 parts, as 20, 30, 40, 50, &c.

ARTICLE of Faith [Theology] some point of Christian doctrine, which we are obliged to believe, as having been revealed by God himself, &c.

ARTICLE of death, the last pangs or agony of a dying person.

ARTI'CU LATENESS, distinctness.

ARTICULUS, a joint in the body of an animal; a joint or knot in plants, or vegetables, also a knuckle of the fingers. L.

ARTI'CU LUS, an article or condition in a covenant, &c. also a chief head in a discourse. L.

ARTICULUS [in ancient Writ] an article or complaint presented by way of libel in a spiritual court.

ARTICULO'SE [articulosus, L.] full of joints.

ARTIFI'CIAL day. See *day*.

ARTIFICIAL ARGUMENT [with Rhetoricians] all those proofs or considerations that proceed from the genius, industry or invention of the orator.

ARTIFI'CIALNESS [artifice, F. artificium, L.] artfulness.

ARTI'LLERIES, warlike engines.

ARTI'LLERY [artillerie, F.] the heavy equipage of war, comprehending all sorts of great fire-arms, with what belongs to them, as cannons, mortars, &c. the same that is called ordinance.

Park of ARTILLERY [in a Camp] that place set apart for the artillery or large fire-arms.

Train of ARTILLERY, a set or number of pieces of ordinance mounted on carriages with all their furniture, fit for marching.

ARTILLERY, is also used for what is called *Pyrotechnia*, or the art of fire-works.

works, with all the appurtenances of it.

ARTI-NATURAL [of *ars* and *naturalis*, L.] of or pertaining to nature imitated by art.

To **A'RTUATE** [*artuatum*, L.] to divide by join's, to quarter, to dismember.

ARTOTY'RITES [of *ἄρτος* bread, and *τύπος*, Gr. cheese] a sect of hereticks of the second century, who used bread and cheese in the eucharist.

ARTUO'SE [*artuosus*, L.] strong made, well jointed or limbed,

A'RVAL [*arvalis*, L.] belonging to land, land that is sowed.

A'RVAL BROTHERS [among the *old Romans*] 12 priests, who besides their office of performing sacrifices, were appointed judges of land-marks.

ARULA [with *Astronomers*] i. e. a little altar, a constellation (according to the poets) this is that by which the gods swore when *Jupiter* went his expedition against *Saturn*, and gaining their point, placed it among the stars, in perpetual remembrance of it, also men are wont to have this in their drinking clubs, and to perform solemn rites to it, who engage in societies, they touch it with their right-hands and imagine that to be a token of remembrance. It has two stars in the fire-hearth, two on the basis, in all four. *Erasthenes*.

A'RUM [*ἄρον*, Gr.] the herb wake-robin.

ARUNDINA'CEOUS [*arundinaceus*, L.] of or belonging to reeds.

ARUNDINE'TUM [*Dooms-Day Book*] a ground or place where reeds grow.

ARUNDINO'SE [*arundinosus*, L.] full of or abounding with reeds.

ARU'SPICE [*aruspicium*, L.] a sooth-saying or divination by inspection into the entrails of beasts.

ARU'SPICES [of *aris inspicendis*, i. e. inspecting the altars] soothsayers who predicted from the entrails of beasts, offered in sacrifice, and from the several circumstances of them divined the will of their gods, and what might be hoped for; the superstition was first invented by the *Hebrurians*; but *Romulus* first instituted a college of *Aruspices*.

AR'ZEL [with *Horsemen*] a name or title they give to a horse, that has a white mark upon the fat-foot behind. Some are so superstitious as to fancy, that by an unavoidable fatality such horses are unfortunate in battles, and therefore some cavaliers are so biassed with prejudice, that they do not care to use them.

AS [in proper names] at the beginning shews, that the name owes its original to the *Saxon* word *Æyc*, an ash-tree, or indeed generally any sort of tree, as, *Ashton*, *Aston*, &c.

A'SA Dulcis, the gum *Benzoin* or *Benzjain*.

ASAPHI'A [*Ἀσαφία*, Gr.] obscurity, uncertainty. L.

ASA'PPI } [among the *Turks*] soldiers
ASAPPES } who are exposed to the first shock of the enemies, for this purpose, that being fatigued, and their swords blunted by them, the *Spahi's* and *Jannizaries* may fall on, and gain the easier conquests; they are made so little account of, that they are often made to serve as bridges, for the cavalry to pass over, in bad roads, and for fascines to fill up ditches; they are for the most part natural *Turks*, and serve without pay, only for what plunder they can get.

ASAROTUM [*ἄσαρτον*, Gr.] a sort of pavement in the dining-rooms of the *Romans*, made of small tiles of several colours, so artfully contriv'd and inlaid, that the room look'd as if it were swept, but that the scraps were left on the floor.

ASBESTINUM [*Ἀσβέστινον*, of a privative and *σβέννω*, Gr. to extinguish] a sort of linnen or cloth made of a stone, called *Caristices*, fit to be spun as wool or flax, of which the ancients made napkins which when they were foul, they cast into the fire, and they became as white as they were before; but received no injury by the fire, and little or no diminution. When the *Romans* burnt the bodies of their dead, to preserve their ashes they wrapt them in this sort of cloth; which transmitted the fire to the bodies, and preserved the ashes by themselves.

ASCALO'NIA [of *Ascalon* a city of *Palestine*] a scallion, a sort of onion.

ASCAU'NCE. See *Askaunce*.

To **ASCE'ND** [*ascendere*, L.] to go, get or climb up; also to rise or fly upwards.

The **ASCE'NDANT** [*ascendens*, L.] as to gain the ascendant of a person, is to obtain a power over him, &c. to have an over-ruling or powerful influence over a person.

ASCENDANT Line } [with *Genealo-*
ASCENDANT } *gists*] signifies such relations as have gone before us, or those that were or are nearer the root of the family.

ASCENDANT [in *Architecture*] an ornament in masonry and joiners work, which borders the three sides of doors, windows, and chimneys. It differs according to the several orders of architecture, and consists of three parts, the top, which is called the traverse, and the two sides, which are called the ascendants. The same as *Chambrante*.

ASCE'NDING [with *Astronomers*] signifies

nifies those stars or degrees of the heavens, &c. which are rising above the horizon in any parallel of the equator.

ASCENDING *Latitude* [Astronomy] the latitude of a planet when going towards the poles.

ASCENDING *Node* [Astronomy] is that point of a planet's orbit wherein it passes the ecliptick to proceed to the northward.

ASCENDING *Signs* [Astrology] are those signs which are upon the ascent or rise, from the nadir to the zenith.

ASCENDING [by Anatomists] a term apply'd to such vessels as carry the blood upwards, or from the lower to the higher parts of the body.

ASCE'NSION, rising, going, or getting up *L.*

ASCENSO'RIUM, those steps by which a person ascends.

ASCENT of *Fluids* [with Philosophers] is their rising above their own level between the surfaces of nearly contiguous bodies, or in slender capillary glass tubes, &c.

ASCETICS [Ἀσκηταί, Gr.] persons who in the primitive times devoted themselves to the exercises of piety and virtue, in a retir'd life, and especially to prayer and mortification.

ASCESTE'RIUM [of ἀσκήω, Gr.] a monastery.

ASCHYNO'MENE [of Αἰσχύνωμα, Gr. to be ashamed] a plant or herb that takes its name from blushing; because when any person comes near it, it gathers in.

ASCI'TÆ. See *Ascorigiles*.

ASCLE'PIAS [with Botanists] swallow-wort, or filken Cicely.

ASCLEPIA'DEAN *Verse*, a sort of verse either Greek or Latin, that consists of 4 feet, a spondee a choriambus, and 2 dactyls, as *Horat. Lib. 1 Od. 1.*

Mecænas atavis edite regibus.

ASCO'LIA [Ἀσכולία, Gr.] festivals which the Attick peasants celebrated to Bacchus, in which they sacrificed a buck as the destroyer of their vines, &c. they made a bottle of the victim's skin, and filling it with oil and wine, endeavour'd to leap upon it with one foot, and he that first fixed himself upon it, had the bottle for his reward. *L.*

ASCODROU'TES, a sect in the second century, who rejected the use of all Sacraments, on this notion, that incorporeal things cannot be communicated by visible and corporeal things.

ASCY'RON [Botany] the herb St. Peter's-wort.

ASH [Acye, Sax. aske, Dan.] a tree well known.

ASH [in proper names] at the begin-

ning generally denotes that the name was derived from the ash-tree, *Ashby, Ashton, &c.* See *As*.

To ASHA'ME [of ycamian, Sax. to put to shame, to cause to be ashamed.

ASHES [of axan Sax.] the terrene or earthy part of wood or other combustible bodies, remaining after they are burnt; in chymical writers they are express'd by this character. **E**

A'SHLERING [with Builders] is a name given to quartering, to tack to in garrets, in height above 2 and a half or 3 foot perpendicular to the floor, up to the inside of rafters.

A'SHTAROTH [עשתרות Heb. or as the septuagint Ασδρατη, or, as the Phœnicians called her, *Astroarche*] was the chief goddess of the Sidonians; some take *Luna* [the moon] to be meant, and some *Venus*.

That *Luna* is meant is probable, because the Pagans talked of the sun and moon as husband and wife, and in *Jeremiab* she is called the queen of heaven.

Philo Biblius relates, that this *Ashtaroth* having taken upon her the shape of a bull, travelled all over the world, and upon her return landed at Tyre in Phœnicia, and there consecrated a star, that she found in her way, that had fallen from the sky to the earth; though some say she was worshipped in the shape of an ewe. The manner of worshipping her was after the manner of that of *Venus*, by committing fornication in her temple. It should seem that the Heathens thought, as she had a visible influence in the generation of children, and upon the humours and affections of women, so they ought in her adoration to perform those actions, unto which she incited them.

ASHWEED, an herb.

A'SIMA [אשמוא, Heb.] a deity of some of the ancient eastern people, who was worshipped, as some say, under the image of an ape, or, as others say, of a goat or a ram. They were wont to worship the sign in the Zodiack called *Aries*, and on this account the Egyptians abhorred the other nations, who killed those creatures that they adored.

A'SINARY [asinarius, L.] of or belonging to an ass.

ASK [of the Saxon Aesc] as some writers say, was the name of the first man, and thence signifies mankind, as *Aescwine* signifies a friend to man, *Aescwig* a courageous man, or a leader to an army.

ASINESIA, See *Acinesia*.

To look ASKAU'NT } i. e. to look
ASKAUNSE } sideways.

ASMATO'GRAPHY [of *ᾄσμα* a song, and *γράφω*, Gr. to write] the composition of songs.

ASMODÆ'US, an evil spirit mentioned in the apocryphal writings, a friend to lechery.

ASO'MATOUS [*asomatus*, L. *ἀσώματος*, Gr.] incorporeal or without a body.

ASOTI'A [*ἄσωτία*, Gr.] riotousness, temperance, prodigality. L.

ASP, the aspen-tree, a kind of white poplar, the leaves of which are small, and always tremble.

ASPA'LATHUM } [*ἀσπάλθατος*, Gr.]

ASPA'LATHUS } the wood of a prickly tree, heavy, oleaginous, somewhat sharp and bitter to the taste, of a strong scent and a purple colour.

ASPA'RAGUS *sylvestris* [Botany] wild sperage. L.

A'SPECT [*aspectus*, L.] looks, the air of one's countenance.

To ASPE'CT [*aspedare*, L.] to look upon earnestly or often, to look towards, to behold steadfastly.

A'SPECT [with *Astrologers*] is when two planets are joined with or behold each other; or when they are placed at such a distance in the zodiack, that they (as it is said) mutually help or afflict one another, or have their virtues or influences increased or diminished.

ASPECT [with *Astronomers*] signifies the situation of the stars or planets in respect to each other; or certain configurations or mutual relations between the planets arising from their situation in the zodiack.

Partile ASPECTS [Astrol.] are when planets are distant just such a number of degrees, as 30, 36, 45, &c.

Platic ASPECTS [Astrol.] are when the planets do not regard each other from these very degrees; but the one exceeds as much as the other wants.

ASPE'CTABLE [*aspedabilis*, L.] worthy to be look'd upon.

A'SPEN Tree. See *Asp.*

To A'SPERATE [*asperatum*, L.] to make rough.

ASPERIFO'LIUS [*asperifolius*, L.] having rough leaves.

ASPERIFO'LIUSNESS [*foliorum asperitas*, L.] roughness of leaves.

A'SPERA ARTE'RIA [with *Anatomists*] the rough artery, the wind-pipe, a gristly vessel, which consists of several rings and parts; the office of which is to take in the breath, to form and convey the voice. L.

ASPE'RITY [with *Philosophers*] the

roughness of the surface of any natural body; so that some parts of it stick out so far above the rest, as to hinder the finger or hand from passing over it easily and freely.

ASPERNA'TION, a despising. *ἴσπε*. L.

ASPE'RULA [with *Botanists*] the herb Wood-row or Wood-roof, Liver-wort, or Stare. L.

ASPHA'LITES [of *α* and *σφάλλαω*, Gr. I supplant] the fifth *Vertebra* of the loins.

ASPHA'LTOS [*ἀσφαλτός*, Gr.] a sort of bitumen or pitch gathered off the lake *Asphaltites*, a lake in *Judea* of so pestilential a quality, that the vapours that rise out of it kill any birds that fly over it. This lake is 580 furlongs long, and 150 broad, and the river *Jordan* falls into it. It is surrounded by hills, and is the place where *Sodom* and *Gomorrha* are said to have been situated.

ASPHA'LTUM, a sort of bituminous stone found near the ancient *Babylon*, which, mixed with other matters, makes an excellent cement, impenetrable by water, and incorruptible by air, supposed to be that celebrated mortar of which the walls of *Babylon* were built.

ALPHO'DELUS [with *Botanists*] the flower called Daffodil, or vulgarly, Daffy down dilly. L.

Oil of ASPIC [of *spica*, L. an ear of corn] is an inflammable oil drawn from a plant resembling *Lavender*.

ASPILA'TES [*ἀσπιλάτης*, Gr.] a precious stone of a silver colour, good against lunacy.

A'SPIS [*ἄσπις*, Gr.] an aspic or asp, a most venomous serpent, whose eyes are not in the forehead, but in the temples; one kind of them kills by thirst; another by sleep; and a third by bleeding; the parties bitten by them dying either of thirst, sleeping or bleeding. L.

ASPLE'NION [*ἀσπλίνιον*, Gr.] the herb Ceterach, Milwaste or Spleen-wort.

ASPLENE'LLA [Botany] the herb Great Shave-grass or Horse-tail. L.

ASPS [Hieroglyphically] were used as an emblem of sacredness; and accordingly the kings of Egypt had them on their crowns to intimate the sacredness of their persons; that none might presume or attempt to dishonour or injure them, expecting a signal punishment; as tho' they signified that he that rose up against his prince, did encounter with a serpent, and was like to meet with nothing but deadly and venomous repulses.

ASS [*asinus*, L. *ἄσῃ*, Sax.] a beast of burden well known.

An ASS [Hieroglyphically] was used by the ancients to represent a stupid and ignorant

arrant fellow, an enemy to piety and religion.

A'SSES *Head* and ASSES *Ears*, on a human body represented an ignorant fellow, who was unacquainted with the world. For the *Egyptians* were wont to put the heads of animals on human bodies, to express the inclinations and dispositions of those persons who were like those beasts.

ASS-HERD, a keeper or feeder of asses; also a company of asses.

A'SSA *Dulcis*, gum benzoin.

ASSAPA'NICK, a little creature in *America*, a sort of flying squirrel.

A'SSART [*assartum*, L.] a tree pulled up by the roots.

To ASSART [of *assartir*, F. to make plain, which *Spelman* derives of *exertum*, F.] to pluck up by the roots.

ASSART, a parcel of land assarted.

ASSART *Rents*, rent paid to the crown for lands assarted.

To ASSART, to grub up trees, bushes, &c.

ASSASIA'RE [*ancient Deeds*] to take assessors or fellow-judges.

ASSA'TION [in *Pharmacy*] the preparing or dressing of medicaments in their own juices, without the addition of any foreign moisture.

An ASSA'SSINATE } an assassinator.

An ASSA'SSIN

ASSASSINA'TOR [*assassinat*, F.] an assassin.

ASSASSI'NIANS, a petty government or body of *Mahometan* thieves, or military knights, who call'd their king the *Ancient of the Mountains*, who taught their youth to *assassinate* whom they commanded; they had six cities in their possession, and were about 40000 in number, and inhabited *Antaradus* in *Syria*. At the command of their chief master they would refuse no pain or peril, but stab any prince he commanded them. They were subdued and their king put to death by the *Cham* of *Tartary*, An. 1257. Hence those that are ready to execute bloody designs are called *Assassins*.

A'SSATURE [*assatura*, L.] a roast, or roasted meat.

To go ASSAU'LT, to grow proud as birches do.

ASSECURA'RE [*Old Records*] to make secure by pledges or any solemn interposition of faith.

ASSE'MBLAGE, an uniting or joining of things together, or the things so united or joined. F.

ASSE'MBLEE [in *Heraldry*] a dustail or more to hold the two parts of the escutcheon together, where the partition line is being counter-changed, some of

the metal and some of the colour of the escutcheon. F.

ASSE'MBLY [*assemblée*, F.] a concourse or meeting together of people.

Unlawful ASSEMBLY [in a *Law Sense*] is the meeting together of three or more persons for the committing of an unlawful act, altho' they do not effect it.

ASSEMBLY [with *Military Men*] is a particular beat of the drum or sound of the trumpet, and is an order for the soldiers to repair to their colours.

ASSEMBLY [with the *Beau monde*] a stated and general meeting of persons of both sexes, for conversation, gaming, gallantry, &c.

Actual ASSENT, is a judgment whereby the mind perceives a thing to be true.

Habitual ASSENT, consists of certain habits induced in the mind by repeated acts.

ASSENTA'TOR, a flatterer. L.

ASSENTA'TORY [*assentatorius*, L.] belonging to a flatterer or flattery.

ASSENTA'TRIX, a woman flatterer. L.

ASSE'RTIVE [of *asserere*, L.] affirmative.

ASSE'RTION [with *Scholasticks*] a proposition which is advanced, which the advancer avows to be true, and is ready to maintain in publick.

To ASSE'RVE [*asservire*, L.] to serve to.

ASSE'SSION, a sitting down, at or by, or together, an assisting.

ASSE'SSOR [*assesseur*, F.] one who sits by and assists another in office and authority; a judge lateral or assistant; also one who makes the assessment or rate for the payment of publick taxes; also an officer in the presbyterian assemblies. L.

ASSE'SSORY [*assessorius*, L.] belonging to assistance; sitting at or by.

ASSE'SSURE [*assessura*, L.] a sitting by, or being continually at.

Real A'SSETS [in *Law*] are where a man dies possess'd of lands in fee simple.

Personal ASSETS [in *Law*] are where a man dies possess'd of any personal estate.

ASSETS *per Descent* [in *Law*] are where a man enters into bonds, and dies seized of lands in fee simple, which descend to his heirs, and are therefore chargeable as assets in his hands.

ASSETS *entre mains* [in *Law*] is when a man dies indebted, leaving to his executors sufficient wherewith to discharge his debts and legacies. F.

To ASSE'VERATE } [*asseveratum*, L.]
ASSE'VER } to avouch, to affirm boldly, to avow, to assure.

ASSI'DEANS [a sect among the Jews divided into **אֲדֵנִים** the merciful, and **אֲדִיקִים** Heb. the just] the fathers and predecessors of the *Pharisees* and *Essenes*; they preferred their traditions before the written word, and set up for a sanctity and purity that exceeded the law; but at last fell into the error of the *Sadducees*, in denying the resurrection, rewards and punishments after this life.

ASSIDE'RE [Old Records] to tax
ASSIDA'RE equally.

To **ASSIE'GE** [assieger, F.] to baffle.

ASSIE'NTO, a contract between the kings of *Great Britain* and *Spain*, for furnishing the *Spanish West Indies* with negro slaves.

To **ASSI'GN** the Cessor [Law phrase] to shew how the plaintiff has cessed or given over.

To **ASSIGN Waste** [Law phrase] is to shew especially wherein the waste is committed.

ASSI'GNABLE [of assigner, F.] that may be assigned.

ASSI'MILATENESS [of *assimilis*, L.] likeness.

ASSIMILA'TION, an act whereby things are render'd similar or like to one another. L.

ASSIMILA'TION [in *Philosophy*] a sort of motion by which some bodies are changed into other bodies, aptly disposed into a nature like or homogeneous to their own; the operation of nature, by which the nutritious juice is rendered like the substance of that animal body, into which it is to be changed and united; the mutation of the chyle into blood.

ASSIMULA'RE [Old Records] to put together. L.

ASSISA cadit in Juratum [Law phrase] is where the thing that is in controversy is so doubtful, that it must of necessity be try'd by a jury.

ASSISA de utrum [in Law] lies for a parson against a layman, or *e contra*, for lands or tenements, doubtful whether they be in lay fee or free alms.

ASSISA capi in modum Assisee [Law phrase] is when the defendant pleads to the assize without taking any exception, to either the court, declaration, or writ. L.

ASSI'SOR, the same as *Assessor*.

ASSI'STATA [with *Logicians*] arguments or assertions impossible to be true; as to accuse an infant of adultery; to say a person holds his peace, and yet that he is talking.

ASSI'SUS Lapis [of *Assus* a town of *Myria* where they were digged] a sort of stone wherewith coffins were made by

the ancients that wasted the dead body.

ASSI'ZE } a writ directed to the sheriff for the recovery of possession of things immoveable, of which yourself or ancestors have been disseised.

ASSIZE [of *Bread, Ale, &c.*] a statute or ordinance relating to the price, weight, measure or order of several commodities; also the measure or quantity itself; thus it is said, when wheat, &c. is of such a price, the bread shall be of such assize.

ASSIZE [in Law] a fourfold writ for the recovering of lands, tenements, &c. of which one has been disseised; also the jury summoned upon such writs.

To **ASSIZE** [of *assise*, F.] to adjust weights and measures.

ASSIZES were originally used for extraordinary sittings of superior judges in the inferior courts depending on their jurisdiction, to enquire whether the subaltern judges and officers did their duty.

Special ASSIZE, a particular commission granted to several persons, to take cognizance of some one or two cases, as a disseizin or the like.

Clerk of the ASSIZE, an officer of the court who sets down all things judicially done by the justices of assize in their circuits.

ASSO'CIABLE [of *associare*, L.] sociable.

ASSO'CIABLENESS, socialness, fitness or agreeableness for company or conversation.

ASSOCIA'TION of Ideas [Philosophy] is where two or more ideas constantly and immediately succeed one another in the mind, so that one shall almost infallibly produce the other; whether there be any natural relation between them or not.

A'SSONANCE, an echoing.

ASSONANCE [in *Rhetorick and Poetry*] is used where the words of a phrase or verse have the same sound or termination, and yet make no proper rhyme.

A'SSONANT [assonans, L.] agreeing in sound.

ASSONANT Rhymes [Poetry] a kind of verses common to the *Spaniards*, where the resemblance of sound serves instead of natural rhymes.

ASSU'MPTION [with *Roman Catholics*] a festival observed by them in honour of the *Virgin Mary's* being taken up into heaven.

ASSU'MPTIVE, taken. L.

ASSUMPTIVE Arms [with *Heralds*] are such as a man hath a right to assume to himself by virtue of some action; as if a man, who is no gentleman by blood, and has no coat of arms, shall in war take

take a lord, &c. prisoner, he is entitled to bear the shield of such prisoner, and to enjoy it to him and his heirs.

ASSURANCE, the same as *Insurance*.

Policy of ASSURANCE, is a contract whereby one or more persons oblige themselves to make good any damages that goods, a house, ship, &c. may sustain by fire or the sea, pirates, &c.

ASSU'RER, a person who assures.

ASTATI [of *a* privat. and *ιστι*, Gr. to stand firm, *q. d.* unstable] a sect of hereticks in the 9th century, who received the heresy of the *Manichees*.

A'STER [Botany] the herb Star-wort, Share-wort or Cod-wort. *L.*

ASTERA'MIUM [Botany] the herb Master-wort or Pellitory of Spain. *L.*

ASTERI'AS [*ἀστέριας*, Gr.] a precious stone that shines like a star.

ASTE'RICUM [Botany] the herb Pellitory of the wall.

ASTERION [*Ἀστέρων*, Gr.] the herb Cow-parsnip.

A'STERISM [*Ἀστερισμός* of *ἀστήρ* a star Gr.] a constellation or cluster of fixed stars, which on globes is commonly represented by some particular figure of a living creature, &c. in order to the more easily distinguishing of their places, as *Aries* the ram, *Taurus* the bull, and the rest of the signs of the zodiack; as also *Ursa Major* and *Ursa Minor*, the two bears.

ASTE'RITES [*Ἀστέριτης*, Gr.] a precious stone, a kind of oval, which sparkles with beams like a star.

To **ASTI'PULATE** [*astipulatum*, *L.*] to assent, to agree to, to accord.

ASTHMA'TICAL [*ἀσθματικός*, Gr.] pertaining to or troubled with an asthma; purfy.

ASTO'NISHINGNESS [*étonnement*, *F.*] surprizing nature or quality.

ASTRÆ'A, the daughter of *Jove* and *Themis*, the goddess of justice, who came from heaven to dwell upon the earth; but the impieties and injustice of that age forced her to return to heaven, and become the sign *Virgo* (or, as others will have it, *Libra*) so justice fled to heaven. This goddess was painted by the ancients in a crimson mantle, trimmed with silver, a pair of scales in one hand, and a sword in the other.

A'STRAGAL [with *Architeās*] a member or round moulding like a ring or bracelet; serving as an ornament on the tops and at the bottoms of columns, or a ring that incircles the bases, cornices or architraves of pillars, according to the several orders; the *French* call it *Talon*, and the *Italians* *Tondino*.

A'STRAGAL [*Ἀστράγαλος*, Gr.] the *Astragal* is also used to separate the fascia of the architrave; in which case it is wrought in chaplets or beads and berries. It is also used both above and below the lifts, adjoining immediately to the square or dye of the pedestal.

ASTRA'GALUS [Botany] pease-earth-nut.

ASTRAGALUS Sylvaticus [Bot.] wood-peas or heath-peas.

A'STRAL Year. See *Solar year*.

ASTRA'PIAS [*ἀστράπις*, Gr.] a precious stone, whose lustre resembles flashes of lightening.

ASTRA'RIUS *bæres* [of *astre* the hearth of a chimney] is where the ancestor by conveyance hath set his heir apparent and his family in a house in his life-time. *Old Records*.

ASTRI'CTORY [*astrictorius*, *L.*] binding, apt to bind.

ASTRI'DE } [of *ὑπράθε*, *Sax.*]

ASTRA'DDLE } astraddle, straddling, one leg on one side of a horse, &c. and the other on the other.

ASTRI'GEROUS [*astriger*, *L.*] bearing or carrying stars.

ASTRI'NGINGNESS [of *astringens*, *L.*] bindingness.

ASTRO'BOLAS, a precious stone resembling the eye of a fish, taken by some to be the *Asterias*.

ASTROI'TES [*Ἀστροίτες*, Gr.] a precious stone, a kind of teclite; also the star-stone, so named because it is set off with little blackish stars on all sides.

ASTROLO'GE [Botany] the herb Birth-wort or Hartwort.

Natural ASTRO'LOGY, is the art of predicting natural effects from the stars or heavenly bodies as weather, winds, storms, floods, earthquakes, thunder, &c.

ASTRONO'MICAL Year. See *Year*.

ASTRO'NOMY [*Ἀστρονομία*, Gr.] a science which treats concerning the heavenly bodies or stars; shewing the magnitudes, order, and distances of them; measuring and shewing their motions, the time and quantities of eclipses, &c. In a more extended sense it is understood to signify or comprehend the doctrine of the system of the world, or theory of the universe and primary laws of nature; but this seems rather a branch of *Physicks*, than of the *Mathematicks*.

ASTRONOMY, the ancients used to paint Astronomy like a goddess with a silver crescent on her forehead, cloathed in an azure mantle, and a watchet-scarf, spangled with golden stars.

ASTRONO'MICALLY [*astronomique*, *F.* of *astronomicus*, *L.* of *ἀστρονομία*, of *ἀστρον* and

and νόμος the law or rule, Gr.] by astronomy.

ASTRO'SE [*astrosus*, L. born under an unlucky planet.

ASTRO-THEO'LOGY, a demonstration of the being and attributes of God from the consideration of the heavenly bodies.

A'STRUM [of *astre*, i. e. the hearth of a chimney] in *Old Records* was used for an house, habitation or place of abode.

ASTU'RCO, an ambling nag, a *Spanish* genner.

ASTY'LIS [*ἀστυλῖς*, Gr.] a kind of letice that restrains venery.

ASU'NDER [of a *junðan*, Sax.] in two parts.

ASY'MBOLUS [*ἀσύμβολος*, Gr.] one that goes shot-free without paying his reckoning.

ASY'MPTOTES [*Ἀσύμπτωτες* of a priv. *σύν* and *πλόω*, Gr. to fall or coincide] *q. d.* that do not fall together; they are lines which continually draw near to each other; but if they were continued infinitely, would never meet. There are several sorts of these, as the curves of the conchoid or cissoid are the asymptotes in conick sections.

ASYMPTO'TICAL [in *Mathematicks*] pertaining to an asymptote.

ASY'STATON [*ἀσύστατον*, Gr.] repugnant or contradictory, &c.

ASYSTATON [with *Logicians*] a trifling inconsistent story, that does not hang together, but contradicts itself.

AT, in the proper name of places has the same signification as *apud* with the *Latins*, as *At-bill*, such a place near or on a hill, *At wood*, near or in a wood, and surnames of persons are frequently taken from places.

ATARAXI'A } [*Ἀταραξία*, of *ἀταρ*
ATARAX'Y } and *τάξις*, Gr. order] a Stoical term used to signify that calmness and tranquillity, and that firmness of judgment, which sets us free from any agitations or emotions of mind, proceeding from self-opinion, and that knowledge we imagine our selves possess'd of.

ATCHIE'VEMENT [*Heraldry*] which is corruptly called hatchment, is the coat of arms of a nobleman, gentleman, &c. duly marshalled with supporters, helmet, wreath and crest, with mantles and hoods. Such as are hung out on the fronts of houses, after the death of noble persons.

ATE'CHNY [*atechnia*, L. of *ἀτεχνία*, Gr.] ignorance, unskillfulness, inartificialness.

ATEGAR [of *æton*, Sax. to sling or

throw] a weapon, a sort of hand-dart.

ATERA'MNA [of a privat. and *τρίεμνος*] a kind of pulse that requires much boiling.

ATERA'MNES, a weed in fat ground, that grows among beans and kills them.

AT GAZE [of *geyeen*, Sax. to look upon] a gazing, staring at or looking earnestly.

ATHANASI'A [*ἀθανασία* of a privat. and *θάνατος*, Gr. death] immortality.

ATHA'NATI [*ἀθάνατοι*, Gr.] immortal] a body of *Persian* cavalry, consisting of 10000 men, always compleat, because when any one of them died, another was immediately put in his place.

ATHA'NATOS [*ἀθάνατος*, Gr.] the herb Rose-campion.

A'THANOR [*אֶתְנֹר*, of *אֵת* Arab. and *תֵּנִי*, Heb. an oven, others derive it from *ἀθάνατος*, Gr. immortal] because of its durable fire; a large digesting furnace, built with a tower, and so contrived as to keep a constant heat for near a month, &c. or that the heat may be either increased or slackened at pleasure, by opening or shutting the register.

ATHA'RER [with *Astrologers*] a term used of the moon, when it is in the same degree and minute with the sun.

ATHE [of a *ðe* or *oðe*, Sax. an oath] a privilege of administering an oath in some cases of right and property.

ATHEI'STICALNESS [of *athée*, F. of *atheia*, L. of a privat. and *Θεός*, Gr. God] atheistical notions.

ATHENÆ'UM [*Ἀθναῖον*, Gr.] a place in *Athens* in *Greece*, consecrated to *Minerva* the goddess of wisdom, where the *Greek* poets used to make an offering of their works; the *Rhetoricians* declaimed, and the poets rehearsed their verses.

ATHE'ROMA [*ἀθήρομα* of *ἀθήρη*, pulse or pap, Gr.] a swelling contained in its own coat, proceeding from a thick and tough humour, like sodden barley; which neither causes pain nor changes the colour of the skin, nor yields easily to the touch, nor leaves any dent, when it is pressed.

ATHLE'TICK Crown, one appointed for the crowning victors at the publick games.

A'TIA [*Αἵτια*, Gr.] a writ of Inquiry, whether a person be committed to prison on just cause of suspicion.

ATI'LIA [*Old Records*] utensils or country implements.

ATI'NIA [of *Atina* in *Italy*] a kind of lofty elm-tree.

ATIZO'ES, a precious stone found in *Judea* and *Persia*, that shines like silver.

ATLA'NTES, of *Atlas*, a king of *Mauritania*.
ATLAN-

ATLANTE'AN, of or pertaining to *Atlas*.

ATLA'NTICK *Sisters* [*Astron.*] the stars and constellation called the *Pleiades* or Seven Stars. *Milton*.

ATLANTIDES, the seven daughters of *Atlas*, whose names were *Maja*, *Electra*, *Taygeta*, *Asterope*, *Merope*, *Halcyone* and *Caleno*, all which are storied to have had children by heroick princes or the gods themselves. Their sons were the first ancestors of several nations, and builders of many cities. The *Atlantides* were in great reputation for wisdom and justice, and therefore were ador'd as goddesses, and fix'd in the constellation of the seven stars and called *Pleiades*.

ATLA'NTIS, an island spoken of by *Plato* and other writers, with extraordinary circumstances, which the controversy among the moderns concerning it have render'd famous.

A'TLAS [of *τλάμι*, *Gr.* to carry] the first vertebra of the neck which supports the head.

A'TLAS, an ancient king of *Mauritania*, who because of his great skill in astronomy the poets have feign'd him to bear up or support the heavens, or whole frame of the world upon his shoulders, and to have been metamorphos'd into a vast mountain of a prodigious height, now call'd *Anchisa* or *Montes claros*. And from him a book of Universal Geography, which contains the maps of the whole world, is called an *Atlas*; as if they were view'd from the top of that celebrated mountain, which the ancients esteemed the highest in the world; or rather on account of their containing or holding the whole world like *Atlas*.

ATLASSES [in *Architecture*] figures or half figures of men used instead of columns or pilasters to support any member of architecture, as a balcony, &c.

A'TMOSPHERE [*Ἄτμοσφαιρα*, of *ἄτμος* a vapour, and *σφαῖρα* a sphere, *Gr.*] that region or space round about the earth, into which exhalations and vapours are raised either by being forced up by subterraneous fire; or, as others define it, an appendage of our earth, consisting of a thin, fluid, elastick substance call'd air, surrounding the terraqueous globe, to a considerable height.

By atmosphere is generally understood the whole mass of ambient air. But more accurate writers restrain atmosphere to that part of the air next the earth, which receives vapours and exhalations, and is terminated by the refraction of the sun's light.

The higher spaces, altho' perhaps not wholly without air, are supposed to be possessed by a finer substance called *Æther*, and are thence call'd the ethereal region.

The Atmosphere insinuates itself into all the vacuities of bodies and so becomes the great spring of most of the mutations here below, as generation, corruption, dissolution, &c.

ATMOSPHERE of consistent Bodies [according to Mr. Boyle] are *effluvia*, or particles of matter which exhale or steam out from many, or probably all solid, firm and consistent bodies; as glass, stones and metals, which being rubb'd against one another strongly, emit sensible and often offensive smells.

ATOCI'A [of *α* and *τίκτω*, *Gr.* to bring forth] barrenness, a being without children. *L.*

ATO'CIUM [*Ἀτόκινον*, *Gr.*] any medicament that prevents conception or birth.

ATO'MICAL Philosophy, the doctrine of atoms or the method of accounting for the origin and formation of all things from the supposition of atoms endued with gravity and motion, called also *Epicurean* or *Cartesian*.

ATONI'A [*ἀτονία*, *Gr.*] a want of tone or tension, a loosening of the nerves and sinews; a failing or decay of strength; infirmity, weakness, faintness.

ATRABILIA'RIOUSNESS [of *atrabilarius*, *L.*] the being affected with a humour called *atra bilis*.

ATRA BILIS [with Physicians] a sort of sulphureous, earthy salt, which breeds in the body of animals, and is carried about in the blood, where causing an undue fermentation, it produces melancholy, &c.

ATRA ME'NTOUS [of *atramentum*, *L.* ink] inky, like ink.

ATRAPHA'XIS [*Botany*] the herb Orrach or Arrach.

A'TRIPLEX [*Botany*] Orrach or Golden-herb.

ATRIPLEX *lutifolia* [*Botany*] the herb Goose-foot or Sow-bane.

ATRIPLEX *olida* } [*Botany*] stinking
ATRIPLEX *foetida* } Orrach or Notch-weed.

A'TRITY [*atritas*, *L.*] blackness.

A'TRIUM [*Old Records*] a court before a house; also a church-yard.

ATRO'CIOUS [*atrox*, *L.*] cruel, barbarous.

ATRO'CIOUSNESS [*atrocitas*, *L.*] heinousness, outrageousness, cruelty.

A'TROPOS [*ἄτροπον*, *Gr.* i. e. unchangeable or inexorable] one of the three destinies.

destinies, who, as the poets feign, cuts the thread of man's life. See *PARCÆ*.

To *ATTA'CH* a Person to one [in a *Figurative Sense*] to lay him under an obligation. and engage him to one's self by good offices.

ATTA'CHMENT of Privilege, is by virtue of a man's privilege to call another to that court, to which he himself belongs, and in respect whereof he is obliged to answer some action.

ATTA'CK [Military Art] the general assault or onset that is made to gain a post or upon a body of troops.

To *ATTA'CK in Flank [Military term]* is in a siege to attack both sides of the bastion.

Regular ATTACK, is an attack made in due form according to the rules of art, called also *Right* or *Droit*.

To gain a Place by right *ATTACK*, is to gain the place by formal attack and regular works without a general storm.

ATTAI'NABLE, that may be attained.

ATTAI'NDER by Appearance [in Law] is either by *Battle*, by *Confession*, or by *Verdict*.

ATTAI'NDER by Battle, is when the party appealed by another rather chooses to try the truth by combat than by jury, and is vanquished.

ATTAINER by Confession, is either by pleading guilty at the bar before the judges, and not putting himself upon the trial by the jury; or before the *Coroner* in sanctuary, where in ancient times he was obliged to abjure the realm.

ATTAINER by Default } is when
ATTAINER by Outlawry } a person flies and does not appear, after he has been five times called into the county court, and is at last pronounced out-lawed.

ATTAINER by Verdict, is when the prisoner at the bar pleads not guilty to the indictment, and is pronounced guilty by the jury.

ATTAI'NMENT, an obtaining; also a thing attained or gotten.

ATTAL Sarisin [q. d. the leavings of the Sarisins, Sassins or Saxons] the ancient inhabitants and miners of *Cornwall*, did thus call an old deserted mine given over.

To *ATTA'MINATE [attaminatum, L.]* to defile.

ATTE'GIA [of adtegendero, L.] a little house. *Old Records*.

ATTELLA'NÆ [so called of attella, a city of Tuscany, where they were first represented] a kind of comick and satyrical pieces, presented on the *Roman* theatre, not so grave and serious as the *Greek* and *Latin* comedies and tragedies, and less ludicrous than the farces on the *English* stage.

To *ATTE'MPERATE [attemperatum, L.]* to make fit or meet.

ATTE'NTION of Mind [with Moralists] an act of the will, by which it calls off the understanding from the consideration of other objects, and directs it to the thing in hand.

ATTE'NTION as to Hearing, is the straining the *Membrana Tympani*, so as to make it more capable of receiving sounds, and more prepared to catch even a weak agitation of the air.

ATTE'NTIVENESS, [attention, F. of L.] heedful attention.

ATTENUA'NTIA, attenuating medicines, i. e. such as with their sharp and viscous particles open the pores of the body, cut the thick and viscous humours, so that they can pass easily through the vessels.

ATTENUA'TION, a thinning, &c. the making any fluid thinner or less consistent than it was before. *F. of L.*

ATTE'RMING [of atterminé, F.] a time or term granted for payment of a debt; the purchasing or gaining a longer time for payment of a debt. *Old Records*.

To *A'TTICISE [atticissatum, L.]* to imitate the speech of the *Athenians*, especially in elegance.

A'TTICK [in Architecture] the name of a basis, which the modern architects have given to the *Dorick* pillar.

ATTICK [in Architecture] a kind of building wherein there is no roof or covering to be seen; used at *Athens*.

ATTICK Order [Architecture] a sort of small order raised upon another that is larger by way of crowning or to finish the building.

ATTICK Base [Architecture] a peculiar kind of base, used by ancient architects in the *Ionick* order, and by others in the *Dorick*.

ATTICK of a Roof [Architecture] a sort of parapet to a terrace, platform, &c.

ATTICK continued [Architecture] is that which encompasses the whole pourtour of a building, without any interruption, following all jets, the returns of the pavilions, &c.

ATTICK interposed [Architecture] is that which is situate between two tall stories, and sometimes adorned with columns and pilasters.

ATTICK Salt, a delicate, poignant sort of wit and humour, peculiar to the *Athenian* authors.

ATTICK Muse, an excellent one.

ATTICK Witness, one incapable of being corrupted.

ATTIGUOUSNESS [of *attiguus*, L.] the touching or joining.

A'TTILA } [Old Records] the rig-
A'TTILE } ging of a ship; also im-
plements and tools pertaining to husban-
dry: It was also sometimes understood of
warlike harness or accoutrements.

ATTILATUS Equus [Old Law Records] a horse dress'd in his geers or harness for the business of the cart or plough.

ATTI'RE [with *Botanists*] the third part belonging to the flower of a plant, of which the two former are the empale-ment and the foliation, and is called either *florid* or *semiform*.

Florid ATTIRE [Botany] is commonly call'd thrums, as in the flowers of *Mari-golds*, *Tansy*, &c. these *Thrums* Dr. Grew calls *Suits*, which consist of two, but most commonly of three pieces; the outer part of the suit is the *Floret*, the body of which is divided at the top like the *Cowslip* flower into five parts or distinct leaves.

Semiform ATTIRE [Botany] this consists of two parts, i. e. the chives (which by some are called *Stamina*) and *Semets* or *Apices*, one upon each attire.

ATTIRE [with *Sportsmen*] the branching horns of a buck.

A'TTITUDES [in *Painting*, *Statuary*, &c.] the posture of a figure or statue; or the disposition of its parts, by which we discover the action it is engaged in, and the very sentiment supposed to be in its mind.

ATTO'LLENS, raising or lifting up. L.

ATTO'RNEY General, is one who is appointed by general authority to manage all affairs or suits of the community.

ATTORNEY General [of the *King*] one who manages all law affairs of the crown, either in criminal prosecutions or otherwise; especially in matters of treason, sedition, &c.

ATTO'RNISHIP, procuration; also the office of an attorney.

ATTO'RNRY of the Court of the Dutchy of Lancaster, the second officer in that court, being for his skill in law placed there as assessor to the chancellor of that court.

ATTO'RNMENT } [in *Law*] is

ATTOU'RNMENT } when the tenant attourns to or acknowledges a new lord; or a transferring those duties he ow'd to his former lord to another.

ATTRAC'TION [in *Mechanicks*] the act of a moving power, whereby a moveable is brought nearer to the mover. The power opposite to *Attraction* is called *Repulsion*.

ATTRAC'TIVE Force [in *Physicks*] is a natural power inherent in certain bodies,

whereby they act on other distant bodies, and draw them towards themselves. This by *Peripateticks* is called the *Motion of Attraction*, and sometimes *Suction*. But modern philosophers do generally explode the notion of attraction, asserting that a body cannot act where it is not, and that all motion is performed by mere impul-sion.

ATTRACTIVE Power [according to *Sir Isaac Newton*] is a power or principle whereby all bodies and the particles of all bodies mutually tend towards each other. Or *Attraction* is the effect of such power whereby every particle of matter tends towards every other particle.

ATTRAC'TIVENESS [of *attractif*, F. of *attractivus*, L.] the drawing or attract-ing quality.

ATTRAHE'NTIA } [in *Physick*] at-
A'TTRAHENTS } tracting or draw-
ing medicines, such as by their minute par-ticles open the pores of the body, so as to disperse the humours, cause the parts to draw blisters in the skin. L.

A'TTRIBUTE [*attributum* of *attribuo*, L.] a property which agrees to some per-son or thing; or a quality which deter-mines something to be after a certain manner.

ATTRIBUTES [with *Divines*] certain properties or glorious excellencies, ascribed to God, to render us the more capable to conceive of him, as that he is *Eternal*, *infinitely Wise*, *Good*, *Almighty*, &c.

ATTRIBUTE [with *Logicians*] an epi-thet given to any subject, or it is any pre-dicate thereof; or whatever may be affirm-ed or denied of any thing.

Positive ATTRIBUTE, such as gives a thing somewhat, as when we say of man, that he is *animate*.

Negative ATTRIBUTE, that which de-nies or takes away somewhat, as when we say of a stone, that it is *inanimate*.

Common ATTRIBUTE, is that which agrees to several different things as ani-mal.

Proper ATTRIBUTE, such as agrees to one kind only, as *Reason* to mankind.

A'TTRIBUTES communicable of God [with *Divines*] belonging to the divine faculties of acting, are *Power* and *Do-minion*.

ATTRIBUTES communicable of God [belonging to the divine will] are *Justice*, *Goodness*, *Faithfulness*.

ATTRIBUTES communicable of God, [belonging to the divine understanding] are *Knowledge*, *Wisdom*, *Providence*.

ATTRIBUTES incommunicable of God, are *Simplicity*, *Unity*, *Immutability*, *Infiniteness*,
ATTRI-

ATTRIBUTES [in *Painting and Sculpture*] are symbols added to several figures to intimate their particular office and character; as an eagle to *Jupiter*, a peacock to *Juno*, a caduceus to *Mercury*, a club to *Hercules*, and a palm to *Victory*.

ATTRITENESS [of *attritus*, L.] the being much worn.

ATTRITION [with *Divines*] a sorrow or regret for having offended God, arising from the sense of the odiousness of sin, and the apprehension of having incurred the loss of heaven and punishment; or, as others define it, the lowest degree of repentance, a slight and imperfect sorrow for sin.

ATTRITION [in *Philosophy*] a *Triture* or *Friktion*, such a motion of bodies against one another, as strikes off some superficial particles whereby they become less and less.

ATTU'RNEY. See *Attorney*.

To **AVAI'L** [of *ad* and *valere*, L. *valoir*, F.] to be profitable, serviceable, or advantageous to.

AVAI'LABLENESS [of *valoir*, F. of *ad* and *valere*, L.] conduciveness, &c.

AVA'NT, before, forward.

AVANTA'GIUM, profit or advantage. *Old Records*.

AVARI'CIOUSNESS, covetousness.

AVA'ROUS [*avarus*, L.] covetous, pinching, miserable.

AVAU'NCHERS [with *Hunters*] the second branches of a hart's horn.

AUBA'DE, morning musick, such as is play'd at break of day, before a door or window, a serenade.

AUBAI'N [in *France*] the act of inheriting after a foreigner, dying in a country where he is not naturaliz'd.

AU'BIN [with *Horsemen*] a broken going or pace of a horse between an amble and a gallop.

AU'CTION, an increasing. L.

AUCTORA'TION, a binding one's self an apprentice or servant. L.

AUCU'PABLE [*aucupabilis*, L.] fit for birding and fowling.

AU'DIBLENESS [of *audibilis*, L.] capableness of being heard.

AU'DIENCE [in *Polit. Affairs*] the ceremonies practis'd at court at the admitting ambassadors and publick ministers to a hearing.

AUDIE'NTES } [catechumens or per-
AUDITO'RES } sons newly instructed
in the mysteries of the Christian religion,
and not yet admitted to be baptiz'd.

To **AU'DIT** an *Account*, to examine it.

AUDI'TION, hearing. L.

AUDITOR [in *Law*] an officer of the king or some other great person, who

yearly examines the accounts of under-officers accountable, and makes up a general book with the difference between their receipts and charges, and their *allocations* or allowances; also an allowance paid by each merchant, according to his cargo, to a master of a ship upon special occasions when he suffers damages.

AUDITO'RIUS *meatus* [*Anatomy*] the passage which conveys the air to the auditory nerve.

AU'DITORY, the seat or bench where a magistrate or judge sits to hear causes.

AU'DITRESS [*auditrix*, L.] a female-hearer.

AVELLA'NA, the filberd, a nut. L.

AVE MARI'A [i. e. *Hail Mary*] a salutation to the Virgin Mary.

To **AVE'NGE** [*avenger*, F.] to take vengeance on an offender.

AVE'NGERS [according to *Cornelius Agrippa*] the 4th order of angels, whose prince is *Asmodeus*, the executioner of justice.

A'VENS [*Botany*] an herb.

AVE'NTURÆ [in *ancient Writings*] voluntary feats or trials of skill at arms, tournaments, or military exercises on horseback.

AVE'NUE [*military Art*] a space left for a passage into a camp, garrison or quarter; an opening or inlet into any fort, bastion or other work.

AVER *Land*, such land as the tenant did plough and manure, *cum averiis suis*, for the use of a monastery or the lord of the soil.

AVER *Silver*, a custom or rent formerly so called. *Old Records*.

A'VERAGE [in *Common Law*] that service which the tenant owes the lord to be performed by horses or carriages.

A'VERAGE [with *Husbandmen*] pasture or fodder for cattle, especially the *Eddish* or grass after mowing or reaping.

AVE'RIA [of *avoir*, F. to have, or *aver* cattle] in law signifies oxen and horses for the plough; also sometimes any cattle or personal estate, as *Catalla* all goods and chattels.

A'VERAGE [in *Navigation and Commerce*] signifies the damage which the vessel or the goods or loading of it sustains, from the time of its departure to its return; and also the charge or contributions towards defraying such damages; also the quota or proportion which each merchant or proprietor in the ship or loading is adjudg'd upon a reasonable estimation to contribute to a common average; also a small duty, which those merchants who send goods in ano-

ther man's ship, pay to the master for his care of them over and above the freight.

AVERDUPOI'SE. See *Avoirdupoise*.

AVE'RMEN'T, an assertion of a thing to be true, an affirming, &c.

General AVE'RMEN'T [in *Law*] is the conclusion of every plea to the writ, or in bar of replications or other pleadings.

Particular AVERMENT [in *Law*] is when the life of a tenant for life, or a tenant in tail is averred; and the *Averment* contains as well the matter as the form.

AVERNI [with *ancient Naturalists*] lakes, grottoes, and other places which infect the air with poisonous steams and vapours.

AVERRU'NCI [among the *Romans*] a certain order of deities whose office was to avert dangers and evils.

AVE'RSION } *aversio*, L.] a being

AVE'RSENESS } *averse* from, or having no inclination for; also a turning or driving away from.

AVERSA'TION, a hating, abhorring, refusing; a turning away from. L.

AVE'RSABLE [*aversabilis*, L.] to be or that may be turned away from.

AVE'RSENESS, dislike to.

To **AVE'RT** [*avertere*, L.] to turn away from, to drive or keep back.

AVE'RTI [in *Horsemanship*] a *French* word us'd in the manage, as applied to the pace or motion of a horse, that's enjoined, regulated and required in lessons.

AU'GE [with *Astronomers*] the *Apo-geum*, or that point of the orbit of a planet, in which a planet being, is farthest distant from the central body, about which it rolls, and is then slowest in its motion.

AU'GELOT [with *Vine-dressers*] as to plant vines *à la augelot*, is to dig small trenches in the form of a little trough, to place there the slips or shoots, which are afterwards covered with earth. F.

AUGES [*Astronomy*] two points in a planet's orbit, otherwise called *Apfides*.

AUGMENTA'TIONS [in *Heraldry*] are additional charges frequently given as a particular mark of honour, and generally borne either on an escutcheon or canton.

AUGME'NTUM Syllabicum [in *Gram.*] is when a letter or syllable is added at the beginning of a word, so that the number of syllables is increased, as *ἄνθρωπος*, *ἔνθρωπος*, *τένθρωπος*.

AUGME'NTUM Syllabicum [in *Gram.*]

is when a short vowel is changed into a long one, or a diphthong into a longer.

AU'GURAL [*auguralis*, L.] of or belonging to an augur or soothsayer.

To **AU'GURE** [*augurare*, L.] to predict, to conjecture or guess.

AU'GURS, *Augurs* were so called either of *avium gestu*, the gesture or flying of birds, or *avium garritu*, the chirping and chattering of birds. *Romulus* the founder of *Rome* was himself a great proficient in the art of *Augury*, and as he divided the city into three tribes, so he appointed three augurs, one for each tribe. The principal order of their priests, who divined by the flight of birds, their manner was to stand on an high tower, holding their *lituus* or divining staff in their hand, and with that they by a motion as it were, dividing the heaven into several quarters, made their observations from which of these quarters the birds appeared, and on that quarter offered sacrifice and made prayers, and afterwards gave their judgment; they were at first but three, but afterwards were augmented to fifteen, their persons were inviolable, and their character unimpeachable on any crime or cause whatsoever.

AU'GUST, the seventh month in the year, so called from the emperor, who having conquered *Egypt*, and put an end to the civil war, entered that month into his second consulship.

AUGUST, the ancients painted *August* like a young man, with a fierce countenance, dress'd in a flame-colour'd robe, having his head adorn'd with a garland of wheat, and having a basket of summer fruits on his arm, and a sickle at his belt, bearing a victim.

AUGUSTA'LIA, festivals instituted in honour of *Cæsar Augustus*, on the 12th of *October*, because in this month he returned to *Rome*, adorned with laurels of victory and conquest, having left all the provinces of the empire in peace.

AUGU'STNESS [of *auguste*, F. *augustus*, L.] royalness, majestickness, venerableness.

AUGUSTA'LIS [among the *Romans*] a title given to the pontiff or priest, who directed or superintended the games performed in honour of *Augustus*.

AUGUSTA'LIS, a title given by the *Romans* to all the officers of the emperor's palace; also to certain magistrates in cities, also to the leader of the first ranks in an army.

AVI'SO, advice, intelligence or advertisement of something to be made known.

A'VITOUS [*avitus*, L.] that which came to us by our ancestors, ancient, of long standing.

AVISAME'NTUM, advice, counsel. *Old Rec.*

AVI'DULOUS [*avidulus*, L.] somewhat greedy.

AU'KWARD [*æpawð*, Sax.] untoward or unhandy.

AU'KWARDNESS [of *Æpewð*, Sax.] unhandiness, &c.

AULETICK [*auleticus*, L.] belonging to pipes.

AU'LA, a court baron. *Old Rec.*

AU'LICK [in some foreign universities] an art which a young divine maintains upon the admission of a new doctor of divinity.

AULN [in France] a measure, at Rouen is equal to an ell English at Lyons, 1. 016. at Calais to 1. 52. and at Paris to 0 95.

AU'MBRY, a cupboard for victuals.

AUNE } a German measure of Rbe-
AUME } nish wine, containing 40
gallons English.

AU'MELET } a pancake made of eggs

A'MELET } after the French way. F.

AU'MONE [Law word] for alms.

AU'MONER, a distributor of alms, an almoner.

AUNCIA'TUS, antiquated, *Old Rec.*

AVOI'DANCE [in Fact] is by the death of the incumbent.

AVOIDANCE [in Law] may be by cession, plurality, deprivation, designation, &c.

AVOIR DU' POIS [in Law] such merchandizes as are weigh'd by this weight, and not by Troy weight.

AVOSE'TTA, a bird, called a Scoper.

To **AVO'W** [*avouer*, F.] to own, confess or acknowledge, to grant.

AVOWEE } [Law term] he to whom

ADVOWEE } the right of advowson of any church belongs, so that he may present thereto in his own name; and is distinguish'd from those who present in another's name, as a guardian for his ward &c.

AVOW'SAL, a confession.

AU'RA, a gentle gale or blast of wind; an airy exhalation or vapour, a gentle breeze, a cool air.

AURA'NTIUM [of *aurum*, L. gold] an orange so called from its colour.

AU'REA Alexandrina [in Medicine] a sort of opiate or antidote.

AURE'LIA [Botany] the herb golden Floramour or gold *Stachados*.

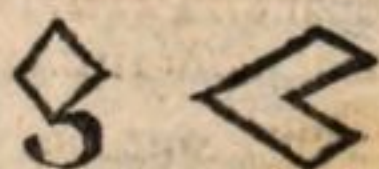
AURELIA [with Naturalists] the first apparent change of the *Eryca* of any insect.

AURE'OLA [with Romish Schoolmen] a special reward bestowed on martyrs, virgins, doctors and other saints, on account of their having performed works of supererogation.

AUREOLA [with Painters, &c.] a crown of glory with which saints, martyrs and confessors are adorned, as a mark of their having obtained victory.

AURICHA'LCUM [*ἀρείχαλκον*, Gr.] a fictitious metal commonly called brass made of copper and *Lapis calaminaris*.

AURICHALCUM [in Chymical Writings] is expressed by one of these characters.



AURES, an ancient punishment among the Saxons, of cutting off the ears of church-robbers and other felons.

AU'RICLE [Anat.] the external ear, or that part of it that is prominent from the head.

AURI'COMUM [Botany] a kind of Crow-foot. L.

AURI'CULA, a little ear, the outside of the ear. L.

AURICULA [with Botanists] the herb Borage; also the flower called Bear's-ear, or commonly Riccolus.

AURICULA Judæ [Pharmacy] Jew's-ear, a sort of substance that grows on the trunk of the elder-tree. L.

AURICULA Leporis [Botany] Hare's-ear or Scorpion-wort.

AURICULA Muris [Botany] the herb Mouse-ear. L.

AURI'CULA Urfæ [Botany] the herb Bears-ear. L.

AURI'CULÆ cordis [with Anatomists] the two auricles of the heart, seated at the basis, over the ventricles, their use is to receive the venal blood from the *vena cava* and *pulmonaris*, and as it were to measure it into the ventricles.

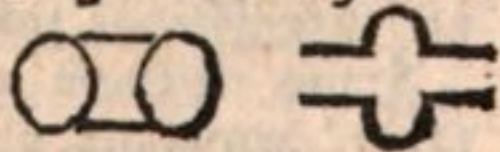
AURICULA'RIS digitus, the little finger, so called because it is used commonly to pick the ear. L.

AURICULA'RIUS, a secretary. *Old Records.*

AURI'GO [with Physicians] the yellow jaundice. L.

AURIPIGME'NTUM, a sort of arsenick of a gold colour, yellow orpiment or orpine. L.

AURIPIGMENTUM [with Chymical Writers] is express'd by one of these characters.



AU'RIS, an ear. L.

AURO'RA [of *aura*, L. or *αὔρα*, Gr.] the morning twilight, the dawn or break of day; which begins to appear when the sun is some within 18 degrees of the horizon,

horizon, and ends when it is risen above it.

AURORA, according to the poets, was the daughter of *Hyperion* and *Theia*, whom *Orpheus* calls the fore-runner of the god *Titan*; because she is that light that gives notice of the rising of the sun above our hemisphere. Others say, she was the daughter of *Titan* and the earth, because to such as sail on the water or travel on the plain, the light of the morning seems to rise out of the earth, and proceeds from the sun, who immediately follows it.

Aurora is represented by the poets, as rising out of the ocean, riding in a golden chariot, having her fingers of a violet or a rose or a saffron colour, dropping with a gentle dew, by this denoting the colours we see in the morning, caused in the air by the light and vapours. *Virgil* describes her ascending with horses of a flame colour; *Theocritus* with white with respect more to the nature of light itself, than to the vapours which arise with it.

Aurora is said to be the mother of the stars and winds, *Argestes*, *Zephyrus*, *Boreas* and *Notus*. The mythologists say she is mother of the winds, because after a calm in the night, the winds rise in the morning as attendants upon the sun, by whose heat and light they are begotten.

AURO'SE [*aurosus*, L.] full of gold.

AU'RULENT [*aurulentus*, L.] flowing with gold.

AURUM, gold. L.

AURUM *Reginae* [*i. e.* queen's gold] a certain revenue peculiar to a queen consort of Great Britain. L.

AUSPEX, a diviner by birds; the manner of his performing his divination was thus; the *auspex* stood upon a tower with his head covered with a gown peculiar to his office, which was called *Lena*, and turning his face towards the East, holding a short straight rod in his hand, only a little turning at one end, called *Lituus*; he marks out the heavens into 4 quarters, having done this, he stays and waits for the omen, on which quarter the birds fly.

AUSPICI'IA [of *avis* a bird, and *conspicio* to behold or observe] observations and predictions taken from birds.

Some of these *auspicia* or omens were taken from the chattering or singing of birds and others from their flying: The former they called *Oscines*, the latter *Præpetes*; of the first sort were crows, pies, owls, &c. of the second, eagles, vultures and the like.

These *Auspicia* were also taken from chickens in a coop or pen, and the manner of divining from them was as follows: The *Auspex* or *Augur* made his observation early in the morning, and commanding a general silence, ordered the coop to be opened, and threw down a handful of corn or crumbs to them, and by their actions afterwards took the omens.

If the chickens immediately ran fluttering to the meat, if they scatter'd it with their wings, if they pass'd by it without taking notice of it, or if they flew away; they accounted the omen to be unfortunate, and to portend nothing but danger or mischance.

But if they leaped immediately out of the coop, and fell to picking up the meat so greedily, as to let some of it drop out of their mouths upon the pavement, they looked upon it as an omen of assured happiness and success.

AUSPICI'AL [*auspicialis*, L.] pertaining to soothsaying or divination.

AUSPICI'AL [*auspicialis*, L.] fortunate, happily begun, prosperous, favourable, lucky.

AUSPICI'OUSNESS [of *auspice*, F. *auspicium*, L.] prosperousness, happiness.

AU'STER, the south-wind, also the south part of the world. L.

AUSTE'RE Taste [*austerus*, L.] a taste, which leaves some roughness on the mouth and tongue, as vitriol, &c.

AUSTE'RULOUS [*austerulus*, L.] somewhat harsh.

AU'STRAL Signs [*Astronomy*] are the six southern signs of the zodiack, viz. *Libra*, *scorpio*, *sagittarius*, *capricornus*, *aquarius* and *pisces*.

AUSTRI'NE [*austrinus*, L.] southern, southerly.

AUSTU'RCUS a Goshawk, hence a falconer, who keeps these kind of hawks, is called an *Ostringer*.

AUTER DROIT [Fr. *Law Term*] is where persons sue or are sued in another's right, as executors, administrators, &c.

AUTERFOITS *Acquit*, a plea by a criminal that he was heretofore acquitted of the same treason or felony. F.

AUTHE'NTICALNESS, genuineness, the being supported by good authority.

AUTHE'NTICKS, the name or title of the third volume of the *Roman civil law*, so termed because it has its authority from itself; as proceeding from the mouth of the emperor. It is a tome of new constitutions appointed by the emperor *Justinian* after the code, and introduced

duced into the body of the law under one book.

AUTHORITA'TIVENESS [of *authoritas*, L.] the acting by authority authoritative appearance.

AUTOCE'PHALUS [of *αὐτός* his own, and *κεφαλή*, Gr. head] one who is his own master.

AUTO'CHTHONES [*αὐτόχθονες* of *αὐτός* itself, and *χθών* the earth, Gr.] the original and first inhabitants of any country, *q.* sprung out of the very earth itself, and particularly the most ancient people of *Athens* in *Greece* were so named.

AUTO'CRASY [*αὐτοκρατία* of *αὐτός* self, and *κράτος* power, Gr.] having power in himself, supremacy.

AUTOCRA'TICAL } [of *αὐτοκρα-*
AUTOCRATO'RIAL } *τικός*, Gr.] self-powerful, supreme.

AUTO'GRAPHY [*autographum*, L. *αὐτογραφόν* of *αὐτός* and *γράφω*, Gr. to write] the peculiar or own hand writing of any particular person; also the original of any treatise or discourse in distinction from a copy of it.

AUTOKINE'SIA [*αὐτοκίνησις*, of *αὐτός* and *κινέω*, to move, Gr.] a free moving of itself to and fro.

AUTO'MATON [*αὐτοματόν* of *αὐτός* and *μαίνομαι* or *αὐτομάτος* spontaneous, Gr.] a self-moving engine; a machine which has the principle of motion within itself, going either by a vice, screw, spring or weight; any piece of mechanism that seems to move of itself, as clock, jack, watch, &c.

AUTOMATON [with *Physic Writers*] the motion of the heart, the working of the bowels.

AUTO'MATORY [*automatoria* L.] the art or science of making clocks, watches, &c. and such machines as move of themselves.

AUTO'PHOROS [*αὐτοφορός*, of *αὐτός* and *φέρω* to bear, Gr.] in the *Civil Law* a thief taken in the very fact, or having the thing he stole about him.

AUTO'THE'IST of *αὐτός* and *Θεός*, God, Gr.] one who believes God's self-subsistence.

AU'TUMN [*autumnus*, L.] harvest, the time from the sixth of *August* to the sixth of *November*. The *Egyptians* us'd to express autumn [*Hieroglyphically*] by a serpent distilling venom into the body of a man.

AUTU'MN [with *Alchymists*] the time or season when the operation of the philosophers stone is brought to maturity.

AUTUMNAL Point [with *Astronom.*] is one of the equinoctial points; being that

from which the sun begins to descend towards the north pole.

AUTUMNAL Equinox [*Astron.*] the time when the sun is in the autumnal point.

AUTUMNAL Signs [*Astron.*] are those thro' which the sun passes during the autumn season; they are *Libra* *scorpius* and *Sagittarius*.

AUTUMNA'LIA, those fruits of the earth that are ripe in autumn or harvest, L.

AUTU'MNITY [*autumnitas*, L.] the time of harvest.

AUTU'RGY [*auturgia*, L. of *αὐτός* self, and *εργον*, Gr. work] self-working.

AU'XESIS [*αὐξέσις*, Gr.] increase.

AUXILIA'TION, help, aid, succour,

AUXILIUM [with *Physicians*] any medicine that is good against a disease. L.

AUXILIUM *facere alicui in curia regis* (i. e. to be the assister and solicitor for another in the king's court) an office in ancient times solemnly undertaken by some courtiers for their dependants. L.

AUXILIUM *petere* [Law Term] to pray aid or suit in a cause; as when an inferior tenant is impleaded, and is incapable to defend the right in his own name, he prays aid of the superior lord to assist and justify his plea. L.

AUXILIUM Regis, money raised for the king's use, and service. L.

AUXILIUM vicecomitum, the aid or customary duties paid to the sheriff for the better support of his office. L.

To **AWAIT** [of *ache*, Teut.] to wait for, attend upon; also ready to befall one (spoken of ill)

AWFULLNESS, reveredness, terror-bringing quality.

AWN } [with *Husbandmen*] the spire
ANE } or beard of barley, or other bearded grain; also the beard that grows out of the husk of corn, or grass.

AX VETCH, an herb.

AXILLA [in *Anatomy*] the cavity under the upper part of the arm, commonly called the arm-pit. L.

AXI'NOMANCY [*axinomantia*, L. of *ἀξινόμαντεια*, Gr. of *ἀξίνα* a hatchet, and *μαντεία*, Gr.] divination by an ax or hatchet, which they fixed so exactly upon a round stake, that neither end might outpoise or weigh down the other; then they prayed (and repeated the name of those they suspected, and the person, at whose name the hatchet made any the least motion, was pronounced guilty.

AXI'OMA [with *Logicians*] is the disposing one argument with another where a thing is said to be or not to be.

AXIOMA'TICKS [*Axiomatici*, L. of *ἀξιωματικοί*, Gr.] persons worthy of some dig-

dignity or publick office.

AXIS, properly signifies a line or long piece of iron or wood, passing through the center of a Sphere, which is moveable upon the same.

AXIS [with *Botanists*] (by a metaphor taken from the axis of a wheel, which is that smooth part about which it turns) is the smooth part in the center of some fruits about which the other parts are disposed.

AXIS of the earth [Geography] is a right line upon which the earth performs its daily rotation.

AXIS of a planet [Astron.] is a right line drawn thro' the center of the planet, and about which it revolves.



AXIS of a circle } [Astron.]
AXIS of a Sphere }
 is a strait line passing thro' the center from one side to another, and is the same as diameter.

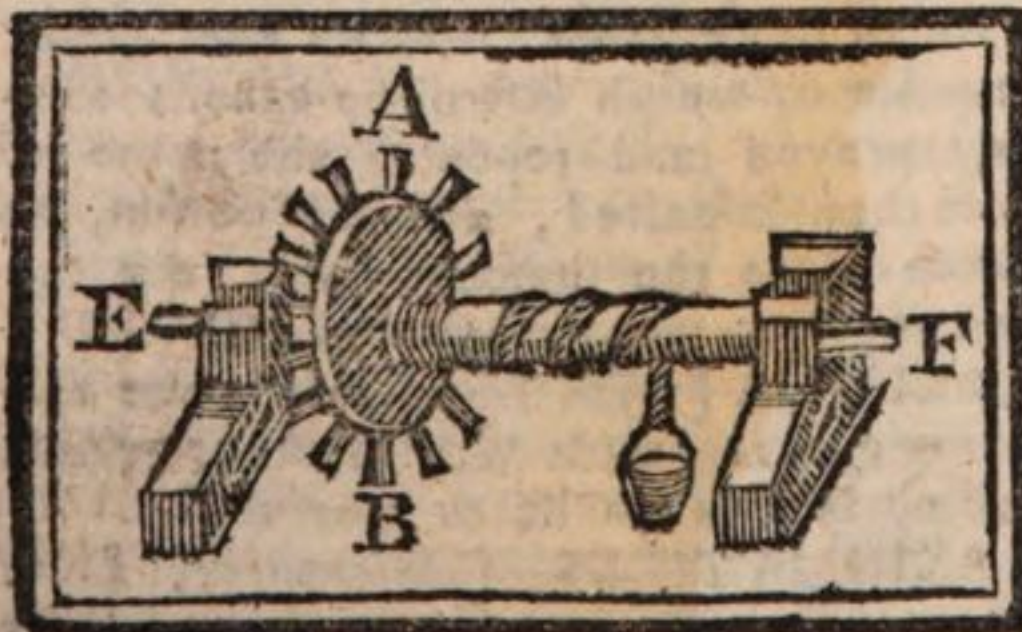
AXIS [Architecture] is otherwise called *Catbetus*. as

AXIS [of the *Ionick Capital*] is a line passing perpendicular through the middle of the eye of the volute.

Spiral AXIS [Architecture] is the axis of a twisted column drawn spirally, in order to trace the circumvolutions without.

AXIS of a Magnet, is a line passing through the middle of a magnet lengthwise, in such manner that however the magnet is divided, the loadstone will be made into two loadstones, if the division be according to a plane wherein such line is found.

AXIS [in *Peritrochio*] a machine for the raising of Weights consisting of a cylindrical beam which is the axis lying horizontally, and supported at each end by a piece of timber, and somewhere about it it hath a kind of tympanum or wheel which is called the peritrochium, in the circumference of which are made holes to put in staves (like those of a windless or capstan, in order to turn the axis round the more easily, to raise the weight by a rope that winds round the axis.



AXIS [in *Conick Sections*] is a line that goes thro' the middle of the figure, and cutting all the ordinates at right angles.

Transverse AXIS [of an *Ellipsis* or *Hyperbola*] is the axis *AP* last defined. It is also the *first* or *principal axis*, in contradistinction to the *conjugate* or *secondary axis*.

Conjugate AXIS }
Second AXIS }
 [of an *Ellipsis*] is the line *FE* drawn from the center of the figure *C*, parallel to the ordinate *MN*, and perpendicularly to the transverse axis *AP*.

AXIS determinate [in an *Hyperbola*] is a right line drawn between the vertices or tops of the opposite sections.

AXIS indeterminate [of an *Hyperb.*] is a right line which divides into two equal parts, and at right angles, an infinite number of lines drawn parallel to one another within the hyperbola.

AXIS [in *Mechanicks*] as the axis of a ballance, is the line upon which it turns or moves.

AXIS of a Conick, is the right line or side upon which the triangle turns or makes its motion in forming the cone.

AXIS of a Lens [Opticks] is a right line passing along the axis of that solid whereof the *Lens* is a segment.

AXIS of any Glass [Opticks] is a right line drawn perpendicularly through the center of the glass, and if it be a *convex* glass, thro' the thickest part; or if it be a *concave* glass thro' the thinnest part (which in each of them is termed the pole of the glass, directly on the center of the sphere, of which the glass figure is a segment.

AXUNGIA a kind of fat, the softest of any that is in the bodies of animals; also the swarf or grease in the axle-tree of a wheel; boar's grease.

AXUNGIA [of *Glass*] called also the salt or gall of glass, is a scum which is taken off from the top of the matter of glass before it is vitrified.

AZAPES [in the *Turkish army*] are the old *Mussulmen* bands more ancient than the *Fanizaries* themselves, but very much despis'd; they are made use of as *Pioneers*, and are sometimes merely a bridge to the horse in marshy grounds, and



and so many fascines to fill up the ditches of a place besieged.

A'ZEROLE [with *Botanists*] a kind of medlar-tree, the leaves of which are like parsley, the flowers grow in clusters, and have several leaves, which appear rosewife, the fruit is smaller than a medlar, red, and of an agreeable taste.

A'ZIMUTH *Dial*, one whose style or gnomon is at right angles to the plane of the horizon.

Magnetical AZIMUTH [in *Astronomy*] is the apparent distance of the sun from the north or south point of the compass.

A'ZONES [of a privative, and *Zών*, *Gr.* a zone or country] with *Mythologists*, such gods as were not private divinities, of any particular country, but were acknowledged as gods in every country, and were worshipped by every nation.

A'ZURE [of *azurro*, *Ital.* or *azul*, *Sp.* which signifies blue, or of *Lazulus lapis*. *L.*] the colour of the sky.



A'ZURE [in *Heraldry*] *i. e.* blue; this colour, *Guillim* says, consists of much red and a little white, and represents the colour of the sky in a clear, sun-shiney day, and in engraving is express'd by lines drawn a-cross the shield, as in the escutcheon.

This colour signifies justice, chastity, humility, loyalty, and eternal felicity; of worldly virtues, beauty, praise, meekness, humility, victory, perseverance, riches, vigilance and recreation; of the planets, *Venus* and *Jupiter*; of metals, tin; of precious stones, the *Turky stone*; of the months of the year, *September*; of the days of the week, *Wednesday*, and *Friday*; of trees, the poplar; of flowers, the violet; of four-footed animals, the camelion; of fowls, the peacock; of human constitutions, the sanguine; and of the ages, youth.

AZYMITES [*ἄζυμῖται*, *Gr.*] persons who communicate of the eucharist with unleavened bread.

B

B *B* Roman, *Bb* Italick, *B̄* English, *B̄* Greek, *ב* Hebrew, are the second letters of these alphabets.

B, in *English* words, is not heard or pronounced after *m*, as *climb*, *dumb*, *rumb*, *thumb*, &c.

B is used as an abbreviation of several words, as *B. A. Baccalaureus Artium*,

a bachelor of arts; *B. V. Beata virgo*, *i. e.* the Blessed Virgin, *sc. Maria*.

B [with the *Ancients*] a numeral denoting 300.

B, with a dash, over it signifies 3000.

BA'AL [in *Heb.* בעל, signifies lord or mighty] an idol of the *Moabites* and *Phœnicians*, called also *Bel*, and is thought to have been the first of idols.

When the scripture mentions *Baal* without any other addition, we are to understand the God, who by the *Pagans* was esteemed the chief Deity, or *Jupiter*. So that in the language of the *Heathens* *Baal* imports as much as *Jehovah* and *Adonai* in the sacred writings.

BAAL BE'RITH [בעל-ברית, *Heb.* *i. e.* the lord of the covenant] this was another god of the *Phœnicians*.

BAAL GAD [בעל-גד, *i. e.* the lord of a troop] was the God from whose providence and will all worldly felicity did proceed.

BAALIM [בעלים, *Heb.* *i. e.* lords] some learned writers understand by *Baalim* the deified souls of men, and some apply it to the *Semones* or *Semidei*, *i. e.* to the half gods of the *Pagans*. It is more probable, that they worshipped the sun and stars, of which they did daily experience their goodness and power.

BAALPE'OR [בעל-פעור, *Heb.* *Βαλπεγώρ*, *Gr.*] was an obscene deity of the *Moabites* at mount *Peor* beyond *Jordan*. Some think this to be *Jupiter Tonans*, *i. e.* *Jupiter the thunderer*; others take it for *Saturn* or the sun; but others are of opinion that it was *Priapus* the lascivious and obscene deity; for that the *Jews* worshipped him after the same manner, that the *Greeks* worshipped *Priapus* by committing fornication in his temple. And this deity was chiefly worshipped by women, and therefore he was named the God of women.

BAA'LZEBUB [בעל-זבוב, *Heb.* *Βαλ ζεβυβ*, *Gr.* *i. e.* the lord of flies] was the God of *Ekron*, a city of the *Philistines*. Some have been of opinion that the *Israelites* gave him this name; because in the performance of sacrifices that were offered unto him, his priests were tormented with swarms of flies; whereas several of the learned *Jewish* rabbies say, and *Scaliger* from them, there was not a fly to be seen in performing the sacrifices to the true God.

BA'BEL [בבל, *Heb.* *i. e.* confusion] a huge tower in the land of *Shinar* in *Mesopotamia*, said to have been built 5146 paces high, having an equal basis; the passage was round the side, and had many apartments and rooms for people, cat-

ele, horses, carts, &c. inclosed within it. The hands of all or most of the inhabitants of the earth were employed in it after the flood, before they were separated; supposed to be begun by the order of *Nimrod*, to secure them against a second flood. It was render'd famous upon the account of the confusion of languages, which caused them to desist from their attempts.

To BA'BBLE [*babiller*, F.] to prate or talk foolishly.

BA'BBLE [*babil*, F] simple talk.

BA'BBLER [*un babillard*] a prater, &c.

BA'BBLER, an enemy to good manners. and a profane person [*Hieroglyphically*] was represented by a grunting hog, the filthy disposition of which caused it to be hated by all the eastern people, insomuch that it was a great crime for some priests who waited upon the altars of their gods, to touch a hog.

BA'BYLON, anciently the metropolis of *Chaldea*, founded either by *Nimrod* or *Belus*, and by *Ninus* and *Semiramis* improv'd so as to be accounted one of the seven wonders of the world for its extraordinary walls and gardens. The river *Euphrates* ran through the middle of the city, the two shores being joined by a bridge of stupendous architecture: some authors write, that the city, when in its greatest grandeur, was in compass 46 miles. The walls were built by queen *Semiramis* so large and high, that some write they were 200, others 250, and others 300 feet high; but the most common receiv'd measure is, that they were fifty cubits high, and so broad that three chariots might go upon them without danger. *Diodorus Siculus* writes, that they were 300 or 350 stadia in compass, that is, above twenty two *English* miles, and five stadia high, having pleasant gardens on them.

BA'CA, a hook or Link of iron, *Old Records*.

BACCA'TED [*baccatus*, L.] beset with pearls, also having many berries.

BACCHANA'LIA, a festival in honour of *Bacchus*, celebrated with much solemnity by the ancient *Greeks* and *Romans*; these feasts were also called *Orgia* of *Ὀργή* fury or transport, by reason of the madness and enthusiasm that the people seem'd to be possess'd with at the time of their celebration.

BACCHA'NTES } the priestesses and
BA'CCHANALS } priests of *Bacchus*, who celebrated his festivals with cymbals, drums, timbrels, noise and shouts, running about in a frantick manner, crowned with ivy, vine-twigs, &c. and

carrying in their hands a thyrsis or staff wreathed with the same plants, L.

BAOCHAR [*Botany*] the herb Lady-gloves, L.

BA'CCHARACH } [*q. Bacchi ara i.*
BACCHARAG } e. the altar of *Bacchus*] a small town in the lower *Palatinate* on the *Rhine*, about twenty four miles west of *Metz*, famous for excellent wines call'd by that name.

BA'CCHUS, some derive *Bacchus* of בַּח, a son, and חַם, *Chus*, *q. d.* the son of *Chus*, and so they will have it that *Bacchus* and *Nimrod* are the same persons; but (according to the *Heathen* theogony, he was the son of *Jupiter*, and the nymph *Semele*. The poets relate that *Juno* being acquainted with the amours of her husband *Jupiter*, out of revenge to the rival of her bed, disguis'd herself, and came to *Semele* in the form and habit of an old woman, telling her that it was for her honour, that *Jupiter* should visit her in the same manner that he did his wife *Juno*, i. e. in his glory and majesty with his thunderbolts in his hand, advising her the next time he came to desire the favour of him. She did so, *Jupiter* granted her request, but it prov'd fatal to her, she being kill'd by that means according to *Juno's* desire. But *Jupiter* immediately separated the child from his dead mother, and inserted him into his thigh, doing thereby the office of a mother till the time was expired that he should be born, and then committed him to *Silenus* and the nymphs, to be brought up by them, or, as others say, to *Ceres*; for which good service they are fabled to have been received up into heaven, and to have been turn'd into the stars called *Hyades*.

He is said to have been the inventor of the use of wine, which he giving the *Indians* to drink, they at first thought he had given them poison, because it not only made them drunk, but mad too.

He was usually painted with a mitre upon his head, or a garland of roses, or else with a bald pate, which was to intimate the effect of the excess of wine. In the one hand he held a sickle, in the other a pitcher; he was always represented young, because the moderate use of wine warms the blood and keeps the body in a youthful strength and colour.

His chariot was drawn by tygers, his habit was the skin of a deer, his scepter was a lance adorn'd with branches of ivy, and of vine.

His temple was next to that of *Minerva*, the intent of which was to intimate how

how useful wine is to revive the spirits, and assist the fancy in invention; and for that reason the ancients sacrificed the quick-sighted dragon to him; and the chattering magpye was also consecrated to him, because wine makes persons prate. Before his expedition to *India* it is reported, that men were sacrificed to him; but after that he was content with other sacrifices; they offering to him also asses and goats, to intimate that those that are given to wine make themselves *sottish* as asses, or as *lascivious* as goats. The sacrifices were usually performed to *Bacchus* in the evening, and at night; the reason of which custom seems to be, that he (as it is reported) carried a torch before *Proserpina*, when she was conducted to be married to *Pluto*.

His priests were either satyrs or women, because women are said to have followed him in great companies in his travels, crying, singing and dancing continually, and they were called *Bacchanals*, that express fury and madness.

The greatest solemnities observ'd to *Bacchus*, were the *Orgya* [of ὄργη, Gr. a transport of anger] because their frantick women used to cloath themselves with skins of tigers or panthers, and run up and down with lighted torches in their hands, their hair hanging down about their shoulders, shouting out, *Eu Hoe, Evan, Eu Hoe, Bacche*, which signifies good son.

This name is said to have been given by his father *Jupiter*, because in the war with the *Giants*, he, in the form of a lion, ran violently upon the first and tore him to pieces.

The truth of the poets *Bacchus* is said to be this. He whom the *Latins* call *Liber*, and the *Greeks* *Dionysius*, and the *Egyptians* *Osiris*, was a king of *Nisa* in *Arabia Felix*, who taught the people of that, and the neighbouring countries, the way of ordering vines, and preserving bees, and several other useful arts, made several good laws, persuaded the people to do sacrifice to their gods, for which he was greatly honoured by several civiliz'd nations. In honour of him, the *Greeks* instituted several festival days, of which the chief was the *Trietoria*, *Apaturia*, *Pballica* and *Lenæa*, in the beginning of the spring, that he might bless the vines.

The *Romans* also instituted the *Ascolia* (which see) in honour of *Bacchus*, at that time they carried the statues. The ancients also painted *Bacchus* with short brown curled hair, with a leopard's skin spotted, or in a green mantle, with a red flushing, full face, and a wreath of vine-branches about his temples.

BACCI'NIUM, a basin. *Old Records.*

BACCI'LLI [with *Physicians*] medicines of a cylindrical figure like a stick, long, round lozenges.

BA'CHELORSHIP [*baccalaureat*, F. *baccalaureatus*, L.] the estate or condition of a man never married.

BACI'NA. See *Baccinium*.

BA'CCIFER } [with *Botanists*] which
BACCI'FERA } bears berries. L.

BACCI'FERÆ } [with *Botanists*] bear-
BACCI'FERI } ing berries. L.

BACK, seems to be the same with *Beck*, in *Dutch Becke*, a brook or rivulet, and so it is still used in the north of *England*.

To **BACK** a Horse, to mount or ride him.

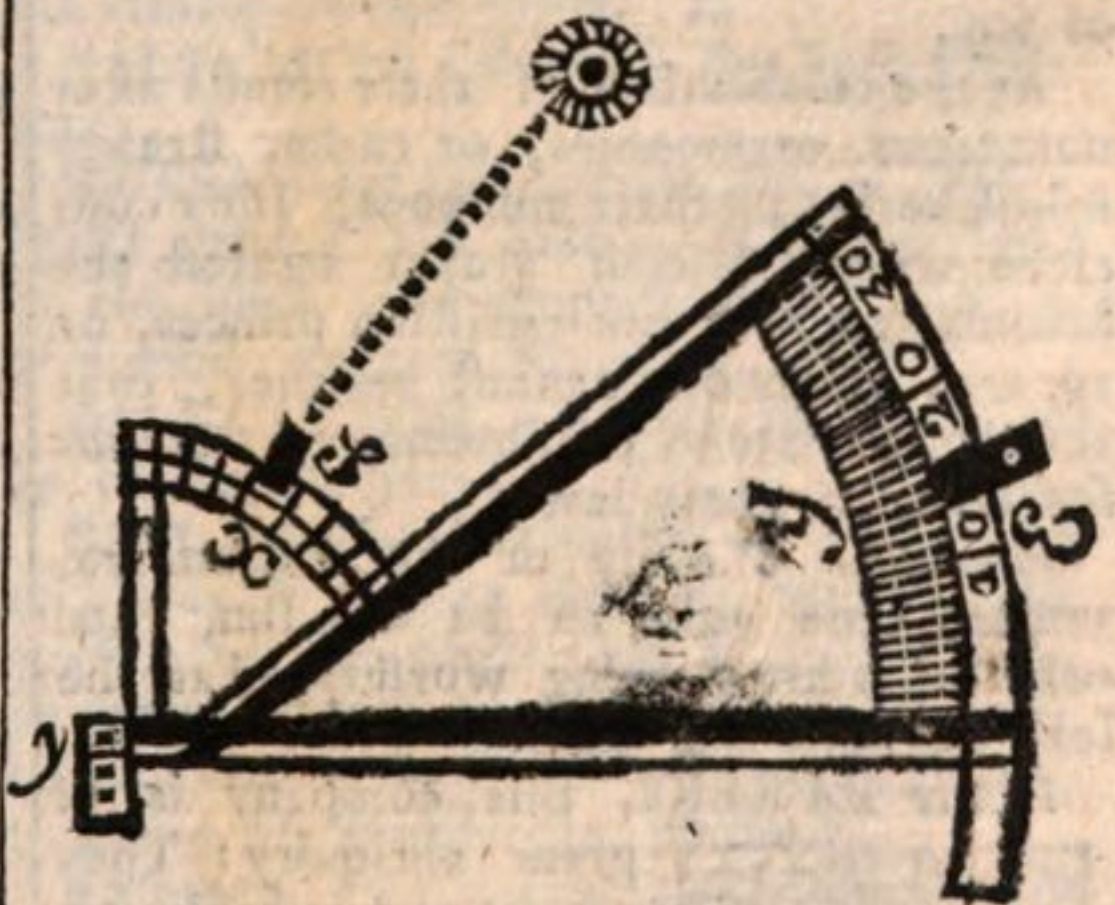
To **BACK** a Person or Design, to assist, support, abet, and sustain the person that undertakes it.

BACK BEAR [in *Forest Law*] one of the four cases wherein a forester may arrest any offender against vert and venison, when he is found bearing it on his back.

BACK STAFF } [in *Navigation*]

BACK QUADRANT } an instrument by the *French*, called the *English* quadrant, invented by captain *Davis*: being the simplest and exactest instrument hitherto invented for taking the sun's zenith distance at sea, by the help of which the altitude is presently known.

It consists of two arches, the arch *x* of the least radius contains 60 degrees, and that of *y* having the largest radius contains three degrees. It has also three vanes; the vane at *b* is called the horizon vane, that at *S* the shadow vane, and the vane at *E* is called the sight vane.



BA'CKWARD } [*bacpepþ*, Sax.]

BA'CKWARDS } on, at, or towards the back part; also unwilling, loath to.

BA'CKWARDNESS [*bacpeapneþe*, Sax.] an unreadiness or unwillingness; also

also a defectiveness in proficiency in any attainment.

BA'CTILE [of *baculum*, L. a stick] a candlestick.

BA'CULUS *Divinatorius* [i. e. a divining staff or rod] a branch of hazel-tree forked and used for the discovery of mines, springs, &c.

BAG [in *Traffick*] a particular quantity of some sort of commodities, as of pepper from 1 to 3 hundred weight, &c.

BA'GA [Old Law Records] a bag or purse.

BA'GAVEL } [with the citizens

BETHU'GAVEL } of *Exeter*] a certain tribute or toll granted to the citizens upon all manner of wares brought to that city to be sold, towards the paving of the streets, repairing of the walls, and maintenance of the city.

BA'GGAGE [of carrying a bag or knapsack] a soldier's trull; a camp-whore; also a forry wench.

BAGUE'TTE [with *Archit.*] a small, round moulding less than an astragal, sometimes carved and enriched with foliages, ribbands, laurels, &c.

BAHA'DUM, a chest or coffer. *Old Records*.

BAIL [in a *Forest*] a limit or bound, according as a forest is divided into the particular charges of several foresters.

BAILLE'E [in *Law*] the person to whom the goods of a person bailed are delivered.

BAI'LLOR [in *Law*] the party who delivers such goods.

BAI'RAM [among the *Turks*] a festival which they celebrate after the fast of *Ramazan* for three days together, in which no work is done; but presents are sent from one to another with manifestations of joy.

At the celebration of these feasts after numerous ceremonies, or rather strange mimickeries in their mosques, they conclude with a solemn prayer against the infidels, to root out christian princes, or to arm them one against another, that they may extend the bounds of the observation of their law.

BAI'VA, a deity of the *Laplanders*, which some take to be the sun, and others the fire; being worshipped as the lord of light and heat.

White BA'KERS, this company is of great antiquity: They were a company the 1st of *Edward II.* had a new charter 1 *Henry VII.* confirmed by *Henry VIII.* and *Edward VI.* queen *Mary*, queen *Elizabeth*, king *James*.

Their arms are *gules*,



three garbs or on a chief, an arm issuing out of a cloud proper, holding a pair of scales or, between three garbes of the first.

Brown BAKERS were incorporated the 19th of king *James I.* Their arms are *gules*, a hand issuing out of the clouds proper, holding a pair of balance, an anchor in a chief, barry wavy or and azure on a cheveron *gules*, between three garbes.



BAKER [of *bacian*, *Sax.*] a maker of bread.

BALA'NATED [*balanatus*, L.] anointed with the oil of ben.

BA'LANCE } [probably of *bilanx*,
BA'LLANCE } L. or *balance*, F.] one of the six simple powers in *Mechanicks*, used principally for determining the equality or difference of weight in heavy bodies; they are of several forms, as scales, steel-yards, &c.

BALANCE } [with *Astronomers*] cal-
BALLANCE } led in *Latin* *Libra*, of which this  is the characteristick, is one of the 12 signs of the *Zodiack*, into which the sun enters at the autumnal equinox in *September*; the constellation consists of 8 stars represented on a globe by the form of a balance or pair of scales.

BALANCE [of the *Air*] the weight of that fluid, whereby, according to its known property, it presseth where it is least resisted, till it is equally adjusted in all parts.

BALANCE [of *Trade*] is the difference or excess between the value of commodities imported from foreign countries, and the value of those of our own native production exported to those countries.

To BA'LANCE [*balancer*, F.] to poise or make even weight; to make an account even; also to consider or weigh in mind.

BALANCE of a *Watch*, &c. that part of it that by its motion regulates and determines the beats.

BALANCE [in *Merchants Accounts*] are when a debtor and creditor are made even.

BALANI'NE [*balaninus*, L.] of the fruit of the oak.

BALANI'TES [*βαλανίτης*, Gr.] a precious stone, greenish, and somewhat resembling *Corinthian* brass.

BALANI'TES [of *βαλανός*, Gr.] a kind of round chesnuts.

BALA'NUS [*βαλανός* of *באלון*, Heb. i. e. of an oak] a kind of mast or acorn; any fruits which have round heads, as a walnut, &c.

BALANUS

BALANUS [with *Phys.*] a suppository in the shape of an acorn, for loosening the belly. *L.*

BALANUS [with *Anatomists*] the nut of the yard of a man or the clitoris of a woman. *L.*

BALANUS *Myrepsica* [in *Pharmacy*] the fruit called *Ben*; but others take it for the nutmeg.

BALA'SSIUS, the Balas ruby, a precious stone of a faint red colour.

BALATRO'NES [*balatrones*, *Hor.*] an ancient name given to wicked and lewd persons, from *Servilius Balatro*, a debauch'd libertine, whence probably the *French* have derived their *Poltroon*.

BALAU'STIUM [*βαλαύσιον*, *Gr.*] the wild pomegranate-flower or the tree itself. *L.*

To **BALBU'CINATE** } [*balbucinatum*, *L.*

To **BALBU'TIATE** } [*balbutiatum*, *L.* to stutter in speaking.

BALBU'TIES, stammering speech. *L.*

BALD [*balð*, *Sax.* probably of *hal*, *C. Brit.* tho' *Minshew* rather chooses to derive it of *hald*, *Teut.* quick; because old men are prone to boldness, &c.] having no hair on the head, &c. it also signifies bold, the same as the *Latin* *audax*, and is still so used in the northern counties of *England*, and thence comes *Baldwin*, and by transposition *Winbald*, i.e. a bold conqueror; *Eadbald*, happily bold; *Etwelbald*, nobly bold.

BA'LDACUM } [with *Architects*] an

BA'LDACUM } edifice or piece of architecture in the shape of a canopy or crown, supported by several pillars, as a covering of an altar; also a canopy carried over the host by the *Romanists*; some also use it to signify a shell over the front door of a house.

BA'LDNESS [*balðneýye*, *Sax.*] not having hair; also in regard to speech, unpoliteness.

BALK [among *Bricklayers*] a great beam, such as is used in building; also a poll or rafter over an out-house or barn.

BALL [*bal*, *F.*] a publick dancing meeting.

BALLS [in *Heraldry*] a common bearing in coats of arms; but always by heralds called by other names, according to their different colours, as ogresses, be-fants, golps, guzes, hurts, pellets, plates, pomeis, oranges, torteaures; which see in their proper places.

BA'LLANCE. See *Balance*.

BA'LLAD } [*balad*, *F.*] a song.

BA'LAD }

BALLI'STÆ *Os* [of *βάλλω*, *Gr.* to cast, and *os*, *L.* a bone] the sling bone, the same with *Astragalus*.

BA'LLISTERS [in a *Church*] an inclosure of pillars, which rails in the communion table.

BALLI'STICKS [of *ballista*, *L.* cross-bows or engines for casting javelins, great stones, &c.] the art of making such engines.

BALLI'VA [*Old Deeds*] a whole county under the jurisdiction of a sheriff; also a hundred with respect to the chief constable; or a manor, with respect to the steward.

BA'LLIUM, a sort of fortress or bulwark.

BA'LLOTA } [*βαλλοτή*, *Gr.*] the herb

BA'LLOTE } Stinking Hore-hound. *L.*

BA'LLUSTRADE, a row of ballisters or small turned pillars, of such a height as a man may lean his elbow upon them; fixed upon a terrace walk or top of a building to divide it into two or more separate parts.

BA'LINEARY [*balnearius*, *L.*] belonging to baths, &c.

BALNEA'TORY [*balneatorius*, *L.*] belonging to a bath or stove.

BA'LSAM [in *Pharmacy*] certain liquors extracted or drawn from gums and rosiny substances, as nervous balsam, sciatick balsam.

Apopleckic BALSAM, a sweet-scented spirituous substance of the consistence of an ointment, a perfume.

BA'LSAMATED [*balsamatus*, *L.*] anointed with balsam.

BALSAME'LLA } [of *βάλσαμον*, *Gr.*]

BALSA'MINA } the herb of which balsam is made.

BALSA'MINA *Mas* [with *Botanists*] the male balsam-apple. *L.*

BALSA'MINA *Fœmina* [with *Botanists*] the female balsam-apple. *L.*

BALSA'MITA [*Botany*] the herb *Costmary*.

BA'LSAMUM [*βάλσαμον*, *Gr.* of *בַּלְשָׁם*, *Heb.*] the balsam or balm-tree, or the juice that drops from it, that is of a most fragrant scent. *L.*

BALSA'MITOR, an herb, so named of its balsamick smell.

BAM, at the beginning of the names of places in *Great Britain*, denotes the quality of the place that is either now or formerly was woody, from the *Saxon* beam, which signifies a piece of timber, as *Bamfield*, *Bambridge*, *Bambury*.

BA'MMA [*ἐμβάμμα*, *Gr.*] a tincture or dye; also a liquor in which any thing is dipped or soaked. *L.*

BAND [*Banð*, *Sax.*] an ornament or cloathing for the neck,

To **BAND** [*Banðen*, *Sax.*] to bandy, to gather into or conspire with a faction.

Nave BANDS [with *Gunners*] hoops of iron binding the nave of a gun-carriage at both ends.

BAND, any piece of stuff cut long and narrow, as the swarth bands for infants.

ARRIERE Ban. See *Arriere*.

BA'NDELET [with *Architects*] any line or flat moulding, as that which crowns the *Dorick* architrave; it encompasses a pillar quite round about like a ring, is greater than a list, but less than a plat-band.

BA'NDOG [of *band* and *dog*] a dog kept in a band or chain; also a mastiff or house-dog; also a dog for baiting bulls, bears, &c.

BANDO'RA [*πανάριον*, Gr.] a kind of musical instrument with strings.

BA'NEFUL, poisonous, destructive.

BA'NEFULNESS, poisonfulness, destructiveness.

The **BA'NNER** [of *Mother Church*] was a cross given to a felon or murderer, who having recovered a church or churchyard before he was apprehended, could not be taken out thence to take his trial at law, but having confessed his crime before the justice or coroner, and abjured the kingdom, was to carry this cross in his hand through the highways till he was got out of the king's dominion; but this privilege and the use of sanctuaries was taken away in the 21st of king *James I.*

BANNIANS [a name which in the *Indian* language signifies *innocent people, and without guile*] a religious sect among the *Indians*, who believe a transmigration of souls, and therefore eat no living creature, nor will kill even noxious animals; they are so cautious of having communication with other nations, that if one of a different religion has drank out of or touched their cup, they break it. If one of themselves happens to touch another, they wash and purify themselves before they eat or drink, or enter into their houses: they wear about their necks a stone called *Tamberau*, about the bigness of an egg, which is perforated, and has three strings run in it; this stone, they say, represents their great god, and upon this account the *Indians* shew them very great respect.

BANNIATUS foris [*Old Rec.*] one judicially banish'd or outlaw'd.

BA'NQUET [in *Fortification*] a foot-bank of earth about the height of a foot and a half, and three broad, raised at the rampart at the foot of the parapet for the soldiers to mount on to fire over.

BANQUET [of a *Bridle*] is that small part of the branch of a bridle that is under the eye, which is rounded like a small rod, and gathers and joins the extremities of a bit to the branch, so that the banquet is not seen, but is covered by the cap, or that part of the bit that is next the branch.

BANQUET LINE [of a *Bridle*] is an imaginary line drawn by bit-makers along in form of a bit, and prolonged upwards and downwards to adjust the designed force or weakness of a branch, in order to make it stiff or easy.

A **BA'NTER**, a jeering, a rallying by way of diversion, &c.

BA'NSTICKLE, a small fish, called a stickle-back.

BA'PTISM [in *Sea Language*] is a ceremony perform'd in merchants ships, which pass the tropick or line for the first time, both upon ships and men. The *Baptism of ships*, is only the washing them throughout in sea-water.

The *Baptism* of passengers is performed with many ceremonies; but in performing either of them, the ships crew are generally made drunk, for the sailors pretend to a customary right to cut off the beak-head of the ship, unless the captain or master redeem it.

The ceremony is as follows: The eldest of the ship's crew, who has pass'd the line or tropick, having dressed himself fantastically, with a grotesque cap on his head, his face black'd, comes carrying in his hand a waggoner or some other sea-book, followed by the rest of the sailors disguised like himself, each of them bearing in his hand some kitchen-utensil, with drums beating; the leader places himself very gravely on a seat prepared on the decks, at the foot of the main-mast; and each sailor or passenger swears before this antick magistrate, that he will see that this ceremony be performed whenever it comes to his turn. The sailors are commonly heartily drenched with whole buckets of water poured upon them; but passengers and those that will give a little money, are more favourably treated, being only sprinkled with a little water; ship boys are commonly put into a cage and drench'd at discretion, and are afterwards obliged to whip one another, which they usually do very smartly.

BAR [in *Heraldry*] one of the honourable members of a coat of arms, which is divided by it into two equal parts; it goes cross the escutcheon like the fess, but



containe

contains only the 5th part of the field.



BAR GEMEL [in *Heraldry*] is double bar or bars that stand by couples, as in the figure annexed.

BAR [in *Heraldry*] is also a fish called a Barbel.

To **BAR a vein** [with *Farriers*] is to strike it or open it above the skin, and after it has been disengaged, and tied above and below, to strike between the ligatures.

To **fall foul of the BAR** [with *Horsemen*] is when a horse is standing in a stable, entangles his legs upon the partition-bar that is placed to separate two horses.

Special BAR [in *Law*] is that which is more than ordinary, and falls out in the case in hand upon some special circumstance of the fact.

BAR [Sea word] a rock lying before a harbour, that ships cannot sail over but upon the flood.

BARATTA, a sort of balsam brought from the *West-Indies*,

BARALLO'TS, a sect of hereticks at *Bologne in Italy*, who had all things in common, even their wives and children.

BARANGS [among the *Greeks* of the lower *Empire*] officers who stood at the door of the emperor's bed-chamber and dining-room, armed with axes; others say, they were officers who kept the keys of the gates of the city where the emperor resided, and suppose they were *Englishmen*, who were so called of the *English* word to *bar*, i. e. to shut fast.

BA'RBA, a beard, the hairy part of the chin and lips. *L.*

BARBA caprina, an herb, the flowers of which resemble the beard of a goat. *L.*

BARBA Jovis [i. e. *Jupiter's-beard*] the herb Sengreen or Houleek. *L.*

BA'RBACAN [*barbacane*, Ital.] a canal or opening left in a wall for water to come in and go out at, when buildings are erected in places liable to be over-flowed, or to drain the water off a terrass.

BA'RBACAN [in *Military Affairs*] an aperture or cleft, made in the walls of a castle or fortress to fire upon the enemy.

BARBARE'A [*Botany*] *Rochet* or *Winter-creffes*. *L.*

BA'RBARY *Falcons*, a kind of hawks commonly taken in *Barbary*, they making their passage through that country; this

bird is less than the *Tiercel-gentle*, but very bold; it is plumed with red under the wings, and is armed with long talons and stretchers.

BARBE, the armour of the horses of the ancient knights and soldiers who were accouter'd at all points.

BARBE'E [in *Heraldry*] as *croix barbée*, i. e. *barbed-cross*, being at the extremities like the barbed-irons that are used for striking fish, or other weapons or instruments commonly called barbed, which being struck into any thing cannot be drawn out again, without cutting a hole to make a passage for the beards, as in the figure.



BARBE Robert [*Cookery*] a particular way of dressing hog's-ears.

BARBS, a sort of armour for horses, which covered the neck, breast and crupper.

BARBES [with *Husbandmen*] a distemper in black cattle, known by a superfluous piece of flesh on their tongues, which sometimes hinders them from eating their meat.

BARBED and CRESTED [in *Heraldry*] is in plain *English* wattled and combed, and signifies the combs and gills of a cock when particulariz'd for being of a different tincture from the body.

BARBER *Chirurgeons*.

They were incorporated by king *Edward IV.* but confirmed by most kings and queens since with enlargements. Their arms are a cross quartered *gules*, a lion passant, gardant or, in



the first quarter a chevron between three, in the second party *per pale argent & vert*, a rose crown'd with an imperial crown, the first as the fourth, the second as the third.

BARBI'GEROUS [*barbiger*, *F*] bearded, or wearing a beard.

BA'RBICANAGE [*Old Rec.*] money given for the maintenance of a *barbican* or watch-tower.

BARBOTI'NE [in *Medicine*] a grain, otherwise called *Worm-feed*.

BARCOANA } [with *Botanists*] the
BARDANA } plant *Burdock*. *L.*

BARDS [in *Cookery*] are thin broad slices of bacon, with which capons pullets, &c. are covered, in order to be roasted, baked or stewed, &c.

BARDE'LE [with *Horsemen*] a sort of saddle made in the shape of a great saddle, but only of cloth stuffed with straw,

straw, and tyed tight down with packthread, without either wood, lead or iron. *Ital.*

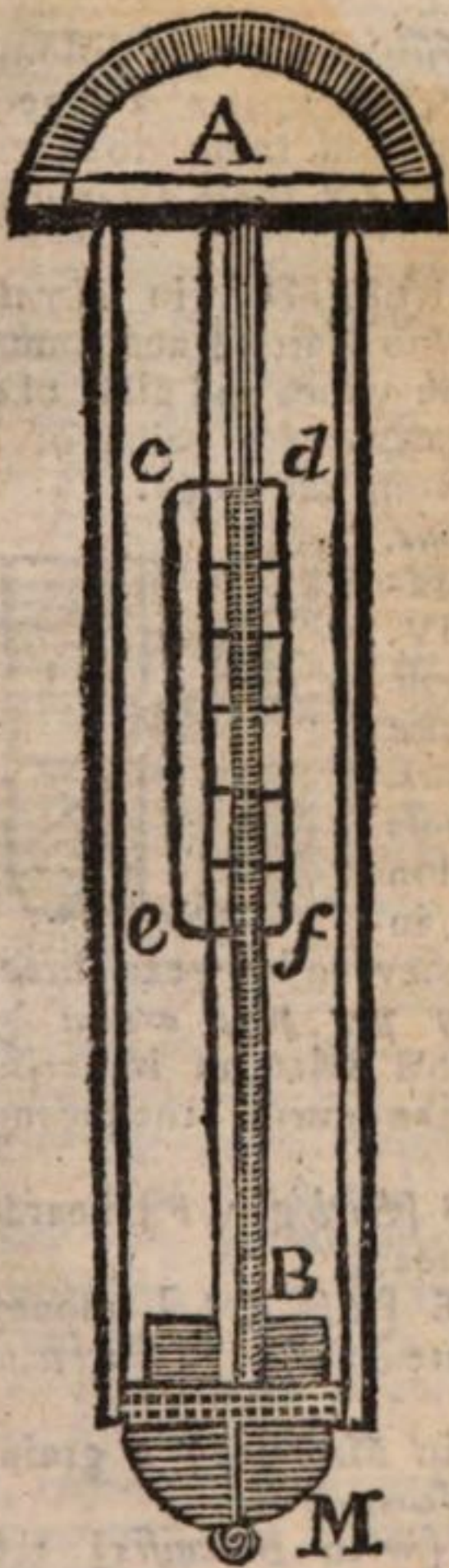
BA'RDOUS [*bardus*, *L.*] blockish, foolish, stupid.

BA'RENESS [of *abapian*, *Sax.* to make bare] the being bare or naked.

BA'RNABITES, a sect of religious or regular priests of the congregation of *St. Paul*; their office is to instruct, catechise and serve in missions.

BA'RNACLE [with *Mariners*] a long red worm in the sea that will eat thro' the planks of a ship if it be not sheathed.

BARO'CO [with *Logicians*] one of the barbarous words by which they express the syllogistick mood, and in this mood the first proposition must always be an universal affirmative, and the others particular and negative, and the middle term the attribute to the two first.



BARO'METER [*βαρόμετρον*, of *βάρος* and *μέτρον*, *Gr.* measure] an instrument for estimating the weight or pillar of the atmosphere, and the several minute variations of the weight of that pillar; by which variations the various changes of the weather are determined.

The first inventor of it was *Torricelli*, at *Florence* in 1643. from whence father *Mersenne* brought it into *France* the year following, 1644, and *Monsieur Paschal* tried it in 1646, and gave an account of it in a piece printed in 1647; the uses of this instrument are to discover the gravitation of the incumbent atmosphere (one of the noblest philosophical discoveries) the changes of the weather, &c.

The mechanism of the *Barometer* is as follows: A glass tube *AB*, hermetically

seal'd in *A*, having its diameter about one tenth of an inch, and its length at least 13 inches, is filled with mercury so justly, as not to have any air over it, nor any bubbles adhering to the sides of the tube, which is best done by means of a glass funnel, with a capillary tube; the orifice of the tube, filled after this manner, so as to overflow, is closely pressed by the finger, so as to exclude any air betwixt it and the mercury, and thus immersed in a wooden vessel of a convenient diameter, so however as not to touch the bottom: at the distance 28 inches from the surface of the Mercury, are fix'd two plates, *CE*, and *DF*, divided into 2 inches, and these again subdivided into any number of smaller parts: lastly, the tube is inclosed in a wooden frame, to prevent its being broke, and the basin open, tho' secured from dust.

Many attempts have been made to render the changes in the *Barometer* more sensible, and so to measure the atmosphere more accurately; which has given rise to a great number of *Barometers* of different structures. Hence comes the *Wheel Barometer*, *Diagonal Barometer*, *Horizontical Barometer*, *Pendant Barometer*, &c.

A *Marine BAROMETER*, being only a double *Thermometer* for conveniency at sea. See *Thermometer*.

Observations for the use of the Barometer.

1. The motion of the mercury in the tube does not exceed 3 inches in its rising and falling.

2. The rising of the mercury generally presages fair weather, and its falling foul; as rain, snow, high winds and storms.

3. The falling of the mercury in very hot weather presages thunder.

4. The rising of the mercury in winter, foretells frost; and if the mercury falls 3 or 4 divisions in frosty weather, a thaw will certainly follow; but if the mercury rises in a continued frost, snow will follow.

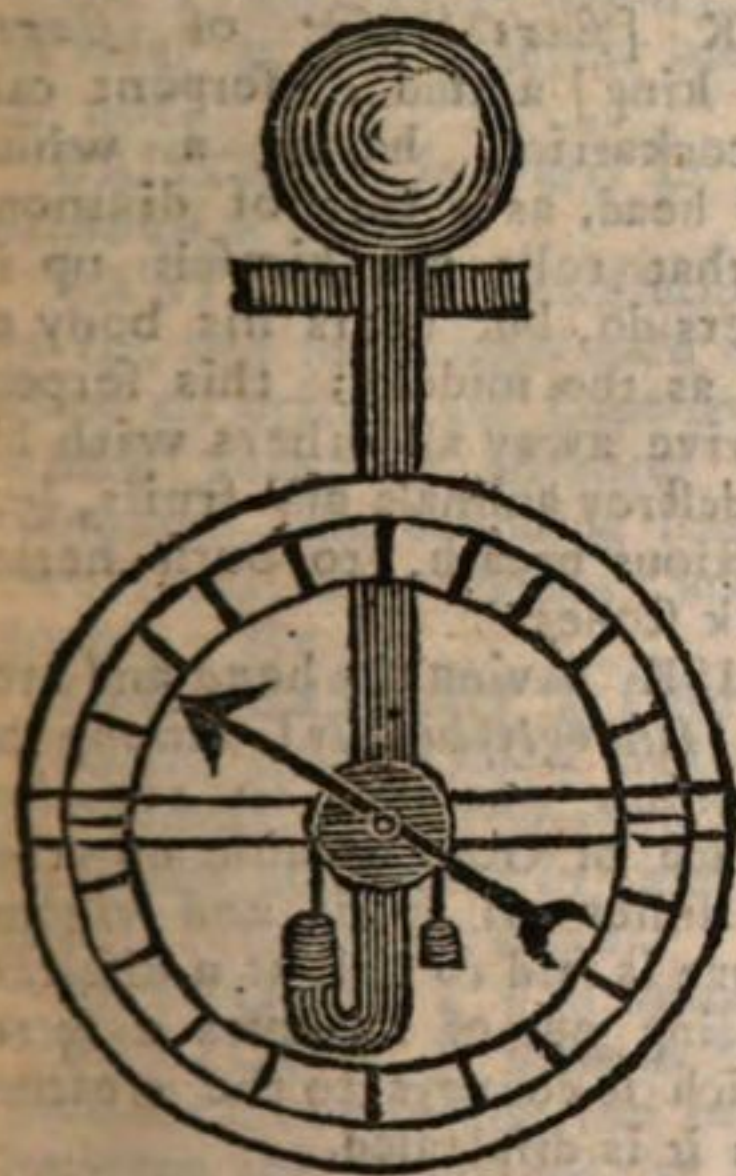
5. If soon after the falling of the mercury foul weather ensues, there will be but little of it; and on the contrary, if the weather proves fair soon after the mercury has risen, the same will happen.

6. If the mercury rise much and high in foul weather, and continues so for 2 or 3 days before the foul weather is over, then continued fair weather will ensue.

7. If the mercury falls much and low in fair weather, and continues so for 2 or 3 days before the rain comes, then you may expect a great deal of wet, and very probably high winds.

8. If the mercury be unsettled in its motion, it denotes uncertain and changeable weather.

9. As to the words that are graved near the divisions of the instrument, tho' for the most part the alterations of the weather will agree with them, yet they are not so strictly to be minded, as in the rising and falling of the mercury according to the foregoing observations; for if the mercury stands at much rain, and then rises up to changeable, it then foretells fair weather, although not to continue so long as it would have done if the mercury were higher; so places which are more northerly have a greater alteration of the rise or fall of the mercury, than those that are more southerly.



Wheel
BARO-
METER,
is a contrivance for the applying an index to the common *Barometer*, which index shews the variation of the altitude of the mercurial cylinder, which at most does not exceed 3

inches, which nevertheless may be made as distinguishable as if it were 3 foot or 3 yards, or as much more as is desired; the form of it is as here described.

BA'RREL of the ear [with *Anatomists*] a large cavity behind the tympanum of the ear, in depth about three or four lines, in width five or six, covered with a very fine membrane, on which are several veins and arteries.

BARRELS of earth [in an *Army*] a sort of half hogheads filled with earth, which are used as breast-works for covering the soldiery; and also to break the gabions made in the ditch, and also to roll into breaches.

BARREL of a Watch. See *Fuzee*.

Thundering BARRELS [with *Gunners*] barrels filled with bombs, granadoes, and other fire-works, to be rolled down a breach.

BA'RRENNESS [of unbeget, *Sax.*] unfruitfulness, a not bearing.

BA'RREN SIGNS [with *Astrologers*] the signs *Gemini*, *Leo* and *Virgo*, so called because when the question is ask'd, whether such a person shall have children or not? If one of those signs be upon the cusp, or first point of the fifth house, they take it for granted, that the person enquiring shall have none.

BARRICA'DOES [in regular *Fortification*] are trees cut with six faces, and cross'd with battoons of the length of half pikes bound with iron at the feet, to be set up in passages or breaches, to keep back either horse or foot.

BA'RRIERS [in *Fortification*] are great stakes set up about 10 foot distance one from another, and about 4 or 5 foot high, having transoms or overthwart rails to



stop such as would violently force their way in. These are usually erected in void spaces between a citadel and the town, in half moons and other works.

BA'RRISTERS [of *Bar* at which they plead] are pleaders at the bar of a court of judicature, and are of two sorts, either *outward* or *utter*, or *inner*.

Outward BARRISTER } one who after
Utter BARRISTER } long study of the law, at least seven years, is called to publick practice, and admitted to plead, standing without the bar.

Inner BARRISTER, one who being a serjeant at law, or else an attorney of the king or prince, or any of the king's, &c. council, are allow'd out of respect to plead within the bar.

BA'RROW-bog, a boar-hog.

BARROW [beap, *Sax.* a grove] whether it stands singly by itself, or is added to the name of a place, signifies something relating to a grove; and several words beginning with *bar*, seem to have been anciently written *barrow*; so that *Barton* seems to be but a contraction of *Barrow-town*, i. e. a town in or near a grove.

BARROW [beo, *Sax.*] a little hill or mount of earth, such as are cast up in several parts of *England*, and are supposed to be *Roman* burying-places.



posed; as in the figure.



inctures of which it consists, as in the figure.

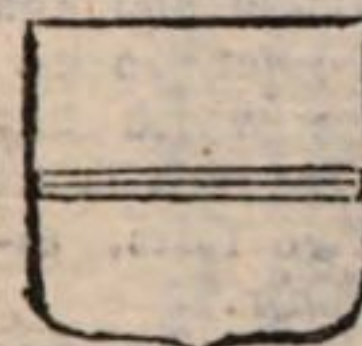


BARRY Pily [in *Heraldry*] another particular way of blazoning or dividing a coat armour, which is to consist of six or more pieces, as in the escutcheon.

BARS [in *Horses*] the ridges or upper parts of the gums, between the under-trushes and the grinders.

BA'RTON, a coop for keeping poultry; also a backside, outhouse, &c.

BARTON [in *Devonshire*, and elsewhere] the demesne land of a manour, and sometimes the manour-house itself; and also out-houses, fold yards and back-sides.



BA'RULET [in *Heraldry*] is a 4th part of the bar, or half of the clofet, as in the escutcheon.

BARYCOI'A [of βαρυ dully, and ακέω, Gr. to hear] a dulness, thickness, hardness of hearing.

BARYCO'CALON [with *Botanists*] the thorn apple.

BARYPHONI'A [βαρυφωνία, Gr.] a difficulty of speaking.

EAS, low, shallow, mean. F.

BASA'LTES [βασάλτης, Gr.] a sort of marble of an iron colour, the hardest black marble.

BASA'NITES [of βασάνω, Gr. to examine diligently] a touchstone or whetstone.

BASE [with *Gunners*] the smallest piece of ordnance 4 foot and a half long, the diameter at the bore 1 inch 1 quarter, it weighs 203 pounds, carries a ball 1 inch 1 8th diameter, and 5 or 6 ounces weight.

BASE [in *Architecture*] the foot of a pillar which supports it, or that part which is under the body, and lies upon the socle or pedestal.

BASE distinct [in *Opticks*] is that precise distance from the pole of a convex glass, in which the objects, which are beheld through it, appear distinct, and well defined; and is the same with what is called the *Focus*.

BASE Ring [of a *Cannon*] is the large ring next to, and just behind the touch-hole.

BASE Tenure [Law term] is holding by villenage or other customary service, in distinction from the higher tenure *in capite*, or by military service.

BASE, a fish, otherwise called a *Sea-wolf*.

BASIA'TION, a kissing. L.

BA'SILICK [βασιλική, Gr.] a large hall having two ranges of pillars, and two isles or wings with galleries over them. These *Basilicks* were at first made for the palaces of princes, and afterwards converted into courts of justice, and at last into churches; whence a *basilick* is generally taken for a magnificent church, as the *basilick* of St. Peter at Rome.

BA'SILISK [βασιλίσκος of βασιλεὺς, Gr. a king] a kind of serpent called also a cockatrice, having a white spot on the head, as a sort of diamond or crown, that rolls not himself up in folds as others do, but bears his body erect, as far as the middle; this serpent is said to drive away all others with his hissing, to destroy animals and fruits, &c. by his infectious breath, to burn herbs, and to break stones.

A **BASILISK**, having the head and eyes of a hawk [Hieroglyphically] among the ancient *Egyptians* was used to represent the providence of God, because no other creature is fuller of spirit and vigour. This creature is said to kill at a distance, only by sending out of its eyes a secret poison, which it conveys to the creature with whom it is displeased.

BASILISKS were frequently placed by the ancients in the presence of their gods, either at their feet, about their middle, or winding their tails about their heads, as a symbol of their immortality, because this serpent is very long-lived.

BASILISK [basilisco, Ital.] a long piece of ordnance.

BA'SON [with *Anatomists*] a round cavity in the form of a tunnel, situate betwixt the anterior ventricles of the brain, and ending at the point of the *glandula pituitaria*.

BASONS of a Balance, two pieces of brass or other matter fastened to the extremities of the strings, the one to hold the weight, and the other to be weighed.

BASON

BA'SON of a *Jet d'eau*, a reservoir of water.

BASSA Tenura [*Old Deeds*] base tenure, or holding by villenage, or other customary service, in distinction from *alta Tenura*, the highest tenure in *Capite*, i. e. in chief, or by military service, &c.

BASSO Relievo [*in Masonry, Carving, Casting, &c.*] i. e. *Bass* or *low Relief*, or imbossed work, is when only half the bodies or figures are represented, or when the work is low, flat, or but a little raised; as when a medal or coin has its figure or impress low, thin, and hardly distinguishable from the plane, it is said that the relief is low and weak; but when it is much raised, the relief is said to be bold and strong.

BASS Violin, a musical, wind instrument, of the same form with the violin, but much larger.

BA'STARD [*in Law*] one born of a woman unmarried, so that the father is not known by the order of the law.

BA'STARDY, an inquiry, examination or trial at law, whether one be a bastard or not.

BA'STILE [*in Paris in France*] the name of a prison.

BA'STION [*in Fortification*] a mass of earth, and sometimes fac'd or lined with stone or brick, and sometimes with sods, which generally advances towards the campaign, the bounding lines of it being two faces, two flanks, and two demi-gorges. *Gr.*

Hollow BASTION } [*Fortification*] a
Voided BASTION } bastion having only a rampart and a parapet, ranging about its flanks and faces; so that a void space is left towards the center.

BA'STOON } [*in Architecture*] the
BATTOO'N } same as *Torus*, a round member encompassing the base of a pillar between the *Plinth* and the *List*.

BA'STON } [*in Heraldry*] does not
BA'TON } go from side to side as
BATOO'N } the bend or scarf does,
BATU'NE } and is in the form of a



truncheon, and a note of bastardy, and ought not to be born of any metal, unless by the bastards of princes; nor ought it to be removed till three generations, with which they bear the coat armour of their fathers, and when they leave it off, they must bear some other mark, according as the king of arms thinks fit, or else he may alter the whole coat.

BA'TCHELOR, the original of this word is much controverted by critics; some derive it from *Bacca laurea*, L. i. e.

Laurel Berry, in allusion to the ancient custom of crowning poets with laurel, *baccis lauri*; others, of *baculus* or *bacillus*, L. a staff, because (they say) a staff was put into the hand of batchelors at their commencement, as a symbol of their authority, of their studies being finished, and of the liberty they were restored to. Hence the title of *Batchelor of Arts, Divinity, Musick, &c.*

BATCHELOR, in ancient times, was also a title given to a young cavalier who had made his first campaign, and received the military girdle.

BATCHELOR [*of baculus, L. a staff*] a title given to young military men on account that the young cavaliers exercised themselves with staves and bucklers; hence they were called *Bacculares* and *Bacularii*, in the time of king *Richard II.* by *Odorick* and *Walsingham*. Hence

BATCHELORS of Arms, was a title anciently given to those who came off victors in their first engagement.

BATCHELOR [*is by others derived of bas chevaliers, F. q. d. knights of the lower order*] See *Knights Batchelors*, in K.

BATE [*probably of beatan, Sax. to beat*] strife, contention, as a *Make-bate*.

BATE'MENT [*in Carpentry*] the waste of a piece of stuff in forming of it to a design'd use.

BA'THMIS [*with Anatomists*] a bone, the same as *Troclea*; a cavity in the bone of the arm or shoulder on each side one, that receives the process of the undermost and lesser of the two bones of the cubit, when the whole hand is stretched out and bent.

BATHYPI'CRON [*Botany*] broad-leav'd worm-wood.

BA'TON [*in Archit.*] a large ring or moulding in the base of a column, otherwise called the *Tore*.

BATON [*in Heraldry*] See *Baston*.

BATRACHI'TES [*βατραχίτης, Gr.*] a stone in colour and shape nearly resembling a green frog.

BATRA'CHIUM [*of βάτραχος, Gr.*] the flower *Crow-foot*, *Gold-knap* or *Yellow-craw*.

BA'TRACHOMY'OMA'CHY [*batrachomyomachia, L. of βάτραχος a frog, μῦς a mouse, and μάχη, Gr. a fight*] the battle between the frogs and mice.

BATTAİL [*in Common Law*] an ancient trial by combat which the defendant might chuse in an appeal of murder, robbery or felony, in order to fight a duel with the accuser or appellant, to prove whether he was guilty or not. This practice was founded on this notion, that

if the accused person was guilty, he would be slain or overcome by the appellant, but if innocent, not; but this is now wholly laid aside F.

BA'TTEL } [*bataille*, F.] the engage-
BA'TTLE } ment or general fight of two armies

MAIN BATTLE [*Military term*] the main body of an army, the second of the three lines, the *Van* being the first, and the *Rear* or *Reserve* the third.

BA'TTER [with *Builders*] a term used to signify that a wall, a piece of timber or the like does not stand upright but leans from you-ward; but when it leans towards you, they say it *over-bangs* or *hangs over*.

BA'TTERING Rams, were used by the ancients before the invention of gun-powder, for battering the walls of places besieged. They were large beams of timber with great iron horns like those of a ram at the end, which were slung to a height proportionable to the wall to be batter'd, so that they could swing forward and backward, which was done by the main strength of a great many men.

BA'TTERY Master [in an *Army*] an officer whose business it is to see to the raising of batteries, which office is now suppressed in *England*, but is still kept up elsewhere.

BATTERY *en rouage* [*Fortification*] a battery used to dismount the enemy's cannon.

BATTERY [in *Law*] an act that tends to the breach of the peace of the realm, by violently striking or beating a man, who may therefore indict the other person to have the action of trespass, or assault and battery.

BATTO'LOGIST [*βαττολογος*, Gr.] a vain babbler.

BA'TUS [*Old Records*] a boat.

BAU'CIA [with *Botanists*] the wild parsnip.

To BAULK [*Incert. Etym.*] to cross, to disappoint.

BAW'DINESS, lewdness, obscene discourse or action.

BAY of Joists [*Archit.*] the space betwixt two beams.

BAY, a part of a barn at the end where corn, &c. is laid; thus if a barn consist of a floor and two heads where they lay corn, they say a barn of two Bays.

BAYZ, a sort of woollen cloth, having a long nap sometimes fuzzed on one side, and sometimes not.

BAYS, the making of Bays, Says, Ser- ges, &c. was brought into *England* by the *Flemings*, who fled thither to avoid

the persecution of the duke of *Alva*, about the fifth of queen *Elizabeth*.

BE, a preposition common to the *Teu- tonic*, *German*, and *Saxon*, &c. dialect; also now to the *English*.

To BE [*beon*, *Sax.*] to exist.

BEAD [*bead*, *Sax.*] a prayer; also a little round ball of which necklaces are made.

BEAD-Tree, a certain shrub bearing white berries.

BEAK [in *Architecture*] a little fillet left on the edge of a larmier, which forms a canal, and makes a kind of pendant.

Chin BEAK [in *Architecture*] a moulding the same as the quarter round, except that its situation is inverted.

BEA'KED [in *Heraldry*] is a term used to express the beak or bill of a bird, and when the beak and legs of a fowl are of a different tincture from the body, in blazoning, it is common to say beaked and membred, or armed.

BEAM [*beam*, *Sax.*] a ray of light proceeding from the sun or any other luminous body.

BEAM [in *Heraldry*] is used to express the main horn of a stag or buck.

BEAM, a sort of fiery meteor in shape of a pillar.

BEAM filling [with *Architects*] the filling up the vacant space between the rafter and roof with stones or bricks laid betwixt the rafters or the rafter, and plaster'd on with loom.

BEAM Caper, a fruit.

BEAN Trefoil, an herb.

BEAR [*beap*, *beap*, *Sax.*] a wild beast.

BEAR [in *Hieroglyphicks*] was used by the ancient *Egyptians* to represent a good proficient, whom time and labour has brought to perfection, because bears are said to come into the world with misshapen parts, and that the dams do so lick the young, that at last the eyes, ears, and other members appear.

BEARS are said to search much after bee-hives; but this, as some are of opinion, is not from a desire of the honey, so much as to provoke the bees to sting their bodies and let out the corrupt blood that troubles them.

BEAR } [here, *Teut.*] a thing made use

BIER } of to carry a dead corps upon.

BEARS [in *Astronomy*] two constellations called *Ursa major* and *minor*.

BEAR's breck, the herb *Bank Urtin*.

BEAR's Ears, flowers called *Auricula*, or vulgarly *Riccolusses*.

BEAR's Foot, an herb called also *Setterwort*.

The Ship BEARS [spoken as to her burthen] when she having too lean or slender a quarter, sinks too deep into the water, her freight being light, and so of consequence can carry but a small burden.

To BEAR *under another Ship's Lee* [Sea phrase] is when a ship, which was to the windward, comes under another ship's stern, and so gives her wind.

To BEAR *up round* [Sea term] is a direction to let the ship go between her two sheets, directly before the wind.

To BEAR [spoken of places] to be situate, as such a cape bears off so and so from such a cape.

BEAR *up the Helm*, a direction to the steersman to let the ship go more at large before the wind.

To BEARD *Wool*, is to cut off the head and neck from the rest of the fleece.

BEARD [with Botanists] the under-lip of a labiated flower, and in corn or grass that hair or bristle which serves to defend the ear, as in barley.

BEARD [of a Horse] or under-beard, is the chuck or that part under the lower mandible, on the outside, and above the chin, which bears the curb of the bridle.

BEARDED Creeper, a sort of herb.

BEA'RDLESS [beapnole, Sax.] having no beard.

BEA'RING [in Geography and Navigation] the situation of one place from another, that is, with respect to the degrees of the horizon, which by navigators are divided into thirty-two equal parts called points of the compass, therefore when they have found what point of the compass will carry them from one place to another, they call that the bearing of that place with respect to the other.

BEARING [in Carpentry] the bearing of a piece of timber is the space between the two fixed ends of it, when it has no other support; which is called *bearing at length*; or between one end and a post, brick-wall, &c. trimmed up between the ends to shorten its bearing.

BEA'SEL, the upper part of the collet of a ring, which encompasses and fattens the stone.

BE'ASTLINESS [bestialité, F. bestialitas, L.] the being like a beast, bestiality.

To BEAT *up and down* [Hunting phrase] is to run first one way, and then another.

To BEAT *to arms* [Military phrase] is to beat a drum for soldiers that are dispersed to repair to their arms.

To BEAT *a march* [Military term] is to beat a drum to give notice to the soldiers actually to move.

To BEAT *a parley* [Military term] a

signal to demand a conference with the enemy.

To BEAT *a retreat* [Military phrase] is a signal to draw off or retreat from the enemy.

To BEAT *upon the band* [with Horsemen] is when a horse tosses up his nose, and shakes it of a sudden to avoid the subjection of the bridle.

To BEAT *the dust* [with Horsemen] is when a horse at each time or motion does not take in way or ground enough with his fore-legs.

BEA'TERS [with Printers] ink-balls, with which they beat the letters in the chase or form.

BEATIFICA'TION [with Romanists] the act whereby the pope declares a person to be blessed after his death.

BEAU monde, the fair sex. F.

BEAU'TIFULNESS, handsomness, &c.

BEA'VY. See Bevy.

BECABU'NGA, the herb Sea-purslain or Brooklime. L.

To BECA'LM [Sea term] used by sailors when a y thing keeps the wind off a ship, but especially when the shore does so. Also one ship is said to becalm another, when she comes up with her on the weather-side.

To BE'CKON [of becennan or beacnian, Sax.] to make signs by the motion of the finger, head, &c.

BECO'MINGNESS [of be & cpe-man, Sax. to please] decency, suitableness either of dress, gesture or manners.

BED [with Gardeners] a piece of made ground raised above the level of the rest.

BED [with Masons] a course or range of stones.

BED of Minerals [certain strata or thickneses of them disposed over each other.

BED [of a Mill] the nether millstone.

BED-RIDDEN, a term used of a person, who is so weak, by old age or sickness, as not to be able to rise from the bed.

BED of a mortar [with Gunners] is a solid piece of oak in form of a parallelopiped, hollow'd a little in the middle to receive the breech and half the trunnions.

BED of a gun [with Gunners] a piece of a plank, laid within the cheeks of a carriage upon the middle transum, for the gun to rest on.

To BEDA'SH [probably of dash, Du. a blow or stroke, or W17, Heb. to thresh] to dash or wet by beating water, &c. on one.

To BEDE'W [of be and beapian, Sax.] to wet or sprinkle with dew.

BED-MOULDING [in Joinery] those members below a cornice which are below the

the coronet or crown. As 'tis now common for joiners to have their *bed-moulding* to consist of these 4 members, viz. 1. below an O G. 2. a list. 3. a large *boulton*, and 4. another list under the coronet C. This is what they call a *bed-moulder*.

BEDRO'PP'D [of *þroppan*, Sax.] be-sprinkled, distinguished or adorn'd with round spots like drops.

To BEDU'NG [of be and *þinġan*, Sax.] to dawb or foul with dung.

To BEDU'ST [of be and *þuyt*, Sax.] to sprinkle or bedawb with dust.

BEE [of *bý*, Sax. a dwelling-place] added to the end of a name, denotes a habitation, as *Applebee*, &c.

A BEE [beo, Sax.] an insect well known.

BEEES [Hieroglyphically] represent a kingdom or subjects obedient to their lawful sovereign. For they have amongst them a most ingenious commonwealth, and a good government; for they are all obedient to their king, and never revolt from his authority. They submit to his sentence, obey his commands, follow his motions and conduct.

BEEF [of *bœuf*, F. *bovis*, L.] was first ordered to be sold by weight in the reign of king Henry VIII, in the year 1523, at a half-penny per pound, and mutton at three farthings.

BEEF *alamode* [in Cookery] beef well beaten, larded and stewed with lemon, pepper, mushrooms, white-wine, &c.

BEEN [of *beon*, Sax. to be] as had been.

BEER [with Weavers] 19 ends of yarn, running all together out of the trough, all the length of the trough.

BEE'TLE [for Military uses] a great sledge or hammer for driving down of palisadoes, or for other uses in fortification.

BEET *Raves* } a sort of red beets
BEET *Radishes* } whose roots are used
fallers and garnishing dishes.

To BEGI'RT [of be and *ġynġan*, Sax.] to gird about.

To BEGREASE [of be and *graisse*, F.] to dawb or smear with grease.

To BEGRI'ME [of *hegrimen*, Teut.] to dawb or smear with grime, as the black of a porridge-pot, chimney, &c.

BEHA'VIOUR [of be and *habban*, Sax.] carriage or bemeanour, either as to person or manners.

BEHEA'DING [of *behealdian*, Sax.] was first used in England, in the year 1072, in the time of William the conqueror, *Walabeof* earl of Huntington being the first nobleman that was beheaded here.

BEHE'LD [of *behealdian*, Sax.] look'd upon, or did behold.

BEHO'LDEN } [of be and *healdan*,
BEHO'LDING } Sax. to hold, *q. d.*
holding of another] under an obligation to a person for favours bestowed.

BEHOO'F [of *behoƿan*, Sax.] bounden duty, obligation, &c.

BEHOO'VABLE [of *behoƿan*, Sax. and *able*] becoming, to be done as a duty; also profitable, useful.

BE'ING [in *Metaphysics*] is distinguished into *Complex* or *Incomplex*, *Rational* or *Real*, *Actual* or *Potential*.

A *Positive* BEING, is that which has a real existence in the cause of nature.

A *Negative* BEING, destroys this existence, and if it destroys it absolutely, it is a perfect *Negative Being*.

A *Privative* BEING, is that which only prevents its being in a subject, which was capable to receive it.

A *Rational* BEING [in *Metaphysics*] is the mere product of reason, and has no existence, but in the mind in *Idea*; and ceases to be, when it is not thought upon.

A *Real* BEING [in *Metaphysics*] is a *Being* that is not produced by the strength of imagination or fancy; but has a real existence in nature before any thought or conception of the mind.

An *Actual* BEING [in *Metaphysics*] is such a *Being* that actually does exist in the order of nature, whether it depends upon any cause in order to produce it, as an *Infant*; or whether it be before all cause, as *God*.

A *Potential* BEING [in *Metaphysics*] is a *Being* that may be produced by the power of some agent.

To BELA'BOUR [of be and *laborare*, L.] to beat or bang soundly.

To BE'LAM [probably of *lamin*, Du. to make lame] to beat or bang soundly.

BELA'NDE } a kind of sea vessel ha-
BELA'NDRE } ving sails and tackle
like a hoy; but broader and flatter, seldom above 24 tun, and are used to carry merchants goods. F.

To BELA'Y [of be and *lay*] to fasten any running rope so, that when it is haled it cannot run out again.

BELE'MNITES [of *βέλας*, Gr. a dart] the arrow-head or finger-stone, a kind of stone of a whitish and sometimes a gold colour, so named because of its resemblance to the point of an arrow.

BELI *oculus* [i. e. *Belus's* eye] a kind of precious stone that resembles an eye. L.

BEL. See *Baal*.

BELL flowers [with *Florists*] a pleasant flower, of which there are several sorts called also *blew-bells*.

BELL metal, a metal made by a mixture of copper and tin for casting bells.

BELL pear, a pear called also a ground pear.

BELLEDO'NA [with *Botanists*] deadly night-shade. *L.*

BELLI'FEROUS [*bellifer*, *L.*] that bringeth war.

BELLI'GEROUS [*belliger*, *L.*] making or waging war.

BELIE'F [*Zeleya*, *Sax.*] credit.

BELLE'ROPHON. The poets tell us that the winged horse *Pegasus* carried *Bellerophon*, and that he slew the *Chimera* of *Amisodarus*. Now the *Chimera* according to the common notion, had the fore-parts of a lion, the hinder parts of a dragon, and the middle parts like those of a goat. The truth of the fable is, *Bellerophon* was an inhabitant of *Phrygia*, by birth a *Corinthian*, a man of prowess, who having built a long ship, ravaged the countries that lay near the sea. And the ship's name was *Pegasus*. And besides, king *Amisodarus* dwelt at the river *Xanthus*, near to which there was a very high mountain, call'd *Telmessus*, at the fore-part of which there were two ascents of the city of the *Xanthians*, but the third was backwards from *Caria*, and all the rest of it was very steep. In the middle of which there was a great chasm of the earth, from whence fire issued. Behind this mountain there was also another, called *Chimera*, the ascent of which on the forepart, as those that live near it report, was inhabited by a lion, and the hinder part by a dragon, who used to be very mischievous to the shepherds and fellers of timber. And *Bellerophon* coming to that place, set the woody mountain on fire, so *Telmessus* being burnt, the beast perished. And thence the neighbouring inhabitants related, that *Bellerophon*, coming thither with his *Pegasus*, slew the *Chimera* of *Amisodarus*, from which event the fable took its rise.

BELLIS [*Botany*] the white daisy.

BE'LLITDUE [*bellitudo*, *L.*] fairness, fineness.

BELLO'NA the goddess of war (whether she were the wife, sister or daughter of *Mars*) with a bloody whip in her hand; she is represented in armour, with a terrible countenance, having snakes instead of hair, clotted together with blood, holding sometimes a lighted torch and sometimes a trumpet. *Appius Claudius* built her a temple at *Rome*; before which stood a pillar call'd *Bellica*, from whence the herald threw a spear, when he proclaimed war against any nation.

BELLONA'RIA sacrifices offer'd to *Bellona*, which her Priests offer'd to her in their own blood, cutting their shoulders, and running about with their drawn swords as being mad and transported.

BELLS, are proclaimers of joyful solemnities, and are commonly affixed to churches, where, besides their use for the service of god, by calling people to it, they are by some suppos'd to have virtue to dispel storms and tempests which some attribute to their breaking of the air by their sound; but others will have it to be inherent to their being blessed. They were first ordained to call people together in the year 603.

BELLS [*bell*, *Sax.*] the first harmonious ring of bells that was completed in *England* was at *Croyland* abbey; for *Turketule*, abbot of that place, having caused a bell of prodigious largeness to be made, which he called *Gutblac*; *Engel* succeeding him, did about the year 976 add two large ones, called *Turketule* and *Tolvin*, and also two little ones called *Pega* and *Bega*, being seven, which being made of proportional sizes, made together a most delightful harmony not to be equall'd in the whole kingdom.

The sound of bells plac'd on a plain may be heard further than those on hills, and those in vallies, farther than on plains, the reason of which is not difficult to be assign'd, because the higher the sonorous body is, the rarer is the medium (*i. e.* the air) and consequently it receives the less impulse, and the vehicle is the less proper to convey it to a distance.

The city of *Nankin* in *China*, has been famous for its bells, one of which is 12 foot high, and computed to weigh 50000 pounds. And at *Pekin*, father *Le Compte* says, there are seven bells, each of which weighs 120000 pounds; but the sounds of them are very poor, being struck with a wooden clapper.

BELLY timber, food, victuals, meat and drink.

BELLY God, an epicure, a gluttonous or luxurious person.

BE'LOMANCY [*Βελομαντεία* of *βίλη* a dart and *μαντεία*, *Gr.* divination] a kind of divining or foretelling future things by arrows.

BELLONOI'DES [of *Βελονοιδες* of *βελώνη* a needle, and *ειδος* form] two small bones issuing from the temples, which are like needles.

BELTS [in *Astron.*] two girdles or *fascia* observed in the body of the planet *Jupiter*.

BELVIDERE [*Botany*] the herb broom-toad flax. *L.*

BELU'LCUM [of βέλγω a dart, and ἔλκεω to draw, Gr.] an instrument to draw out the head of an arrow from a wound.

To **BEMI'RE** [of be and moyer, Du.] to daub or befoul with mire.

To **BEND** two cables [Sea language] is to tie them together, and so to make their own ends fast upon themselves.



BEND [in Heraldry] is one of the ten honourable ordinaries, which contains a third part of the field when charged, and a fifth when plain. When it is express'd in blazoning *Bend*, without any addition, it is always supposed to be the *Bend Dexter*: tho' the word *Dexter* is generally express'd to prevent mistakes; because there is also a *Bend Sinister*, this *Bend Dexter* is formed by two lines drawn from the upper part of the shield on the right hand, to the lower part on the left diagonally or athwart. It is supposed to represent a shoulder-belt or scarf worn over the shoulder.



BEND Sinister [in Heraldry] is like the former, only that it comes from the left side of the shield to the right, as the *Dexter* does from the right to the left, as in the figure.

In **BEND** [in Blazonry] is a term used when any thing borne in coat-armour is placed obliquely or athwart, from the upper corner to the opposite lower, as the *Bend* lies.

Per BEND [in Blazonry] or *Party per Bend*, signifies being parted from the upper corner to the opposite lower by a diagonal line, and *per Bend* any addition signifies the same.

BEND voided [in Heraldry] is when two straight lines drawn within the *Bend*, run nearly parallel to the outward edges of it.

BE'NDABLE [of ben'dan, Sax.] that may be bended.



BE'NDLETS [in Heraldry] are the half of a *Bend* in breadth, but extending the whole length. These the French call *Cotises*; see the figure annex'd.

BENDS [of a Ship] the outermost timbers of the side, to set the feet on in climbing up, &c.

BE'NDY [in Blazonry] signifies the field divided into 4, 6, or more parts diagonally, or as is said above in the *Bend*, and varying in metal and colour. It is the general practice in England to

make an even number; but in other countries they do not regard whether the number be even or odd.

BE'NDWITH, an herb.

BENEFAC'TRESS, a female benefactor.

BENEFAC'TURE [*benefactura*, L.] a good deed.

BENE'FICENCE [*beneficentia*, L.] the doing of good offices, a delight in doing good to others, kindness, liberality.

Simple **BENEFICES**, are such where the parsons are only obliged to read prayers, &c.

Sacerdotal **BENEFICES**, are such where they are charged with the cure of souls, &c.

BENE'FICENCE [say the *Moralists*] is the highest and most illustrious strain of humanity, when a man out of a pure inclination that arises either from a native generosity of soul, or from pity and compassion to a person in distress, is at some pains or charge in bestowing freely upon another what may relieve his necessity or promote his advantage. The virtue that answers to benefice in the giver is gratitude in the receiver.

BENEFICIUM Cedendarum Actionis [*Civil Law*] is the right which one surety hath who is sued for the whole debt, to force the creditor to assign over his action to the rest of the sureties, or else he shall not force that one to pay the debt. L.

BENEFICIUM Divisionis [*Civil Law*] is a right by which the creditor shall be forced by way of exception to sue each surety for their share and proportion, especially when the rest of the sureties are under the jurisdiction of the same judge, and are able to pay, L.

BENEFICIUM Ordinis & Excussionis [*Civil Law*] a right by which the surety can, by way of exception, force the creditor to force the principal debtor before he shall recover against him as the surety; except the surety was given judicially in a cause depending.

BE'NGAL [of Bengala in the East Indies] a sort of silk, &c.

BENI'GNESS [*benignitas*, L.] sweetness of disposition, goodness, kindness, courtesy.

BENI'GHTE [of be and nihte, Sax.] overtaken by the night or darkness; also darkened, blinded.

BE'NNET, an herb.

BENT [of ben'dan, Sax.] prone, inclined to, resolved upon; also bowed, crooked.

BENU'MMEDNESS, a being benumbed

BE'ORN [*beorn*, Sax. a prince or other chief man] it is a poetical word, and

and from it proceeds *Beornred* chief in counsel, *Beornnod* a princely mind.

BEPIST [of *be* and *piffer*, *Dan.*] wetted with piss.

BEQUEA'THMENT, a legacy.

BE'RBERIS [with *Botanists*] the barberry-tree.

BEREA'VEMENT a deprivation, or being bereav'd or depriv'd of any thing.

BERECY'NTHIA [so called of *Berecynthius*, where she was worshipped] she appears in her greatest magnificence, when she makes her progress through the cities of *Pbrygia*, riding in her chariot drawn by lions, her head crowned with towers, and adorn'd with all the beautiful objects the earth produces, attended by an hundred celestial gods, being all of them her divine offspring, whence she is called *mater deorum*, also *Rhea* and *Vesta*, which see.

BERG } [of *πύργος*, *Gr.* with the
BORG } ancient *Pbrygians* *πύργος* according to Mr. *Baxter*] signifies
BURG } a castle of a city or a mountain fortified with a castle, a city, any place of habitation.

BERE'NICES *bair* [*Astron.*] a constellation call'd *coma Berenices* in the northern hemisphere, consisting of stars near the lion's tail.

BE'RIA } [*Old L. Records*] a flat, wide
BERE'A } plain or heath, and from hence several large meadows or open grounds are still called *Berries* or *Berifields*. Hence the terminations of many names, as *Thornbery* or *bury*.

BE'RLIN, a sort of travelling carriage, chair, chariot, &c. such as is used in *Berlin* and *Prussia*.

BERRY, the same as *Borough*.

BES } [with the *Romans*] the weight
BESIS } of 8 ounces being two thirds of the *as* or pound; also a *Roman* long measure the 8th part of an acre, divided into 12 parts. *L.*

BESHRE'W, your heart, *i. e.* ill luck attend you.

BESI'DES [of *be* and *yibe*, *Sax.*] over and above, more than.

To **BESMOAK** [of *be* and *ymacian* *Sax.*] to make smoaky or smoaked.

BESPO'KE [of *be* and *ypecan*, *Sax.*] spoken for, also enchanted.

To **BESPAU'L** [of *be* and *spayen*, *Teut.*] to spit about or make filthy by spitting.

To **BESPE'AK** [of *be* and *ypacan*, *Sax.*] to speak for something; to give order for it to be made; also to inchant.

To **BESPI'T** [of *be* and *ypi'tan*, *Sax.*] to spit upon.

To **BESPO'T** [probably of *be* and *spot*, *Teut.* ignominy] to cause spots, on, &c.

To **BESPU'TTER** [of *be* and *sputare*, *L.*] to spirt or flirt spittle upon.

BESTE'AD, beset, born hard upon.

BEA'STLINESS [*bestialitas*] the copulation of a man or woman with a beast; also beastly quality, filthiness.

BESTIA'RII [among the *Romans*] those men who combated with wild beasts.

To **BESTRE'W** [of *ytneþian*, *Sax.*] to strew, to scatter about.

To **BESTRI'DE** [of *be* and *ytneþen*, *Sax.*] to get astride upon a horse, &c.

BETHO'UGHT [of *beþencan*, *Sax.*] did call to mind.

BETULA [with *Botanists*] the birch-tree. *L.*

BEVEL *angle*, signifies any angle that is neither 90 nor 45 degrees.

BEVEL [in *Heraldry*] signifies broken or opening like a carpenter's rule, as in the escutcheon annexed. As he bears, argent a chief Bevele vert by the name of *Beverlis*.



BEVERCHES [*Old Rec.*] customary services done at the bidding of the lord by his inferior tenants.

BEVY of *Partridges* [with *Fowlers*] 3 in a flock.

BEVY [in a *Metaphorical sense*] is a knot or company of persons, as a *bevy* of *gossips*, of *knaves*, &c.

To **BEWI'LDER** [of *be* and *piþen-nyce*, *Sax.* a wilderness] to scare, to affright, to put into confusion.

BEY, a governor of a maritime town or country in the *Turkish empire*.

BEZANTS } [in *Heraldry*] are round and
BESANTS } flat pieces of bullion without impress.

In form as the figure annex'd, and represent the current coin of *Bizantium*, now called *Constantinople*. These are introduced in coat armour (as is supposed) by those who were in the holy war; but since they shew the rise of honest treasurers, receivers of the customs, &c. they are always of metal, and when blazoned (according to the custom of foreign heralds) ought to be expressly said to be *Or* or *Argent*, tho' with us they are always of gold; but foreigners have them of silver also.



BEZANTY' [in *Heraldry*] a cross *Bezanty*, is a cross made of *Bezants*.

Oriental **BE'ZOAR**, is that which comes from several parts of the *East Indies*.

Occidental **BEZOAR**, is what is brought from the *West Indies* from *Peru*, and is found in the belly of several animals peculiar to that country.

German BEZOAR, is found in the stomach of some cows, especially in the *Chamois* and *Isard*. Some weigh 18 ounces, but it is not of much esteem in medicine.

BEZOA'RDICK *remedies in Medicine*] cordial medicines of remedies or antidotes against poison or infectious distempers.

BEZOA'RDICUM joviale [*Medicine*] Bezoar of *Jupiter*; a regulus made by melting of 3 ounces of regulus of antimony, two of black-tin, which being reduced to a powder, and fixed with corrosive sublimate and distill'd off in a kind of butter; this butter is afterwards dissolved in spirit of nitre, and the solution is distilled 3 times till the *Bezoar* remain at the bottom.

BEZOARDICUM lunale [*Chym.*] or *Bezoar of the moon*, is made by mixing 8 ounces of rectified butter of antimony, and one of fine silver, which is dissolved by pouring it in fresh and fresh on spirit of nitre, till the ebullition cease, after which the spirit is drawn off, and the *Bezoar* is powdered, washed and mingled with spirits of wine till it grows insipid.

BEZOARDICUM martial [*Chym.*] a solution of *Crocus Martis*, made by a reverberation in butter of antimony, and then spirit of nitre is poured on it, and the further procedure is that of other bezoardick preparations.

BIA'NGULATED [*biangulatus, L.*] two cornered,

BIA'NGULOUS [*biangulus, L.*] having two corners.

BI'ARCH [*biarchus, L.* of *βίαρχος* of *βίος* life and *ἀρχή* to supply] a caterer, who provides victuals, a futtler.

BIA'RCHY [*biarchia L.*] of *βίαρχία*, *Gr.*] the office of a caterer.

BIB [probably of *bibere, L.*] a garment of linnen for the breast of a child.

BIBA'CITY, [*bibacitas, L.*] great or hard drinking.

BIRA'CIOUS [*bibax, L.*] much given to drinking.

BI'BBER [*biberon, F. bibo, L.*] a toper of liquors.

BIBE'SY [*bibesia, L.*] a too earnest desire after drink.

BI'BLE [of *βιβλος, Gr. i. e.* a book] the collection of the books of the *Old* and *New Testament*, so called by way of eminency.

The first translation of the books of the *Old Testament* was out of the *Hebrew* into the *Greek*, by the 72 interpreters, and thence is called the *Septuagint*, and from the *Septuagint* it was translated in-

to *Latin*, which is called the old *Latin* version.

The *Latins* have various modern versions; but 2 that are ancient as that which is called the *Italick*, and that of *St. Jerome*, which is called the *Vulgar*; because it was confirmed by the council of *Trent* for vulgar use.

The Bible was translated into the *English Saxon* tongue about the year 940, and was first translated into *English* by *William Tindal*, in the 21st year of the reign of *Henry VIII.* and then printed.

It was again translated in the reign of king *James I.* about the year 1603, the division of the bible into three chapters was in the year 1252.

BIBLIOTA'PHIST of *bibliotaphus, L.* of *βιβλιόταφος* of *βιβλος* a book and *ταφὴ* a sepulchre, *Gr.*] an hider or burier of books.

BIBLIOTHE'CA [*βιβλιοθήκη, Gr.* of *βιβλος* and *θήκη*, a repository] a place where books are kept, a library, a study; also the books themselves. *L.*

BIBLIOTHE'CAL [*bibliothecalis, L.*] of, or belonging to a library.

BIBLIO'THECARY [*bibliothecarius, L.*] a library-keeper.

BIBO'SE [*bibosus, L.*] much given to drink.

BIBULOUS [*bibulus, L.*] given to bibbing or drinking much or often; sucking up, as a sponge, the sea sand, &c.

BICAPSULA'R } [with *Bot.*] a plant
BICAPSULA'TE } is said to be so, whose seed vessel is divided into two parts, as in *verbascum*, *mullein*, *scrophularia*, *figwort*, *euphrasia*, *eye-bright*, &c. *L.*

BICEPS Cubiti [with *Anat.*] the muscle of the elbow so named because it has two heads, the outmost or first arising from the upper part of the brink of the *acetabulum scapulae* the latter at the end of the *processus coracoides scapulae*, and being both united make a large fleshy belly, and are inserted to the tubercle at the upper head of the bone *Radius*.

BICEPS femoris [*Anat.*] a muscle of the leg, which also has two heads, of which the upper and longest has its rise from a knob of the *os ischium*, and the other from the *linea aspera* of the *os femoris*, immediately beneath the end of the *gluteus maximus*; these being united go on to the outward appendix of the thigh bone, and are implanted to the upper apophysis of the *fibula*.

BI'CEPS tibiae [*Anatomy*] a muscle of the leg so called on account of its having two heads, the one proceeding from the

the tuberosity of the *Iscbium*, and the other from the middle of the *Linea Aspera*, both which unite and are inserted by one tendon into the superior and external part of the *Perone*. The use of it is to help to bend the *tibia*, and turn the leg, foot and toes outward when a person sits down.

To **BI'CKER** [probably of *bicre*, *C. Brit.*] to tilt, to skirmish; also to wrangle, to quarrel, &c.

BI'CORNE, the bone of the tongue called also *hyoides*.

BIDENTA'LLS [among the *Romans*] priests instituted for the performance of certain ceremonies on occasion of a thunder-bolt's falling on any place. They were so called of *Bidental* (i. e. a sheep of 2 years old having teeth on each side) which they offered in sacrifice.

BIFI'D [with *Botanists*] a leaf, &c. of a plant, is so called when it is cut or divided into two parts. *L.*

BIFO'LIUM [with *Botanists*] the herb Twoblade. *L.*

BI'FEROUS [*biferus*, *L.*] bearing double; also bearing fruit twice a year.

BI'FIDATED [*bifidatus*, *L.*] cut or cleft into two parts, cloven into two parts.

BIFO'ROUS [*biforis*, *L.*] that has double doors.

BI'GAMIST [*bigamus*, *L.*] one that hath two wives or husbands at the same time.

BI'GENOUS [*bigens* and *bigenus*, *L.*] born of parents of two different nations; also of parents of different kinds.

BI'GAT, an ancient *Roman* coin stamped with the figure of a chariot drawn by 2 horses abreast, in value equal to the *Denarius*, or seven pence half-penny *English* money.

BIGARRA'DE, a kind of great orange, *F.* To hold by the **BIGHT** [*Sea* phrase] is to hold by that part of the rope that is coiled or rolled up.

BI'GOT [*bigot*, *F.* probably of *hey* and *gott*, *Germ.* or *by God*, *Engl.*] a person who stiffly adheres to a party or prince.

BIGO'TTED, become a bigot, zealously and obstinately adhering to a party or principle in religion.

BI'GOTTISM, a stiff adherence to a party or opinion, though without or against reason.

BIJU'GOUS [*bijugus*, *L.*] yoked or coupled together.

BIJUGUS } [with *Botanists*] a plant
BIJUGA } is so called, when two
BIJUGUM } leaves are joined to the same stalk at the same place over against one another, as in the *mint*, the *Lychnis*, &c.

BILA'BIATED [of *bis* twice, and *labiatus*, *L.*] having two lips.

BI'LANDER. See *Belandre*.

BILA'RIOUS *ductus* [with *Anatomists*] a channel with which the *ductus cysticus* makes the *ductus communis choledochus*, which passes obliquely to the lower end of the *duodenum*, or beginning of the *jejunum*: It is called also *ductus hepaticus*. *L.*

BILGE Pump, the same as *burr pump*.

BILI'NGUIS [in *Law*] is used of a jury that is impanelled on a foreigner, of which part are *English*, and part those of his own country.

BILI'NGUOUS [*bilinguis*, *L.*] that can speak two languages; double-tongued, deceitful.

BILIS ATRA [with *Physicians*] black choler, or melancholy. *L.*

BI'LIOUS [*biliosus*, *L.*] full of bile or choler.

BILL of debt [in *Commerce*] is the same as a bond or writing obligatory; only being drawn in *English*, it is called a bill; but when in *Latin* a bond; or a bill is a single bond without any condition annexed, whereas a bond has a penalty and condition.

BILL of Review. See *Review*.

BILL [in *Parliament*] a paper containing propositions offered to the houses to be passed by the king, and then presented to the king to pass into an act or law.

BI'LETS, little *Islands*.

BI'LLETS [in *Heraldry*] *billetes*, *F.* *Guillim* is of opinion, that those represent *Billets Doux*; but most authors take them for bricks, and say that many *English* families settled in *France*, bear them to denote their extraction from *England*, where so many bricks are made; but to this others object, that *England* has never been famous in the world for brick-making, and so it might as well suit many other countries as *England*. But *Columbiere* mentions *Briques* or bricks separated from *Billets*; and says, that the difference between them is, that *Briques* are drawn so, as to represent thickness, whereas the *billets* have only a flat superficies, which plainly intimates, that *billets* represent letters or folded papers, whether of love or otherwise.



BI'LLETE } [in *Blazonry*] signifies that
BI'LLETY } the escutcheon is all over strewn with *billets*, the number not ascertained; for if it be, the number must be expressed, and their position, and then the term *Billety* is not used.



BI'LETTY [in *Heraldry*] a bearing in form of a long square. billets were anciently of pieces of cloth of gold or silver longer than broad, placed at a distance by way of ornament on clothes, and afterwards to coat armour.

BI'LETED [in *Heraldry*] charged with billets, as he bears *argent billette*, *F.* a cross ingrailed, *gules* as in the escutcheon above.

BI'LLIARDS [of *billard*, *F.* of *billa*, the balls made use of] a game play'd on an oblong table covered with cloth, with ivory balls, which are struck or driven with sticks made bending on purpose to drive the balls into holes, called hazards, on the edge and corners of the table.

BI'LLON [in *coinage*] a sort of base metal either of gold or silver, in the mixture of which copper predominates.

BIMA'RIAN [*bimaris*, *L.*] of or pertaining to two seas.

BIME'DIAL [with *Mathematicians*] if two medial lines as BC and CD commensurable only in power, containing a rational rectangle, are compounded, the whole line BD shall be irrational, and is called a first bimedial line.

BI'NARY *Arithmetick*, an arithmetick, in which, instead of the ten figures in the common arithmetick, and the progression from 10 to 10 only two figures are used, the two figures are 0 and 1, and the cypher multiplies every thing by 2, as in common arithmetick by 10. Thus 1 is one, 10. 2, 11. 3, 100. 4, &c.

BINARY *Number*, one composed of two units.

BINARY *Measure* [in *Musick*] is a measure wherein you beat equally, or the time of rising is equal to that of falling.

BIND WEED, an herb.

BI'NDING [with *Falconers*] is a tiring, or when a hawk seizes.

BINN [*binne*, *Sax.*] a great chest to put corn, &c. in.

BINO'MIAL *Root* [in *Mathematicks*] is a root composed of two parts joined by the sign $+$: Thus $x + y$ or $a + b$, or $3 + 4$ is a *Binomial* root, consisting of the sum of two quantities: If it has three parts as $x + y + z$, it is called a *Trinomial*, and any root consisting of more than three parts is called a *Multinomial*.

BINO'MINOUS [*binominis*, *L.*] that hath two names.

BI'PAROUS [*biparus*, *L.*] that hath brought forth twice.

BIPE'DAL [of *bipedalis*, *L.*] of two foot long, wide, &c.

BIPEDA'LITY [*bipedalitas*, *L.*] the length of two foot.

BIPEDA'NEOUS [*bipedaneus*, *L.*] two foot thick, deep or hollow within the ground.

BIPE'TALOUS [of *bis* and *πέταλον*, *Gr.*] consisting of two flower leaves.

BIPINE'LLA [with *Botanists*] Saxifrage or Pimpernel. *L.*

BIPLI'CITY [*biplicitas*, *L.*] double-ness.

BIPU'NCTUAL [*bipunctualis*, *L.*] of two points.

BIQUA'DRATE, *i. e.* a double quadrate or square.

BIRD's *Eye*, *Foot*, *Tongue*, *Nest*, so many different kinds of herbs.

The BIRTH of a Mefs [on *Shipboard*] the proper place for a mels to put their chests in.

BIRTH-Wort, an herb.

BI'RTHRIGHT [of *beorpe*, and *riht*, *Sax.*] the honour or estate belonging to the first-born or prior in birth.

BIRE'TTUS, the cap or coif of a judge or serjeant at law. *L.*

BISCOTI'N [*Confeã.*] a confection made of fine flower, powder'd sugar, marmalade, the white of eggs, &c.

BI'SHOPRICK [of *biſcop* and *ric* a kingdom, *Sax.*] the province or jurisdiction of a bishop.

BI'SHOP's *Leaves*, an herb.

BISHOP's *Wort*, the plant called also *Catharine's* flower.

BISI'LIQUUS } [with *Botanists*]
BISI'LIQUA } plants are so called
BISI'LIQUUM } whose seed is contained in two distant pods succeeding one flower, as in *Apocinum* Dogs-bane, *Pervinca* Periwinkle, &c.

BI'SQUET [probably of *bis* twice, and *coãus* baked] a sort of hard baked bread or cake.

BI'SKET } [with *Confectioners*] a
BI'SQUET } composition of fine flower, eggs, sugar, &c.

To **BISSE'CT**. See *Biseã*.

BI'STER } [with *Painters*, &c.] a co-
BI'STRE } lour made of the foot of chimneys boiled, and afterwards diluted in water, to wash their designs.

BI'SUS, or *Panis Bisius* [ancient *Deeds*] a brown loaf, or brown bread. *L.*

BISU'LCOUS [*bisculus*, *L.*] cloven-footed, forked.

BIT, a little piece of any thing.

A BITE [*biãe*, *Sax.*] any hurt made by the teeth; also a quantity bitten off at once; also a cheat, a tricker; also a sharpening trick, &c.

BITT, a piece of silver in *Barbadoes* current at seven pence half-penny.

BI'TINGNESS [of *bitan*, *Sax.*] sharpness of taste or pungency of words, &c.

BITT [with *Horsemen*] in general signifies the whole machine of a bridle, as the bit-mouth, the branches, the curb, the sevil holes, the tranchevil, and the cross chains; sometimes it is used only for the bit-mouth in particular.

BI'TTERNESS [of *biter* and *neyre*, *Sax.*] a particular flavour or sensation, supposed to result from this, *viz.* that all the particles of the bitter body are broken, blunted and diminished, so that none of them remain long and rigid; which notion is confirmed by this experiment, that foods being burnt, and their particles much comminuted and broken by the fire, become bitter.

BI'TTER End [of a *Cable*] that part which is round about the bits when the ship lies at anchor.

BI'TUMEN, an inflammable matter fat and unctuous, which *Naturalists* distinguish into three sorts, hard, soft, and liquid or oily; some bitumens are fossils, others are found floating on lakes, and others spring out of the earth like fountains, one kind of it is a sort of slime, clammy like pitch, and smelling something like brimstone. The ancients used it instead of mortar for building, and also instead of oil for lamps.

BITUMEN Judaicum. See *Asphaltos*.

BIVE'NTER [with *Anatomists*] the sixth muscle of the jaw, and last of those that serve to open it; it is called *Biventer* on account of its having as it were two bellies for its two extremities, and a tendon in the middle.

BIX-WORT, an herb.

BLACK [blac, *Sax.*] a colour, is somewhat opaque and porous, which imbibing all the light falling on it reflects none, and for that reason exhibits no colour.

BLA'CKNESS [blacne *yye*, *Sax.*] seems to arise from such a peculiar texture and situation of the superficial parts of any black body, that doth as it were deaden and absorb the light fallen upon it, and reflects none or very little of it outwards to the eye.

BLACK-BIRD, a bird well known.

BLACK Sulphur [with *Chymists*] ‡ is expressed by this character. o | o

To BLA'CKEN [of *blacian*, *Sax.*] to make or grow black; to scandalize, &c.

BLACK-SMITH [of *blac* and *Smið*, *Sax.*] a worker in iron.

BLADE [blæd, *Sax.*] a leaf, with *Botanists*, the first sprout of a plant that comes out of the ground, so long as it is easy to be cropp'd.

BLADE, a' bravo, an hector; also a spruce fellow, a beau.

To BLADE it, to go flaunting or vapouring.

BLÆ'SUS [βλαῖσος, *Gr.*] a particular kind of distortion of the feet, much the same as *Valgus*. *L. Anat.*

BLAIN [blen, *Du.* blezène, *Sax.*] with *Surgeons*, an angry push, somewhat resembling the small-pox, but redder and much painfuller, and is one of the symptoms of the plague.

BLAIN [in *Cattle*] a distemper, being a bladder full of wind and water, rising from the root of the tongue, which grows large, and will at last stop the breath of the beast.

BLA'MEABLENESS, the deserving blame.

BLA'MELESNESS, the not deserving blame.

A BLA'NCHE [blanchisseur, *F.*] a whitener.

BLA'NCHING [blanchement, *F.*] a whitening.

BLANCH-LYON [*i. e.* white lyon] the title of one of our pursuivants at arms.

BLA'NDIMENT [blandimentum, *L.*] a thing pleasantly done or spoken.

BLA'NKNESS, paleness, &c. a being out of countenance or abashed.

BLANK Verses, verses without rhimes.

BLAPSIGONI'A [βλαψιγονία, *Gr.*] a disease in bees when they do not breed, or their young ones miscarry.

BLAPSE'CUA [of βλάπτω, *Gr.* to hurt] the *Cyanus* or blue-bottle, so named because it turns the edge of the mower's scythe.

BLASPHE'MATORINESS, blasphemousness.

BLASPHE'MER [blasphemateur, *F.* blasphémator, *L.*] one who speaks blasphemy.

BLA'SPHEMY [βλασφημία, *Gr.*] an uttering of reproachful words tending to the dishonour of God, &c. vile, base language.

BLASPHE'MOUSNESS [blaspheme, *F.* blasphemia, *L.* βλασφημία, *Gr.*] blasphemy.

BLA'STED [of blayt, *Sax.*] withered with the winds; marr'd, spoiled, destroy'd.

BLASTED Corn, corn that is poor and thin in the ear, having but little in it.

BLA'TA BIZANTIA [of *byzantium*, *L.* *Constantinople*, the place from whence brought] the upper part of a shell called by the *Latins* *Conchilium*: These shells are of different sizes, but the form of them universally, is that of the claw of a wild beast. It is used in physick.

BLATTA'RIA [*Botany*] the herb *Moth-mullen*. *L.*

BLA'

BLA'ZON [in *Heraldry*] is an obsolete word, and a certain author says signifies the blowing or winding of an horn, and is introduced into heraldry from an ancient custom, that the heralds (who were judges at jousts and tournaments) practised of winding an horn, when they explain'd and recorded the achievements of those knights that exercised, and by custom the word has obtain'd to signify description in heraldry; for to blazon is to describe the things borne in coat armour as they ought to be, with their proper significations and intendments.

BLA'ZONRY, signifies the same as *Blazon*, of which the most general rules are,

1. To name the metal or colour of the field, as *or*, *argent*, *gules*, *sable*, &c.
2. The manner of the division of the escutcheon by line, whether it be downright or bendwise, &c. and also the difference of the line, *viz.* *Indented*, *Ingrailed*, &c.
3. The charge that is on the field.
4. Name the principal part of the field first, if there be more than one occupied by the charge.
5. Name the charge that is in the chief part of the field first, if there be more than one kind of charge in it.
6. Use no repetition of words in blazoning the same coat, especially these words, *of*, *or*, *and*, *with*.
7. There are three forms of *Blazon*.
 1. By metals and colours for gentlemen, who have no title of dignity.
 2. By precious stones for nobility, as dukes, earls, &c.
 3. By planets, for emperors, kings and princes; however the *French*, from whom we had our heraldry, and all other nations, reject this variety of forms, and use none but metals and colours for all degrees.
8. You must observe, that metal upon metal, and colour upon colour, is false heraldry. Yet there is an exception to this rule, as in the arms of *Jerusalem*, which are *argent*, a cross potent between four crozlets or; being metal upon metal.

BLE [in *Botany*] the inward bark of a tree. *F.*

To **BLEACH** [probably of *bletsen*, *Teut.* *blecken*, *Du.* or *æblecen*, *Sax.*] to whiten, to dry in the sun.

BLEA'KNESS, coldness of the wind.

BLEAR-eyed, having the external covering of the eyes red and turned outwards.

BLEA'TING [of *blætan*, *Sax.*] the crying of sheep.

BLE'CHNON [*βλήχρον*, *Gr.*] a kind of fern or brake; also wild pennyroyal.

BLEE'DING [of *bleðan*, *Sax.*] sending or letting out of blood.

BLE'NNA [*βλέννα*, *Gr.*] thick snout which comes from the brain, and distills through the small holes of the nostrils or palate.

BLEPHA'RIDES [of *βλέφαρον*, *Gr.*] that part of the eye-lids where the hair grows. *Anat.*

BLE'PHARO [of *βλέφαρον*, *Gr.*] one who has great brows or eye-lids, beetle-brow'd.

BLE'PHARON [*βλέφαρον*, *Gr.*] an eye-lid.

BLEPHAROXI'STUM [of *βλέφαρον* and *ξύω* to scrape off, *Gr.*] an instrument for pulling hairs out of the eye-lid.

BLE'SSEDNESS [of *bleȝtian*, *Sax.*] felicity, beatitude.

BLEW Mantle } a title peculiar to one
BLUE Mantle } of the pursuivants or marshals at arms.

BLIND Vessels [with *Chymists*] such as have no opening but on one side.

BLINDS [in *Fortification*] are bundles of osiers bound at both ends, and set up between two stakes; also branches of trees or pieces of wood laid across upon the trenches to bear up the bavons or hurdles laid upon earth, which serve to cover them, and sometimes canvasses, and sometimes planks erected, to obstruct the enemy's prospect. *F.*

BLI'NDFOLD [of *blind* and *kealðan*, *Sax.*] having the eyes covered.

BLIND Cancer. See *Primitive Cancer*.

BLIND Nettle, an herb.

BLI'NDNESS [*blindneȝye*, *Sax.*] want of sight, a privation of the sensation of sight arising from a total deprivation of the organs of it, or an involuntary obstruction of their functions.

BLI'SFULNESS [of *bliȝye* and *hull*, *Sax.*] happiness.

To **BLI'SSOM**, to leap as a ram does upon an ewe.

To **BLI'STER** [*bluyſter*, *Du.*] to raise blisters.

BLITES, a kind of beet, an herb that has scarce any taste or scent.

BLI'THNESS } [of *bliðeneȝye*,
BLI'THSOMNESS } *Sax.*] a being very pleasant or merry.

BLI'THLY [of *be* and *liȝ*, *Sax.* *liſo*] briskly, readily, fast, apace.

BLOACH, a pustule, wheal or small swelling.

BLOCK, a piece of marble as it comes out of the quarry.

B L

BLOCK [with *Falconers*] the perch whereon the hawk is kept.

BLOCK Lands, a piece of land anciently, that which is now called free-hold land.

Double BLOCKS [in a *Ship*] are such as are used when much strength is required, because they will purchase with more ease than single blocks, tho' much slower.

BLOCK and BLOCK [Sea term] a phrase us'd when two blocks meet, in hauling any tackle or hallyard, having such blocks belonging to them.

FISH-BLOCK [in a *Ship*] is a block hung in a knot at the end of a davit; the use of it is to hale up the flocks of the anchor to a ship's brow.

SNATCH-BLOCK [in a *Ship*] is a large block with a shiver in it, and a notch cut through one of its cheeks, for the more ready receiving in of any rope. It is used for the fall of the winding tackle.

To BLOCKA'DE [Military term] to stop or shut up all the avenues and passages, and hinder all intelligence being sent into or out of town or fort; so that it may receive no relief.

BLO'CKHEAD [of block, *Teut.* and *heafod*, *Sax.* the head] a stupid, ignorant fellow, &c.

BLO'CKISH [of block, *Teut.*] ignorant, stupid.

BLO'CKISHNESS, stupidity, &c.

BLOOD [blo'd, *Sax.* and *Dan.*] a warm red liquor or humour circulating by means of arteries and veins through every part of the body; by microscopes the blood appears to consist of little red globules swimming in an aqueous liquor, supposed to be the *crur* and *serum*.

BLOO'DLESS [blo'dley, *Sax.*] having no blood.

BLOO'D-HOUNDS, a kind of hunting-dogs so called for their most exquisite scent; for tho' the game happen to be dead, or if wounded it makes its escape from the huntsman, or if it be kill'd and never to clearly removed away, yet they will find their way to it.

BLOOD *Strange* } two sorts of herbs.
BLOOD *Wort* }

BLOO'DINESS [of blo'digneyye, *Sax.*] a being bloody in body; also bloody-mindedness.

BLOO'D shed, the spilling of blood, murder, slaughter.

BLOOD running itch [with *Farriers*] a disease in horses proceeding from an inflammation of the blood; proceeding from being hard rid or over-hard labour'd, so that the blood gets between the skin

B O

and the flesh, and if not cured will turn to a mange.

BLOOD shotten, a distemper of the eyes, when the blood vessels are very much extended, so as to make the eyes appear red.

BLOOD Spavin [with *Farriers*] a distemper in horses, being a soft swelling that grows through the hoof, and is usually full of blood.

BLOO'MING } [of bloym of blo'ty-
BLOO'MY } mian, *Sax.* blossoming
or in blossom.

BLO'SSOMLESS, without blossoms.

BLO'SSOM Colour [in a *Horse*] is such as when the hair is white, but intermix'd all over with sorrel and bay hairs.

BLOWN [boiling of sugar] is when the sides of the copper-pan, in which the sugar has been boiled for a considerable time, is beaten with the skimmer; and a person blowing through the holes of it from one side to the other, certain sparks or small bubbles fly out, which is an indication, that the sugar is come to that degree of boiling.

BLUE Mantle, the title of one of our purlevants at arms.

Turnsole BLUE, a blue used by painters by boiling a quarter of a pound of turnsole in a pint and half of water.

BLU'ING of metals [with *Gilders*] is the heating any metal till it has assumed a blue colour.

BLU'NDERER, one apt to make mistakes, or to stumble or go carelessly.

BLUNT, having a dull edge or point.

BLU'NTISH, something blunt, not very sharp.

To BLUR, to blot or stain paper with ink.

To BLURT out, to speak rashly and inconsiderately.

BLUSH, a redness in the face proceeding from modesty.

BLU'SHING, a phenomenon in the animal oeconomy excited from a sense of shame, &c.

BO'A a kind of serpent, that follows herds of cattle, and sucks the dugs of cows, some of which have grown to that largeness, that a young child was found in the belly of one in the time of the emperor *Claudius*.

BOA [with *Physicians*] a disease wherein red pimples arise in the flesh like the measles or small pox. *L.*

To BOAR } [with *Horsemen*] a horse
To BORE } is said to *boar* or *bore*, when he shoots out his nose as high as he can.

To be within BOARD [Sea term] is to be within a ship.

To be without **BOARD**, is to be without the ship.

To throw over **BOARD**, is to throw out of the ship into the sea, &c.

To slip by the **BOARD**, is to slip down by the ship's side.

To make a **BOARD** } [Sea phrase] to
To **BOARD** it up to } turn the ship
up to the windward, sometimes on one
tack and sometimes on another.

To make a good **BOARD** [Sea phrase]
used of a ship when she has advanced
much to the windward at one tack or
turning.

BOA'RISHNESS [of *bani* & *ne* & *ye*,
Sax.] swinish disposition.

BOA'STFUL, jactantious bragging.
Milton.

Man the **BOAT** [Sea term] is to put
the men into her, that are call'd the boat's
gang.

To swift the **BOAT** [Sea language] is
to make fast a rope round about the boat
by the gunwale, and to fasten the boat-
rope to it in order to strengthen the boat
to endure her tow.

To trim a **BOAT**, is to keep her even.

To wind a **BOAT**, is to turn her head
about.

Royal **BOB**, the strong water called *Geneva*.

BOB-tail [with *Archers*] is the steel
of an arrow or shaft, that is small-breasted
and large towards the head.

BOCARDO' [with *Logicians*] the fifth
mode of the third figure. In a syllogism
in *Bocardo*, the first proposition is parti-
cular and negative, the second universal,
and the middle term the subject in the two
propositions, as

1. Some animal is not man.

2. Every animal is endued with sensa-
tion.

3. Therefore there is something endued
with sensation besides man.

BO'CHIA [with *Chymists*] a glass ves-
sel with a great belly like a cucurbite.

BO'CKHORD [*Boc-hord*, *Sax.*] a
book-hoard, a place where books, wri-
tings, &c. are laid.

BO'DIES } [of *bodige*, *Sax.* the sta-
BO'DICE } ture or body] women's
flays or bodice.

BO'DKIN [*bo'dekin*, probably *C. B.*] a
long sort of pin on which women used to
roll their hair; and also a sharp-pointed
instrument with a handle to make holes
in hard things.

BO'DKIN Work, a sort of trimming
anciently used for women's gowns, which
was made of tinsel or gold threads, purple.

BO'DY [*bodige*, *Sax.* as defin'd by
Naturalists] a solid, extended, palpable

substance, compos'd of matter, form and
privation, according to the *Peripateticks*:
2. Of an assemblage of hooked heavy a-
toms, according to the *Corpuscularians* and
Epicureans; of a certain quantity of ex-
tension according to *Des Cartes*; of a sy-
stem or association of solid, massy, hard,
impenetrable, moveable particles. ranged
or disposed in this or that manner ac-
cording to *Sir Isaac Newton*; whence re-
sult bodies of this or that form, distin-
guish'd by this or that name; others de-
fine body to be that which has extension,
resistance, and is capable of motion.

BODY, with regard to animals, is us'd
in opposition to the soul, *viz.* for that
part composed of bones, muscles, canals,
juices, nerves, &c. in which sense body
makes the subject of anatomy.

BODY [with *Geometricians*] is a mag-
nitude that has three dimensions, *length*,
breadth and *thickness*.

Regular BODY [in *Geometry*] one which
has all the angles and sides; as also all
the planes which compose the surface,
alike and equal; of which there are no
more than five kinds, the *dodecaedron*
consisting of 12 pentagons, the *hexae-*
dron, *icosaedron* of 20, *octaedron* of 8
pentagons, and *tetraedron* of 4 angles and
the cube of 6 squares. These are called
Platonick bodies.

BOEDROMI'A [*Bondromia* of *Bondromia*,
Gr. i. e. coming to help] an *Athe-*
nian festival, instituted in memory of *Jou*,
the son of *Xuthus*, who came to the as-
sistance of the *Athenians*, in the reign of
king *Ereätheus*, when they were invaded
by *Eumolpus* the son of *Neptune*.

BOG [some derive it of *haagen*, *Dut.*
to bend, because it gives way when it is
trod upon, or *quagg*, *Eng.* or rather *ῥπαῖς*,
Sax. and *ῥuac*, *armoric*, tender and soft,
Baxter] a marsh-ground full of water and
mud.

BO'GGLE-BOE, a bugbear to fright
children.

BOGOMILES [of *Bog* God and *milia*
have merry in the *Bulgarian* languages,
according to *Du Cange*] a sect who were
Anthropomorphites, *Antitrinitarians*, held
that the world was created by evil angels,
and that it was the arch angel *Gabriel*
that became incarnate. They rejected the
books of *Moses*, admitted but 7 books of
scripture, and held that there was no re-
surrection but repentance.

BOI'Æ [in *Old Records*] chains or fet-
ters. *L.*

BOI'ARS [in *Muscovy*] certain great
lords of the czar's court who administer
justice, try causes, and are the ministers
of state.

BOICH-

BOICINI'NGA, an animal [in *America*] call'd the rattle-snake, whose bite is deadly, except a speedy remedy be applied.

BOI'LING [in *Physicks*] the agitation of a fluid body, arising from fire being applied to it.

BOI'STEROUSNESS, tempestuousness, unruliness.

BO'LBONACH [Botany] the plant *Satten-flower*.

BO'LDNESS [baldneſſe, *Sax.*] undauntedness; also impudence.

BOLE [in *Medicine*] is used in general for several kinds of earth that are used in *Galenical* preparations.

BOLE'TUS [*βαλίτης*, *Gr.*] the richest and best sort of mushroom. *L.*

BO'LLANDISTS, certain Jesuits of *Antwerp*, who have been many years, and are still employ'd in collecting the lives of *Romish* saints.

BOLO'NIAN Stone [so call'd of *Bologna* in *Italy* where found] a weighty, grey, soft, sulphureous stone, which is about the size of a large walnut, which when it is broken has a kind of chrystal or sparry talk within it. A stroomaker having found some of these stones at the foot of mount *Palermo* calcin'd them, hoping to extract silver out of them; but tho' he was disappointed in this his expectation, yet he discover'd this strange phenomenon, that when the stone was exposed to light, it would retain it, and afterwards shine in the dark,

If these stones after calcination be expos'd to the light in the air, as in one's hand out of a window (but not to the sun-beams) for the space of a minute, and then carried into a dark place, they will appear like kindled coals for some time without any sensible heat. This light will gradually abate, but may be renewed again by being exposed again to the light of the day as before; and this quality they will retain for 3 or 4 years. And when lost it may be renewed again by recalcination.

And if any figures be drawn on paper with the white of an egg, and the crust of this calcined stone powder'd be strew'd on it while wet, and afterwards dry'd in the shade, and the picture put in a frame with glass before it, and be afterwards exposed to the light with the glass cover on, it will at any time shine if removed into a dark place.

BOLT-HEAD [with *Chymists*] a long strait-necked glass vessel for distillations, which being fitted to the nose of an alembick, or still, is called a *Receiver*; and

when the neck of one is well joined to the neck of another it is called a double vessel.

Fend BOLTS } [in a *Ship*] are a
Fender BOLTS } sort of bolts made with long and thick heads, and struck into the uttermost wales or bends of the ship, to save the sides of her from hurts, gallings and bruises.

Set BOLTS [in a *Ship*] are a sort of bolts used for forcing the planks and other works, and bringing them close together.

Ring BOLTS [in a *Ship*] are bolts made use of for bringing to of the planks, and those parts, to which the breeches and tackles of the ordnance are fasten'd.

Transum BOLTS [with *Gunners*] are bolts which go betwixt the cheeks of a gun-carriage to strengthen the *transums*.

Prise BOLTS [with *Gunners*] large knobs of iron on the cheek of a carriage, which prevent the handspike from sliding, when it is poising up the breech of the piece.

Traverse BOLTS [with *Gunners*] two short bolts, put one into each end of an *English* mortar-carriage, which serve to traverse the mortar.

Bracket BOLTS [with *Gunners*] bolts which go through the cheeks of a mortar, and by the help of the coins keep it fix'd to the elevation given her.

Rag BOLTS [in a *Ship*] are such as have jags or barbs on each side to keep them from flying out of the hole in which they are.

Clench BOLTS [in a *Ship*] bolts that are clenched with a rivetting hammer, at the end where they come through.

Drive BOLTS [in a *Ship*] are long pieces of iron, which are used to drive out other bolts, tree-nails or the like.

Forelock BOLTS [in a *Ship*] are those, which have a forelock of iron at the end driven in to keep it from starting back.

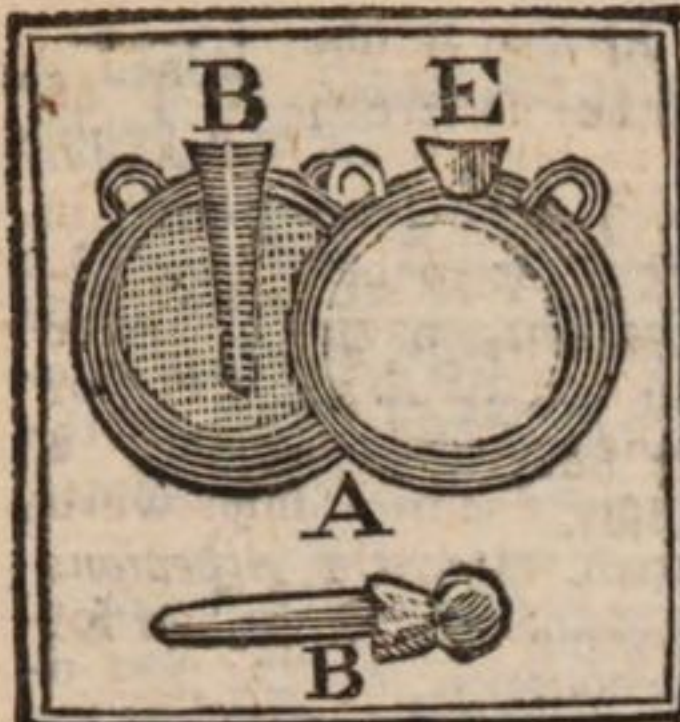
BO'LTING [in *Grays-Inn*] a kind of exercise or arguing cases among the students.

BO'LUS [with *Physicians*] a medicine prepared of a consistence somewhat thicker than honey; being a quantity that can be taken on the point of a knife at one mouthful.

BOLUS *Armoniacus*, i. e. *Bole Armoniac*, a sort of crumbling earth or stone found in *Armenia*, used by *Physicians* and *Painters*.

BOLE *Armena* [with *Chymical Writers*] is expressed by this character.

AB



BOMBS [Gun-
nery] large
shells of cast
iron, having
large vents to
receive the fu-
sees, these fu-
sees **B** are made
of wood, and
dressed full of a
composition
made of meal
powder, sulphur and saltpetre. After the
bomb has been fill'd with this powder,
the fusee is driven into the vent within
an inch of the head, and pitch'd over to
preserve it, they uncase the fusee **E**, when
they put the bomb into the mortar and
salt it with meal powder, which having
taken fire by the flash of the powder in
the chamber of the mortar, burns all the
time the bomb is in the air, and the
composition in the fusee being spent, it
fires the powder in the bomb with a
great force, blowing up whatever is a-
bout it, and the great height it goes in
the air, and the force with which it falls,
makes it go deep into the earth.

BOMBA'RDEERS, they are 25 in num-
ber, one chief and 24 under him, esta-
blished in the office of ordnance at a yearly
salary; their employment is about the
mortars, they drive in the fusee, fire the
bomb, load and fire the mortars, work
with the fireworkers on all sorts of fire-
works.

BOMBYCI'NE, silk yarn or filken cloth
made of silk, filken.

BONA DEA, a goddess worshipped
by the *Greeks* and *Romans*. The *Greci-
ans* supposed her to be one of the nurses
of *Bacchus*, and not to be named. The
Romans supposed her to be the wife of
Faunus a king of *Italy*, and chief of the
Dryades. Her rites were performed only
by women, and no man admitted, in token
of her chastity.

BONA TOTA [with *Botanists*] a tree
that grows in most of the *Caribbee* islands
belonging to *America*, in height 5 or 6
yards, whose leaves are 4 foot and half
long, and a foot and half broad; the fruit
of it has a medicinal quality.

BO'NASUS [Βόνασος, *Gr.*] a wild
beast that has the head of a bull, and the
body and mane of an horse, which when
hunted, saves himself by his ordure, which
he throws out in such abundance and so
noisome, that the hunters are obliged to
leave off the pursuit.

BO'NDAGE [of bond, *Sax.*] servitude,
slavery.

BOND SOCOME [Common Law] a cu-

stom of the tenants being bound to grind
their corn at the lord's mill.

BOND [in *Carpentry*] a term used, as
make good bond signifies fasten 2 or more
pieces together, either with tenanting,
or mortising, or dove-tailing.

BO'NELESS [of banleay, *Sax.*] with-
out bones.

BONHO'MMES [*i. e.* good men] an
order founded by *Francis de Paula*, called
also *Minorites* or *Friers Minors*.

BO'NITY [*bonitas*, *L.*] goodness.

The ship has her Course and BONNET
abroad [Sea phrase] is as much as to say,
she has the bonnet added to her course,
which before she had not.

BO'NNINESS [of *bonus*, *L.*] spruceness,
cleverness.

BONUS HENRICUS [*i. e.* Good Henry]
an herb.

BO'NYNESS, a being bony or full of
bones.

BOO'KISHNESS [of *boc*, *Sax.*] dispo-
sition to read books much.

BOO'MING [Sea term] used of a ship
when she makes all the sail she can, and
is then said to *come booming*.

BOO'RISHNESS, clownishness.

BOOTS, the plant called also Mari-
gold.

BOOTES [βούξ an ox and αἰθέω to drive,
i. e. the ox-driver] the name of a nor-
thern constellation, containing 34 stars,
called also *Arctophylax*, and in *English*
King Charles's Wain.

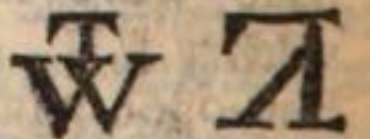
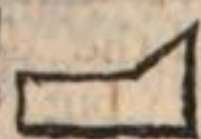
BOOT, a kind of torture for criminals
to extort a confession from them, by
means of a boot or stocking of parch-
ment wetted and put on the leg, and
then brought near the fire, in shrinking
it squeezes violently and causes intolerable
pain.

BOOT [in *Scotland*] a sort of rack by
putting an iron bar on the leg of a cri-
minal, and driving an iron peg on his
shin-bone; also four thick, strong boards,
bound round with cords; of which two
are put between the legs of an offender,
and the two others placed one on one
side and the other on the other, so
that the legs being squeezed by the boards
with cords break the leg. This is now
left off in *England*, but continues in *Scot-
land*.

BOO'TY [*butin*, *F.* or of *heute*, *Teut.*
or of *hute*, *Du.*] prey, spoil, pillage,
prize.

To play BOO'TY, to prevaricate, to
play a losing game to draw in others to
play.

BO'RAX [*Chym.*]
is express'd by one
of these characters



BO'RDER



BO'RDER, *Eng.* } [in
BO'RDURE *Fr.* } *He-*
raldry] is an ordinary, so
called because it borders
round, and as it were hems
in the field. The *French* he-

ralds reckon this the 9th among their ho-
nourable pieces; but the *English* heralds
don't admit it as such, but only as a
difference, though they do allow of the
Orle its diminutive as such, and is repre-
sented as in the figure.

The *Border* or *Bordure* is accounted the
symbol of protection, favour and reward,
and is bestow'd by kings on such as they
have a value for, as a sure defence a-
gainst their enemies.

BO'RDER [with *Printers*] an orna-
ment of flowers, scrolls, &c. set about
the edges of small compositions.

BORDER [with *Florists*] are the mid-
dle leaves that stand about the thrum of
flowers.

BORDELLO [of *bojrd*, *Sax.*] at first
was used to signify any small cottage,
some of which being become infamous by
being made common ale-houses and baw-
dy-houses, and harbours for strumpets; by
transposition was made *brothel* for *bordel*,
and used to signify a stew or bawdy-house,
on the south bank of the river of *Tbames*,
westwards of the bridge, and next to the
bear-garden, was sometimes the bordello
or stews, a place so called of certain
stews or houses privileged there for in-
continent men to repair to incontinent wo-
men, for which privilege there was an
act of parliament made in the reign of
king *Henry II.* in which these were some
of the orders: That no stew-holder, or
his wife, should hinder any single woman
from going and coming freely at all times
when they list; nor to keep any woman
at board; but that she should board a-
broad at her pleasure: That they should
take no more for the woman's chamber
than 14 *d.* a week. That they should not
keep open their doors on holy-days.
That no single woman should be kept a-
gainst her will. That they should not re-
ceive any woman of religion, nor any
man's wife. That no single woman take
money to lie with any, but she may lie
with him all night till the morrow. That
no stew-holder keep any woman that hath
the perilous infirmity of burning; nor sell
bread, ale, flesh, fish, wood, coal, or any
victuals, &c. These stew-houses were
permitted in the time of king *Henry VI.*
but were inhibited in the reign of king
Henry VII. and the doors shut up; but
set open again; but were put down in
the time of king *Henry VIII.* in the year
1546.

BORE tree, a kind of shrub.

BOREA'SMOI [*Bopedsmoi*, *Gr.*] an
Atbenian festival in honour of *Boreas* [i.
e. the north wind] who had an altar in
Attica, and was thought to bear some re-
lation to the *Atbenians*, having married
Oritbya, the daughter of *Eretheus*; for
which reason, when in a sea-fight, a
great many of their enemies ships were
destroy'd by a north wind, the *Atbenians*
imputed it to the kindness *Boreas* had for
his wife's native country.

BORI'TH [ברית, *Heb.*] an herb or
sort of soap which fullers use in scouring
cloths.

BORY'PTES, a gem or jewel of a
black colour, with spots of red and white.

BO'RROWER [of *bojrdian*, *Sax.*] one
who borrows.

BO'SCUS [*Old Law*] all manner of wood.

BO'SKY, half or quite fuddled.

BO'SPHORUS [βοσπορος, of βοs an ox
and ποs a passage, *q. d.* a passage pas-
sable by oxen, or of φοs to bear, from
the poetical fable that *Ino* being trans-
formed into a cow, passed this strait] a
strait or narrow neck of the sea, which
separates two continents; by which means
a gulf and a sea or 2 seas have a commu-
nication one with another.

BO'SSAGE [with *Architects*] is a term
used of any stone that has a projecture,
and is laid in its place in a building un-
cut, to be afterwards carved into mould-
ings, capitals, &c. also that which is cal-
led a rustick work, and consists of stones,
seeming to advance beyond the nakedness
of a building, by reason of indentures or
channels left in the joinings.

BOSSE [probably of *bosse*, *F.*] a con-
duit built after the manner of a gor-bellied
or tun-bellied figure.

BOSTRYCHI'TES [of βοσρυχis, *Gr.*
a bush of hair] a gem or jewel represent-
ing a lock or bush of a woman's hair.

BO'TANIST [*botanicus*, *L.* *botaniste*, *F.*]
an herbalist.

BOTA'NOMANCY [βοτανομαντεία of
βοταν an herb and and μαντεία, *Gr.* di-
vination] a divination by herbs, and espe-
cially by those of sage or the fig tree.
The persons that consulted, wrote their
own names and their questions upon leaves,
which they exposed to the wind, and as
many of the letters as remained in their
own places were taken up, and being
joined together, were accounted an an-
swer to the question.

BOTANO-SOPHISTS [of βοταν an
herb and σοφιστης a sophister, *Gr.*] a bo-
tanist or one skill'd in herbs.

BOTHE'NA [*Old Law*] a barony, lord-
ship or sheriffwick.

BOTHOR [in *Medicine*] certain pimples in the face which spread about, but soon suppurate, run with matter, and disappear; also pimples in other parts; the small pox or measles. *L.*

BO'THRION [*βόθρον* of *βόθρον* a ditch, *Gr.*] a kind of hollow, narrow and hard ulcer in the *tunica cornea*; also the socket of the teeth.

BO'TRYS [*βοτρυς*, *Gr.*] the herb Oak of *Jerusalem*.

To **BOTTOM** off [a *Drinking* term] to drink the last draught of a pot of drink, or the last glass of a bottle of wine.

BO'TTOMLESS [of *bottom*, and *leay*, *Sax.*] having no bottom.



BOTONE' [in *Heraldry*] as a cross *Botoné* terminates at each end in 3 buds, knots or buttons, resembling in some measure the 3 leaved grass; by some *French* authors also called *Croix Treffle*, as in the figure.

BOVI'LLON [with *Farriers*] is a lump of flesh or excrescence growing either upon or just by the frush, which makes the frush shoot out like a lump, which is called the flesh blowing upon the frush, and makes a horse halt. *F.*

BOUI'LLON, broth made of several sorts of boiled meat. *F.*

BO'ULDER Walls [*Architect.*] certain walls built of round flints or pebbles, laid on a strong mortar; used where the sea has a beach cast up, &c.

BO'ULETE [with *Horsemen*] a term used of a horse, when the fetlock or pastern joint bends forward, and out of its natural situation. *F.*

BOULT'NE [with *Architects*] a convex moulding, whose convexity is but a 14th of the circle, and is placed next below the plinth in the *Tuscan* and *Dorick* capital.

A **BOUNCE**, a sudden noise, as of gunpowder, &c. also a boast.

To **BOUNCE**, to brag, to vapour or speak boastingly; also to make a crack with a very loud noise, as gunpowder.

BO'NDEN [of *bono*, *Sax.*] pertaining to obligation, &c.

BO'UNDLESSNESS [of *bondeay*, *Sax.*] having no bounds or limits.

BO'UNTEOUSNESS [of *bonté*, *F.* of *bonitas*, *L.*] a giving plentifully.

BO'UNTIFULNESS, fulness of bounty, liberality.

To **BO'URGEON** [*bourgeonner*, *F.*] to bud, to shoot, to put forth buds.

BOUT [of *behten*, *Sax.* to beat] stroke, blow, attempt, trial.

BOUT [with *Horsemen*] a term used

of a horse, when he is over-done, and quite spent with fatigue.

BOW [*boza* of *býzan*, *Sax.* to bend] an instrument for shooting arrows.

BOW [with *Mathematicians*] an instrument formerly used in navigation to take the height of the *Sun*.

BOW [with *Shipwrights*] a beam of wood or brass, with 3 long screws that direct a lath of wood or steel to any part, commonly used to make draughts of ships, &c.

A *bold* **BOW** [of a *Ship*] is a broad bow.

A *lean* **BOW** [of a *Ship*] is a narrow thin bow.

BOW Pieces [in a *Ship*] are the pieces of ordnance at her bow.

BOW Anchors } anchors that are carried in the ship's bower.

To **BOW'EL** [of *boyeau*, *F.* or *botulus*, *L.* a pudding] to take out the bowels.

BOW'ER [of *buyn* of *bupe*, *Sax.* a parlour] an arbour made or covered with greens interwoven.

A **BOWGE** of *Court*. See *Bouge*.

To **BOWL** [*Jouer à la boule*, *F.*] to play with bowls on a bowling-green, &c.

A **BOWEL** [*bolla*, *Sax.* *boule*, *F.*] a vessel or cup of wood, metal or earthen ware to drink out of.

Check the **BOW-LINE** } [Sea terms]
Ease the **BOW-LINE** } which im-
Run up the **BOW-LINE** } port, let it be more slack.

To **BOWLT** a *Coney* [Hunting term of *bouter*, *F.*] to start or put up a coney.

BOW'SING upon the tack [with *Sailors*] signifies hailing upon the tack.

BOW'YERS, this company was incorporated Anno 1622; but had been a fraternity long before; and the company doubtless more eminent when the long-bow was more in use, before the invention of gun powder. Their arms are *argent* upon a chevron between 3 floats, as many mullers.



BOX [*box-treop*, *Sax.*] the box-tree, or box-wood.

BOX [in *Traffick*] certain different quantities and weights of certain commodities.

BOX and Needle [with *Mathematicians*] a small compass apply'd to a theodolite or other such instrument used in surveying, &c. to find out how any place is situated, by the point of a needle, touched with a loadstone's pointing towards the North.

BOY [prob. of *παῖς*, Gr. but *Minsevus* derives it of *bube*, Teut.] a male child, a lad.

BOY'ISHNESS, the acting like a boy.

BRA'BBLER [of *brabbelen*, Du.] a wrangler, a brawler.

BRABA'NT, so called of *Brabo*, a noble Roman, and relation to *Julius Caesar*, who attended him in his *Gallick* expedition. A dutchy. The people of *Antwerp* tell you a story of a giant that was vanquished by *Brabo*, that had a castle where *Antwerp* is now built, who used to cut off the hands of all that he took, and throw them into the *Scheld*, whom *Brabo* served in the same manner.

BRAKE [a Hunting term] a couple or pair, as of bucks, dogs, foxes, hares, &c.

BRACE [at *Milan*] a measure equal to 2 3d ells *English*.

BRACE [at *Venice*] a measure equal to 2, 96 ells *English*.

To **BRACE** the *Yard* [Sea phrase] is to bring the yard to either side.



BRA'CED [in *Heraldry*] the intermingling of 3 cheveronels, as *Azure*, a chief or and 3 cheveronels, braced in the base of the escutcheon.

BRA'CELETS [Old Records] hounds or beagles of the smaller and lower kind.

BRA'CHIA [in *Botanick* writers] the arms of trees, &c. are those thicker branches into which the trunk is divided, by way of similitude, taken from the arms of a human body. *L.*

BRA'CHIÆUS Externus [with *Anat*] a muscle of the *Cubitus*, which seems to be the third beginning of the *Gemellus*; and which is inserted with it in the cavity of the shoulder-bone which receives the *Olecranium*. *L.*

BRACHIÆUS Internus [with *Anatomists*] a muscle of the elbow, arising from the inner part of the shoulder-bone, at the insertion of the *Deltoides* and *Coraco-brachialis* muscles, is implanted to the upper and fore-part of the bone *Ulna*. *L.*

BRA'CHIALE, the wrist; also a bracelet or bracer; a wrist-band.

BRACHI'OLUM, a little arm. *L.*

BRACHIOLUM [with *Mathematicians*] a member of an instrument used upon astrolabes, &c. and usually made of brass, with several joints, that the end or point may be set to any degree of the astrolabe, sometimes called a *creeping index*.

BRA'CHIUM [with *Anatomists*] a member of the body, consisting of the arm, properly so called, the elbow and hand.

BRACHIUM [with *Botanists*] the arm or bough of a tree, a branch. *L.*

BRA'CHMANS } [so called of *Brach-*
BRA'MENS } *man* or *Bramba*, the
BRA'MINS } prescriber of their
rights or laws] priests or learned men in *East India*, anciently a sort of philosophers, which from their going naked were called *gymnosophists*, and were to the *Indians*, as the *Chaldees* to the *Assyrians*, and the *Magi* to the *Persians*, and the *Druids* to the ancient *Britains* and *Gauls*. They were had in great reverence by the people, living for the most part austere and solitary lives, in caves and deserts, feeding upon herbs, being poorly apparelled, and for a time abstaining from all carnal pleasures; their opinions were, that the god *Achari* or *Wistnu* created the world by the administration of three perfect beings, whom he had first made for that design: These three are *Bramba*, i. e. penetration, by this he created the universe; by *Brescheu*, i. e. existing in all things, he preserves it; and by *Mebaddia*, i. e. the great lord, he will destroy it. They pretend to have received four books from *Bramba*, in which books all knowledge is comprehended, and they hold the *Metempsychosis* or transmigration of souls, thro' several human bodies and beasts, before they can arrive at pleasure, and being purely spiritual; and for this reason they teach, that it is not lawful to kill, and eat any thing that is killed, and none of their tribes do eat any, but their soldiers; they also hold the flesh of cows and peacocks as sacred, and therefore they abstain from it, and build hospitals for lame and decay'd beasts, and buy birds of the *Mahometans* to set them at liberty. By their austere lives, great fastings, teaching the people, and expounding the mysteries of their religion to them, they have gotten a great awe over the people, all over the *Indies*, and especially upon the *Malabar* coasts, and the brides are committed to the *Bramens* to be blessed by them, that the marriage may be happy.

BRACHE'RIUM, a truss used in ruptures.

BRA'CHIAL [of *brachium*, *L.*] pertaining to the arm.

BRA'CKISNESS [of *brack*, Du. salt] saltiness.

BRADS, a sort of slender nails without heads.

BRAIN [metaphorically] is used for wit and judgment.

BRA'NCA ursina [Botany] brank urfine, or bear's-foot. *L.*

BRAI'NLESS [of *breyne*, Du. bryægen, Sax. the brain] witless.

BRAI'N-SICK, crazy-headed; also fickle, unconstant.

BRAI'SES

BRAI'SES [in *Cookery*] meat dressed à la braize, is either meat broiled upon the coals, or else baked in a campaign oven between two fires, one above and the other below.

BRAN [of *bojn*, *Sax.* a river] at the beginning or end of the names of places, denotes it to be a place at or near a river, as *Branston*.

BRANCH [by *Botanists*] is defined to be the division of a stalk of a plant; in trees it is often called a bough.

A fruit **BRANCH** [with *Gardeners*] that which shoots out of the cut of the preceding year, and is naturally of a considerable thickness.

A **BRANCH** half wood [with *Gardeners*] is one that is too gross for a fruit branch, and too slender for a wood branch.

Spurious wood **BRANCHES** [with *Gardeners*] are such as come otherwise than from the cuts of the preceding year; because branches should never come, but from those of the last cut.

BRA'NCHED [in *Heraldry*] denotes any thing spread into branches.

BRA'NCES [with *Architects*] the arches of *Gothick* vaults, which arches transverfing from one angle to another, diagonal-wise form a cross between the other arches which make the sides of the square, of which the arches are diagonals.

BRA'NCHIA [*βράγχια*, *Gr.*] the gills of fishes which are composed of cartilages and membranes in the form of a leaf, which serve instead of lungs to respire by.

BRA'NCHINESS, the fulness or spreading of branches.

BRA'NDEUM, a little bit of cloth wherewith the bodies of saints and martyrs have been touch'd, put in a box, and shewn as a relick to such as desire it; or a piece of a *Corporal* on which the eucharist or host had been laid. This superstition was introduced as early as the year 600.

BRANK *Urfin.* See *Branca Urfina*.

BRASMA'TIAS, a kind of earthquake, when the earth moves directly upwards.

BRA'SSICA [*Botany*] cole-wort; also colly-flower. *L.*

BRA'SSICOURT } [with *Horsemen*]

BRA'CHICOURT } an horse whose fore legs are bended naturally.

BRA'SSINESS [of *bræyneyre*, *Sax.*] a being brassy.

A **BRAVE** } [*un faux brave*, *F.*] a

A **BRAVO** } bully, a hectoring blade, a swaggering fellow.

To **BRAVE** it [*braver*, *F.*] to act the bravo, to dare, to hector, to affront.

BRA'VERIES [of *braveries*, *F.*] brave actions, noble exploits.

BRAURO'NIA [*Βραυρονία*, *Gr.*] an Athenian festival celebrated to *Diana*, called *Brauronia* of *Brauron* an Athenian borough, where was the famous statue of this goddess, which was brought from *Scythia Taurica* by *Iphigenia*. The victim offered in sacrifice was a goat, and certain men sung one of *Homer's Iliads*. The most remarkable persons at this solemnity were young virgins, about ten years of age, habited in yellow gowns, and consecrated to *Diana*. These were called *Ἀρχαί*, i. e. bears, for the following reason. There was a bear among the *Phlauidæ*, the inhabitants of a borough of *Attica*, which was so far divested of its natural fierceness, that it became so tame and tractable, that they usually admitted it to eat and play with them, and it did them no harm; but a young maid once unluckily happening to be too familiar with it, the bear tore her to pieces, and was afterwards slain by the virgin's brethren. After this a dreadful pestilence happen'd in *Attica*; as a remedy of which, they were advised by an oracle to appease the anger of *Diana* for the bear, by consecrating virgins to her in memory of it. The *Athenians* punctually executed this command, and enacted a law, that no virgin should be married till she had performed this ceremony.

BRA'WNINESS [of *brawn*, of *ban* and *jun*, *Sax.*] finewinens, hardness and strongness.

BRAY, in the ancient *Gaulish* language, signifies wet or marshy ground, and is found in many *French* names of places, as *Follumbray*, *Guibray*, *Vanbray*, &c.

BRAY [in *Falconry*] a pannel or piece of leather slit to bind up the wings of an hawk.

BRA'ZED [in *Heraldry*] as three chevrons *brazed*, i. e. one clasping another, it is derived of the *French* word *bras*, which signifies an arm; mens arms being often folded one with another.

BRA'ZENNESS [of *Brass*] appearing like brass; also impudence.

To clear a **BREACH**, is to remove the rubbish out of it.

BREADTH [*brædnýrre*, *Sax.*] broadness, wideness.

A **BREAK**, a turning bankrupt, a being or pretending to be insolvent.

To **BREAK** a Horse in trotting [with *Horsemen*] is to make him tight upon the hand by trotting, in order to make him fit for a gallop.

To **BREAM** a ship. See *To Broom*.

BREAST [*bræost*, *Sax.*] a prominent fleshy part on the outside of the *Thorax* of a human body, whose use in women is to separate

separate the milk; and it is also one of the three venters or hollow spaces in an animal body which contains the heart and lungs.

To BREATHE [prob. of *bnaðian*, *Sax.*] to receive and discharge the air as above.

BREA'THABLE [of *bnaðian*, *Sax.*] that may be breathed or drawn into the lungs by breathing, as a *breathable air*.

BREA'THLESS, void of breath, dead.

BREDWITE [*Bread wite*, *Sax.*] an imposition of amerciaments or fines for defaults in the assize of bread.

To BREECH, to whip.

BREED [with *Horsemen*] a place where mares for breed and stallions are kept in order to raise a stud.

BREEDING [of *bneðan*, *Sax.*] producing, nourishing; also education.

BREEZ [*brezza*, *Ital.* *brise*, *F.*] a fresh gale of wind blowing from the sea or land alternately for some certain hours of the day or night only sensible near the coast.

BRE'GMA [*βρέγμα*, of *βρέχω* to water, because those parts are generally observed to be moist] the forepart of the head; or, as some say, the forehead bone, or the side and shelving bone of the *Cranium* on each side of the *Sagittal Suture*.

BRE'PHOTROPHY [*brepkotropia*, *L.* of *βρεφοτροφία*, of *βρεφός* a babe, and *τροφή*, *Gr.* nourishment] an hospital for orphans.

BRETE'SSE [in *Heraldry*] is in *French*, what they frequently call *des Bastonades*, and the *English* call embattled, counter-embattled, that is embattled on both sides.

BRE'VIATURE, an abbreviation, *lyc.*

BREVIE'R, a small sort of printing-letter.

BRE'VIS } [in *Botanick Writers*] short,

BRE'VE } *brevi*, *brevibus*, with short.

BRE'VIOR } shorter, *breviore*, *brevi-*

BRE'VIUS } *ori*, *brevioribus*, with shorter. *L.*

BREVIS *Palmaris* [with *Anatomists*] lies under the *Aponeurosis* of the *Palmaris*, arising from the bone of the *Metacarpus*, which sustains the little finger, and passes transversely from that bone and that of the *Carpus*, which lies above the rest, and is inserted into the eighth bone of the *Carpus*. The use of it is to make the palm of the hand concave or hollow.

BREVIS *Radii* [*Anat.*] comes from the outward and superior part of the *Ulna*, and passes round the *Radius*, and is inserted into the superior and fore part of

it below the tendon of the *Biceps*. Its use is to turn the palm of the hand upwards.

BREVI'SSIMUS } the shortest *brevif-*
BREVI'SSMA } *fimo*, *brevissima bre-*
BREVISSIMUM } *vissimis*, *L.* with the shortest.

BRE'WERS were incorporated *Anno* 1424. the VIth year of *Henry VI.* and confirm'd the second of queen *Elizabeth* their arms are *Gules*, on a chevron *argent* between three saltires of garbs, or as many runs *sable*.



Their hall is situate on the northside of *Addle-street*.

BRIA'REUS, the poets tell us that *Briareus* had an hundred hands, but the truth of this fable is this; *Briareus Cottus*, and *Gygel* dwelt in a city of *Orestias* called *Hecatonchiria* (*ἑκατονχίρια*, i.e. an hundred hands) hence it was a common saying, that they having an hundred hands, coming to the assistance of the gods, drove the *Titans* out of *Olympus*.

BRIBERY [in *Law*] is when any man belonging to a court of justice, or great officer takes any fee, gift or reward for doing his office, of any person except the king only.

BRICK [with *Chymical writers*] is express'd by this character.



BRI'CKBAT [prob. of *Bricke*, *Du.* or *bryc*, *Sax.* and *batu*, *Fr.* beaten or broken off] a broken brick.

BRICK KILN [of *Bricke*, *Du.* and *Cyln*, *Sax.*] a place for burning bricks.

BRICKLAY'ERS were

incorporated *Anno* 1586.

their armoral ensigns are

Azure, a chevron or

between a *Flower de*

Lys argent enters two

brickaxes in chief and

a bundle of lathes in

base or crest and arm-

ed holding a brick-ax,

or. Their motto, *In God is all our trust*.

To BRICO'LE [*bricoler*, *F.*] to give

a bricole, to pass a ball, to toss it side-

ways.

Flying BRI'DGES [in an *Army*] are

boats with planks and necessities for

joining and making a bridge in a very

short time, being two small bridges laid

over one another, in such manner that

the uppermost stretches or runs out by

certain cords running thro' pulleys placed

along the sides of the under bridge, which



push

push it forwards, till the end of it reach to the place it is designed to be fixed in. It is also made of large boats with planks laid over them, and other necessaries.

BRIDGE of *Communication* [in *Fortification*] is a bridge made over a river, by means of which, two armies or two forts, that are separated by the river, have a free communication one with the other.

BRIDGE [with *Gunners*] the two pieces of timber which go between the two transoms of a gun-carriage, on which the bed rests.

BRIDGES [in *Heraldry*] may intimate that the bearers have formerly obtain'd them for their arms, either for having built bridges for the service of the publick, or an allusion to the name, as of *Trowbridge*.

Floating BRIDGE [Milit. Art] a bridge made in form of a work in fortification call'd a redoubt, consisting of two boats covered with planks, which are solidly fram'd, so as to bear either horse or canon.

To swallow the BRIDLE } [with Horse-
To drink the BRIDLE } men] are terms used of a horse that has too wide a mouth and too narrow a bitmouth, so that the bit rises too high, and gathers or furls the lips, and misplaces it self above that place of the bars, where the pressure should be, by which means the curb is misplaced and shov'd too high.

BRIDLE Hand [in *Horsemanship*] the left hand.

BRIEF, letters patent, or licence to any sufferer for collecting the charitable benevolence of the people for any private or publick loss.

Apostolical BRIEF, a letter which the pope sends to princes and other magistrates concerning any publick affairs.

BRIEFNESS [of *brief* or *brevité*, F. *brevis* or *brevitas*, L.] brevity.

BRIEZE [brise, Fr. *brezza*, Ital.] a chilly or cool wind.

BRI'GAND, a highwayman, a robber, also a vagabond.

BRI'LLANT, glittering, sparkling, bright, shining. Fr.

BRI'LLANT [with *Horsemen*] a brisk, high mettled, stately horse, that has a rais'd neck, a high motion, excellent haunches upon which he rises tho' never so little put on.

BRIMO [of *βριμαδου*, Gr.] because she was believed to send nocturnal terrors] a name of *Hecate*, so call'd from the hideous shrieks she is said to have made when *Mars*, *Apollo*, or *Mercury*, meet-

ing her in the woods, would have ravished her.

She is said to have found out the use of herbs, but the search she made was chiefly after such herbs as were pernicious, and especially the *Aconitum* or *Wolfs-bane*, with which she poison'd her father *Perseus*, and so got the kingdom of *Colchos* from him, then she married her uncle, *Aled*, and had *Circe* by him, who delighted in mischief, who likewise poison'd her father and succeeded in his dominions; she also had another daughter *Medea*, who applied what skill she had attain'd in herbs to the use and preservation of mankind. See *Hecate*.

BRI'MSTONE Flour, a plant.

BRIMSTONY, dawb'd with or of the nature of brimstone.

BRINDED } variegated, or being of
BRINDLED } divers colours.

BRING UP [with *Bricklayers*] to raise or build, as bring up the wall.

To BRING in a horse [with *Horsemen*] is to keep down the nose of a horse that boars, and tosses his nose up to the wind.

BRI'NINESS [of *brýneneyye*, Sax.] saltiness, like the sea.

BRI'ONY. See *Bryony*.

BRI'SKNESS [prob. of *Frisch*, Teut.] liveliness, sprightliness.

BRISK [in *Blazonry*] a French term, which signifies broken, and in their way of *Blazon* implies an ordinary, that has some part of it broken off.

BRISTLY [of *bristl*,] having or full of bristles.

To BRI'STLE [*bristlian*, Sax. to erect the hairs on the back like an enraged boar.

BRISURE [in *Blazonry*] is in French derived from *briser*, F. to break, because they seem to break the principal figure, what the English express by differences, and is us'd to distinguish between the elder and the younger brothers and bastards in a coat of arms, as a label, half moon, &c.

BRITA'NNICA [Botany] the great water-dock. L.

BRI'TTLENESS [of *bríteno*, Sax.] aptness to break.

BRI'ZA, the plant dinkle-thorn.

BRI'ZES. See *Briezes*.

To give a BROAD Side [Sea Language] is to discharge all the great guns that are on one side of the ship at once.

BROCK [*bröck*, Sax.] a badger.

BRO'CKET's Sister, a hind of the third year.

BRO'COLI an Italian plant of the colly-flower kind. Ital.

BROGUE

BROGUE *on the Tongue* [prob. of the *Irish Brogues*, a sort of shoes and at first was applied most usually to them who are very tenacious of their *Irish* idioms, &c.] is a defect incident to most foreigners in pronouncing the *English* tongue or other acquired language, either with the accent, idiom, phrase, or air of their own tongue.

BROI'DERER [*un brodeur*, F.] an embroiderer.

BRO'KEN [of *bræcan*, Sax. to break] parted by breaking.

Pawn BROKERS, are such as lend money to necessitous people upon pawns, also such as buy and sell old household goods are called *Brokers*.

Stock BROKERS, are such as buy and sell shares of joint stocks of a company or corporation for other persons, as the *Bank*, *South Sea*, *East India* company, &c.

BROMAS [*βρομος*, Gr.] a sort of grain called wild oats.

BRO'NCHANT [in *Blazonry*] is a *French* term, and signifies surmounting or appearing, as *bronzant sur le tout*, is standing out or shewing itself over all. As when an escutcheon is *semé*, or strewed all over with *fleurs de lis*, or the like, and over them a beast or other things, that seems to cover so many of those things, that the escutcheon is supposed to be strew'd with all over; but that they are hid by that other bearing which stands before them.

BRON'CHIALE [with *Anatomists*] a particular artery of the lungs.

BRO'NCHICK *Muscles*, the *Sternothyroides*.

BRONTE'A, a brass engine in theatres, by which they imitate thunder.

BRO'NTES [of *βροντή*, Gr. thunder] one of the *Cyclops* or *Vulcan's* journey-men, who made thunderbolts for *Jupiter*.

BRONTEU'S [of *βροντή*, Gr.] an appellation of *Jupiter*, and also of *Bacchus*, on account of the noise of drunken quarrels.

BRO'NTIAS [of *βροντή*, Gr.] a sort of precious stone supposed to fall by thunder.

BRONTO'LOGY [*βροντολογία*, of *βροντή* and *λόγος* discourse, Gr.] a treatise or discourse of thunder.

BROOK-LIME [of *Brook-lim*, Sax.] an herb.

A **BRO'THEL** [*Bordel*, F.] a brothel-house. See *Bordello*.

BROTHERHOOD, a society of brethren.

BROUI'LLER [with *Horsemen*] a word used in the *French* riding academies, to signify that a horse plunges, traverses,

and appears in disorder, when he is put to any manage.

BROU'VETS, scoops made of meat, F.

BROW Post [with *Carpenters*] an overthwart or cross beam.

BROW'NNESS [of *Brun*, Sax.] the being of a brown colour.

A **BRUISE** [of *brýye*, Sax.] a contusion.

BRUISE WORT, an herb.

BRU'MAL [*brumalis*, L.] pertaining to winter.

BRUMA'LIA [of *brumalis*, L.] pertaining to winter.

BRUMA'LIS [of *Bromius*, a name of *Bacchus*] a festival among the *Romans* observ'd the 18th of *February* and 13th of *August* in honour of *Bacchus*.

BRUMA'LIA [of *Bruma*, L. winter, or of *Bromius* the name of *Bacchus*] a feast of *Bacchus*, celebrated by the *Romans* for thirty days, beginning on the 24th of *November*, and ending the 26th of *December*.

BRUN [of *Bruna*, Sax. a river or fountain] intimates the place to be called from a river or fountain as *Brunburn*.

BRU'SCUM [with *Botanists*] a bunch or knob in a maple-tree; also an arbour or hedge made of briars and thorns bound together.

BRUS'CUS, a shrub, whose twigs brushies were made of in ancient times.

BRU'SHWOOD, small wood or small sticks for fuel.

BRU'TISHNESS [*brutalitas*, L.] beastliness, inhumanity, savageness.

BRY'A [*βρύα*, Gr.] a little shrub like birch, with which brushies and brooms were made.

BRYA silvestris [*Botany*] sweet broom, heath or ling. L.

BU'ABIN [in *Tonquin*] a certain tutelary deity of buildings, whom the *Indians* propitiate with sacrifices, and gilded papers fill'd with magical charms, which they burn before him.

BUB [of *bibere*, L.] drink.

BUB'BLING, a rising or swelling up in bubbles; also a chawing or cheating.

BUBBLES [in *Commerce*] a name given to certain projects in the year 1720, of raising money on imaginary funds.

BUBBLES [in *Physicks*] little round drops or vesicles of any fluid, filled with air, and formed on its surface upon the addition of more of the fluid, as in raining, or in its substance upon a vigorous intestine commotion of its parts.

BUBO'NA [among the *Romans*] the tutelary goddess of greater cattle.

BUCCANIERS } is said to be derived from the inhabitants of the *Caribbee* islands, who used

to cut the prisoners taken in war in pieces, and lay them on hurdles of *Brazil* wood erected on sticks, with fire underneath, and when so broiled or roasted to eat them, and this manner of dressing was called *Boucaning*] Hence our *Buccaniers* took their name, in that they hunting dress'd their meat after their manner. Certain pirates in the *West Indies*, freebooters, rovers, that used at first to go a pirating on the *Spaniards* only; also the ungovernable rabble of *Jamaica*.

BU'CCA, the hollow inward part of the cheek that stands out by being blown. *L.*

BUCCA'LES *Glandule* [*Anat.*] glands dispers'd over the inner side of the cheeks and lips, which separate a spittle serviceable in mastication and digestion.

BUCE'PHALUS [of *βῆς* an ox and *κεφαλή* the head, *i. e.* bulls head] the horse of *Alexander the Great*, so call'd on account of having the mark of a bull's head upon his shoulder: when he had his saddle on and harness, he would suffer none but *Alexander* to ride him, and would as it were kneel down to take him up, and being wounded in the battle with *Porus*, he carried the king to a place of safety, and immediately dropt down dead. *Alexander* built a magnificent tomb for him, and founded a city to his memory, calling it *Bucephalia*, in the place where he first fell, which is supposed to be now called *Lahor* the capital of *Pengab* in *Indostan* or *Rauci*, now a fine populous city.

BU'CERAS [*βῆκερας*, *Gr.*] the herb *Foenugreek*.

BU'CINUM with *Botanists*] the herb *King's Confound*.

BUCKANE'ER. See *Buccaniers*.

BUCKLER *Thorn*, an herb.

BU'CKSOM [of *bucca*, *Sax.*] a male deer, on account of their lust in rutting time] propense or forward to amour, amorous, wanton, &c.

BU'CKSOMNESS, propensity to amour, &c.

BUCRA'NIUM [*Botany*] the herb *Calves-snout*. *L.*

BUFO'NIUS *Lapis*, the toad-stone, a stone falsely imagined to be bred in the head of a toad. *L.*

To BU'GGER [*bougeronner*, *F.*] to copulate with a beast; also with a man or woman after an unnatural manner.

BU'GGERER [*bougere*, *F.*] one who copulates beastlily.

BU'GLE [of *bucula*, *L.* an heifer] a kind of wild ox.

BU'GLES a sort of glass beads.

Regular BUI'LDING, one whose plan is square, its opposite sides are equal, and its parts disposed with symmetry.

Irregular BUILDING, that which is not contained within equal and parallel lines, and whose parts have not a just relation one to the other in the elevation.

Insulated BUILDING, one which is not attach'd, or contiguous to any other, or is encompassed with a square, as the *Monument*, *St. Paul's*, &c.

Engaged BUI'LDING, one compass'd and has no front towards any street, or publick place, or communication but by a narrow passage.

Interred BUILDINGS } such, the area
Sunk BUILDINGS } of which is below the level or surface of the place on which it stands, and of which the lowest courses of stone are hidden.

BULA'PATHUM [*βυλάνθη*, *Gr.*] herb *Patience* or *Great Dock*.

BULBA'CEOUS [*bulbaceus*, *L.*] full of little round heads in the root.

BULBI'NE [with *Herbalists*] an herb having leaves like leeks and a purple flower, *Dog's-leek*.

BULBOCA'STANUM [*βυλβοκαστάνον*, *Gr.*] earth-nut or pig-nut.

BULBS [with *Florists*] the round spired beards of flowers.

BU'LGED [spoken of a *Ship*] when she has struck off some of her timber upon a rock or anchor, and springs a leak.

To break BULK [*Sea term*] is to take out part of the ship's cargo or lading out of the hold.

BULK head afore [in a *Ship*] a partition between the fore-castle and grating in the ship's head.

BU'LKINESS [of *buce*, *Sax.*] bigness.

BULL or *Bulla Cœna Domini*, a bull of excommunication and *anathema* read on *Holy Thursday* against all that the *Papists* call *Hereticks*, after which the pope throws a torch as his thunder. Those crimes which are condemned by this bull are not to be absolved by any but the pope.

BULLA'TED [*bullatus*, *L.*] garnished with studs.

BU'LLIENT [*bulliens*, *L.*] boiling or bubbling.

BU'LL FINCH, a bird.

BULL *Weed*, an herb.

BU'LLARY, a salt-house, salt-pit, or other place where salt is boiled.

BU'LLEN, stalks of hemp pilled.

Red hot BU'LLETS [in the *Art of War*] bullets heated red hot in a forge, and then put into a piece of ordnance, that has had a good stopple or turf first rammed down it, to be discharged into a besieged town to fire the houses, &c.

BU'L-

BU'LRUSH [bull-niyc, Sax.] a plant.
To BUMBA'STE [or *bum* and *baste*,
i. e. to beat] to beat or bang.

BUMBA'ST words or stile, a high flown
unintelligible way of expression; jargon.

BUMP, a rising or swelling, a standing
out of a thing beyond the level surface.

BUMICE'LLI [among the *Africans*] a
sect of *Mahometans*, said to be great for-
cerers, who pretend to fight against the
devil, and frequently run about covered
with blood and bruises in a terrible fright.
Sometimes they counterfeit a combat with
him at noon-day, for the space of 2 or 3
hours, and that in the presence of num-
bers of people, using darts, javelins and
scimitars, &c. laying about them in a
desperate manner, till they fall down on
the ground, as oppressed by blows. And
having rested a little, recover their spirits
and walk off.

To BUNG, to stop up with a bung.

BU'NGLINGNESS, the awkwardness
of doing a thing, &c.

BU'NIAS [*βενιας*, Gr.] the turnip-
root.

The BUNT holds much leeward wind
[Sea term] i. e. the middle of the sail
hangs too much to the leeward.

BU'OYANT [of *boye*, F.] buoying or
bearing up.

BU'PHONON [*βέρονον*, Gr.] the herb
chamæleon.

BU'PTHALMUS [*βέροθαλμος*, Gr.]
the herb ox-eye or wild chamomil.

BUR, a broad ring of iron, behind the
hand or the place made for the hand on
the spears that were us'd by knights or
esquires formerly in tilting, which bur
was brought to rest when the tilter charg-
ed his spear, and served there to secure
it and make it more easy.

BU'RDEN [of *bourdon*, F. a staff or a
pipe in the form of a staff] in some mu-
sical instruments the drone or the base,
and the pipe that plays it; hence that
part of a song that is repeated at the end
of every stanza, is called the burden of it.

BU'RDEN [of a *Ship*] so many tun
weight as she will stow or carry in quan-
tity of goods.

BU'RDENSOMNESS [byrdenyom-
neye, Sax.] heaviness or troublesom-
ness to bear.

BUREAU' } [bureau, F.] a cabinet

BUROE } chest of drawers or scru-
toire for depositing papers of accounts;
also a bouffet for setting plate, China-ware,
&c.

BURELLE' [in *Blazonry*] is a French
term, which, as *Columbiere* says, should
be called *Barry* of 19 pieces. But if there
be more than 10, the number is to be ex-

pressed, and the pieces in burelle must be
even numbers; for if the number be odd,
and the field have more parts than are in
the charge, then the pieces that are charg-
ed in the field must be called by the name
of triangles.

BURG [of *berg*, Teut. a mountain]
signifies a city, town, castle or camp, be-
cause anciently towns were built upon
hills. Hence, our histories inform us that
the inhabitants have often remov'd their
towns from hills, on which they had been
first built, into vallies, where they now
stand, for the better conveniency of water.
Of which *Salisbury*, formerly called *Sales-
burg*, is a remarkable instance.

BU'RGONET [in *Heraldry*] probably
so called from the *Burgundians* wearing
it. A sort of steel cap formerly worn by
foot soldiers in battle. F.

BU'RGERSHIP } [buph-ycipe, Sax.]

BU'RGESSHIP } the dignity or privi-
lege of a burger.

BURGH [bupg, Sax.] a borough, a
large village, a commonalty; anciently a
town having a wall or some inclosure a-
bout it.

BU'RIAL [of byrni'gian, Sax.] a fune-
ral solemnity or interment.

BU'RIABLE [probably of byrni'gneye,
Sax.] that may be fit to be buried.

BURI'N, a graver or engraving tool. F.
To BURL, to dress cloths, as fullers
do.

BURLE'SK } [of *burlesco*, Ital.] a

BURLE'SQUE } kind of poetry, mer-
ry, jocular, and bordering on ridicule, is
a sort of verse proper for lampoon; but it
is a manner of versifying harder to be ac-
quired than that which is most harmoni-
ous and beautiful. The more the feet hob-
ble in most places, the more perfect is the
measure; as for harmony, that is little
minded in burlesque.

BURLE'SKED, turned into burlesque.

BU'RLINESS [q. booz, likeness] big-
ness, largeness of body, &c.

BURN [in a *Medicinal Sense*] a soluti-
on of the continuity of a body, made by
the impressiion of fire; also a mark remain-
ing upon the thing burnt.

A BURN [Surgery] an impressiion of
fire made upon a part, in which there re-
mains much heat with blisters and some-
times an escar, according as the fire has
had more or less effect.

BURN [bupna, Sax. a river or foun-
tain] at the beginning or end of a word,
signifies the place to take its name from a
river or fountain, as *Burnham*.

Thorny BU'RNET, a kind of shrub.

BU'RNING the Dead. Tho' the custom
of burying the dead was the most ancient,

yet that of burning succeeded very early, and is said to have been introduced by *Hercules*. And it appears that burning the dead was used by the *Greeks*, in the time of the *Trojan* war.

The philosophers were divided in their opinions concerning burning: Those who were of opinion, that human bodies were compounded of water, earth, or the four elements, were for having them buried or committed to the earth. But *Heraclitus* and his followers, imagining fire to be the first principle of all things, esteemed burning as the most proper; for every one thought it the most reasonable method, and the most agreeable to nature, so to dispose of bodies, as they might soonest be reduced to their first principles.

Eustathius assigned two reasons why burning came to be of so general use in *Greece*. The first is, because bodies were thought to be unclean after the departure of the soul, and therefore were purified by fire; and the second, that the soul, being separated from the gross unactive matter, might be at liberty to take its flight to the heavenly mansions. The manner of burning the bodies was thus; the body was placed upon the top of a pile, but was rarely burnt without company; for besides the various animals they threw upon the pile, persons of quality were seldom burnt without a number of slaves and captives; they also poured into the fire all sorts of precious ointments and perfumes; and they also covered the body with the fat of beasts, that it might consume the sooner; for it was looked upon as a singular blessing to be quickly reduced to ashes.

It was also the custom to throw into the fire the arms of those that were soldiers, and the garments that the deceased had worn while living; and the *Athenians* were very profuse, in so much that some of their law-givers were forced to restrain them by severe penalties from defrauding the living by their liberality to the dead. The funeral pile was commonly lighted by some of the deceased's nearest relations, who made prayers and vows to the winds to assist the flame, that the body might quickly be reduced to ashes.

At the funerals of generals and great officers, the soldiers with the rest of the company made a solemn procession three times round the pile, to express their respect to the deceased; during the time the pile was burning, the friends of the deceased person stood by pouring forth libations of wine, and calling upon the deceased. When the pile had burnt down, and the flame had ceased, they extinguish-

ed the remains of the fire with wine, which having done, they collected the bones and ashes. The bones were sometimes washed with wine and anointed with oil.

To distinguish the reliques of the body from those of the beasts and men burnt with it, this was done by placing the body of the person in the middle of the pile; whereas the men and the beasts burnt with it, lay on the sides. These bones and ashes thus collected, they put into urns, made either of wood, stone, earth, silver or gold, according to the quality of the person deceased.

BURNING of Women, it was the custom of the ancient *Britains*, that when any great man died [if there was any occasion to be suspicious as to the manner of his death] his relations made enquiry among his wives concerning it, and if any of them were found guilty, they were punished with fire and other torments.

BURNING [with *Philosophers*] is defined to be the action of fire upon some *pabulum* or fuel, whereby the minute or very small parts of it are torn from each other, put into a violent motion, and assuming the nature of fire it self, fly off *in orbem*, &c.

BURNING, a name formerly given to an infectious disease, gotten in the stews, by conversing with lewd women; supposed to be the same with that now called the Pox.

BURNING Glass, a machine so wrought that the rays of the sun are collected into a point, and by that means the force and effect of them are heightened to that degree, so as to burn such objects as it is placed against.

BURR Seed, the herb Bur-flag.

BU'RREL Fly, an insect.

BURREL Shot [with *Gunners*] small bullets, nails, stones, pieces of old iron, &c. put into cases, to be discharged out of the ordnance or murdering pieces; case shot.

BU'RSA PASTORIS [with *Botanists*] the herb Shepherd's purse or pouch. *L.*

BU'RSARS, youths in *Scotland*, sent once a year as exhibitioners to the universities, by each presbytery; by whom they are allowed at the rate of 100 *l. Scots* for 4 years.

To **BURST** [of *burytan*, *Sax.*] to break asunder.

BURT-WORT, an herb.

BU'RSTNESS, a being broken asunder.

BUSE'LINUM [*βουσίλινον*, *Gr.*] a kind of great parsley. *L.*

BU'SHINESS [*buisson*, *F.* a bush] the being bushy.

BUSINESS

BUSINESS [of byzian, Sax.] employment, work, &c.

BUSS [buss, Du.] a small ship or sea vessel, used by the Dutch for the herring fishery.

BUST [busto, Ital.] a term in sculpture used for the figure or portrait of a person in *relievo*; showing only the head, shoulders and stomach, the arms seeming to have been lopt off, usually placed on a pedestal.

BUST [bustum, L.] a pyramid or pile of wood, whereon anciently the bodies of the dead were placed in order to be burnt.

BU'STAL [bustalis, L.] of or belonging to graves or tombs.

BU'STROPHE [of βῆς an ox, and στροφῆ, Gr. a turning, q. d. the turning of oxen in ploughing ground] a term used to express a manner of writing of the ancient Romans, which was as it were in furrows, the first line began at the left hand, and ended at the right, and the second line began at the right, and proceeded to the left, so that the whole bore a representation to the furrows of ploughed land.

BUSTUA'RII [among the Romans] a kind of gladiators who fought about the *bustum* or funeral pile of a person deceased in the ceremony of his obsequies.

BU'TCHERS, this company was not incorporated till the 3d of king James I. then they were made a corporation by the name of master, wardens, and commonalty of the art and mystery of Butchers; yet the fraternity



is ancient; their arms *azure*, two axes saltirewise *argent* between three bulls heads cowped, attired *or*, a boars head *gules*, betwixt two garbes *vert*.

BU'TCHER-ROW [boucherie, F.] a row of butchers-shops, a shambles.

BU'TCHERLINESS, butcherly nature or action.

BU'TLERSHIP [of bouteillier, F.] the office of a butler.

BU'TSECARL } [butsecarl, Sax.]
BUTE'SCARL } a boatswain or mariner.

To **BUTT** [buttare, Ital. hotten, Du. bouter, F.] to push at or against with the horn, as bulls, goats, &c.

A **BUTT** [Sea word] the end of any plank which joins to another on the outside of the ship under water.

Broad BU'TTOCK [of a Ship] one built broad at the transom.

Narrow BUTTOCK [of a Ship] one built narrow at the transom.

To **BU'TTON** [boutonner, F.] to fasten with buttons.

BU'XEOUS [buxeus, L.] of or like box.

BU'XUS [Botany] the box-tree or wood. L.

A **BU'ZZING** [bourdonnement, F.] a humming noise like that of bees.

BY [bi, Sax.] with, as by which; also whilst, as by day.

BY *the* **BY**, privately.

BY WORK. See *Landscape*.

BY-BLOW, a merry-begotten child, a bastard.

BY-ENDS, selfish ends or designs.

BYZA'NTINE [of Byzantium, i. e. Constantinople] belonging to Constantinople.

BYZANTI'NUS, *a, um* [with Botanick Writers] growing about Constantinople.

C

C *c*, Roman, *C, c*, Italick, *Ⓒ, Ⓓ*, English, are the third letters; and *κ*, Greek, the tenth; and *כ*, Hebrew, the eleventh of their respective alphabets.

C [in English] before the vowels *a, o* and *u*, is generally produced, as *cap, corpse, cup*, &c.

C [in English] before *e, i, ee, ie* and *y*, is sounded like *s*; as *cellar, city, exceed, cieling, Cyprus*.

C [in English] generally goes before *k*, when a vowel proceeds, and there is no consonant before *k*; as *back, beck, thick, lock, muck*; but if a vowel follows *k*, the *c* is not set before it; as *cake, peke, strike, stroke, duke*.

C [in the titles of books, inscriptions on tombs, under statues, &c.] is an abbreviation of *centum* Latin, 100, and is repeated for each hundred, as *CCCC*, 400.

CABALA [קבלה] receiving of קבלה he received] a traditional or mysterious doctrine among the ancient Jews, which they say was delivered by word of mouth to Moses, and by him to the fathers, and so transmitted from generation to generation; and at length about the time of their captivity in Babylon, collected into a body called the *Mishnaoth*, which, with the commentaries and glosses of their doctors and rabbies, compose the work called the *Talmud*, being 7 volumes in *Folio*.

CA'BALA [by Christians] is taken for the use or rather abuse, which magicians made of some part of the passages of scripture, and all the words, magic figures, letters, numbers, charms, &c. and also the *Hermetical* science, are comprized or understood under this name *Ca-bala*.

CABAL-

CABALLI'NE *aloes* [of *caballinus*, L.] a coarser sort of aloes used in medicines for horses.

CABA'LLUS [according to the Poets] the winged horse *Pegasus*, who as he flew to mount *Helicon*, by a blow of his hoof, caused a great fountain to rise out of a rock, which was thence called *Hippocrene*. This fountain was consecrated to *Apollo* and the *Muses*; and thence it is, that it is feigned, that the poets drank of that water, to make their poems to be more admired and improved.

CABI'RIA, feasts held by the Greeks of the island of *Lemnos* and *Thebes*, in honour of some *Samothracian* deities, called *Cabires*.

Pay more **CABLE** [with *Sailors*] is to let it more out from the ship, that the boat that carries the anchor may the more easily drop it into the sea.

The **CABLE** is well laid [Sea term] signifies it is well wrought or made.

Veer more **CABLE** [with *Mariners*] signifies to put more out.

Shot of a **CABLE** [with *Sailors*] is two cables spliced or fastened together.

Sheet Anchor **CABLE** [of a Ship] is the largest cable that belongs to it.

CABLE'E [in *Heraldry*] as a *Cross Cablée*, is a cross made of two ends of a ship's cable.

CABLE's length [with *Sailors*] is 120 fathom.

CABLE Flutes [with *Architeſts*] flutes that are filled up with pieces resembling cables.

CACHINNA'TION, a great and unmeasurable laughter. L.

CACHOU', an aromattick drug, reckon'd among perfumes, called also *Terra Japonica*.

CA'CHRY'S [*Κάχρυς*, Gr.] the catlin that grows on nut-trees, gossins or willows, &c. maple-chats or ash-keys.

To **CA'CK** [*cacare*, L.] to ease the body by going to stool.

CA'CKLER, a prater, a tell-tale, a noisy person; also a humorous word for capon or fowl.

CACO'LOGY [of *κακός* and *λόγος* a word] an evil speaking.

CACOPHA'GY [*κακοφαγία*, Gr.] a devouring.

CACOPHY'XY [*cacophyxia*, L. of *κακός* and *φυξή* the pulse, Gr.] a bad pulse.

CACOPHRA'GY [with *Physicians*] an indisposition of body, particularly in those parts that convey the nourishment.

CACORHY'THMUS [of *κακός* bad, *ἴσθμος* the pulse, Gr.] an unequal pulse.

CACOSI'STATA [with *Logicians*] arguments proposed between two persons, that will serve as well for the one as the other; as, you ought to forgive him because he is a child — No, for that reason I will beat him, that he may be better hereafter.

CACOSTO'MACHUS [of *κακός* and *σώμαχος*, Gr.] one who has a bad stomach.

CACOTE'CHNY [*cacotechnia*, L. of *κακός* and *τεχνή*, Gr. art] a hurtful art or invention.

CACOTY'CHE [with *Astrologers*] i. e. bad fortune; the sixth house of an astrological figure.

CACOSPHY'XIA [*κακοσφυξία*, Gr.] a bad pulse.

CACOE'ZELUM [a term used by *Rhetoricians*] when a speech is faulty by impropriety of words, want of coherence, redundancy, obscurity, &c.

CA'CTOS [*κάκτος*, Gr.] a kind of thistle, an artichoke.

CACU'BALUM [*κακὺ βάλαν*, Gr.] an herb good to heal the biting of serpents, chickweed.

To **CACU'MINATE** [*cacuminatum*, L.] to make sharp or copped.

CADA'VER, a dead carcase.

CADE'NCE [with *Horsemen*] is an equal measure or proportion observed by a horse in all his motions, when he's thoroughly managed, and works justly at gallop *terra a terra*, and the airs; so that his motions or times have an equal regard to one another, that one does not embrace or take in more ground than the other, and that the horse observes his ground regularly.

CADENCE [in *Dancing*] is when the steps follow the notes and measures of the musick.

CADENCE [with *Orators*] when the sounds end agreeable to the ear.

CADENCE, in verse or prose, is formed by the difference of time in pronouncing; this is more distinguishable in the *Greek* and *Latin* tongues, than in the living languages; but there can be no verse where cadence does not shine, if there be any poetry without it.

CADENCE [with *Poets*] a certain measure of verse varying as the verse varies.

CA'DENT [*cadence*, L.] falling down.

CADENT houses [with *Astrologers*] are the third, sixth, ninth and twelfth houses of a scheme or figure of the heavens; they being those that are next from the angles.

CA'DI [among the *Turks*, &c.] a magistrate, a sort of justice of the peace.

CADI-

CADIZADE'LITE, a kind of *Stoick* sect among the *Mahometans*, who affect an extraordinary gravity in word and action. They avoid feasting and diversion. Those of them that inhabit on the frontiers of *Hungary*, &c. agree in many things with the Christians. They read the bible in the *Sclavonick* translation, as well as the *Alcoran*; and hold that *Mahomet* was the holy spirit, who descended on the apostles in the day of pentecost.

CA'DMIA [*καδμία*, Gr.] a mineral, whereof there are two sorts, *natural* and *artificial*.

Natural CADMIA, is either that which contains metallick parts and is called *Cobalt*, or that which contains none, called *Lapis Calaminaris*.

Artificial CADMIA, is prepared from copper in furnaces, and is of five sorts. The first is called *Botrytis*, being in form of a bunch of grapes; the second *Ostricis*, because it resembles a sea-shell; the third *Placetis*, because it resembles a crust; the fourth *Caprillis*; and the fifth *Calamites*, which hangs round iron rods, with which they stir the copper in the furnace.

CADMI'TES, a precious stone having blue specks in it.

CA'DMUS [*according to the Poets*] was the king of *Thebes*, the son of *Agenor*, king of the *Phenicians*, and grandson to *Epaphus*. *Jupiter* having carried away *Europa* his sister, his father sent him to many parts of the world to seek her out, with a command never to appear before him, till he had found her. But *Cadmus* having made many tedious voyages, and not being able to learn what was become of her, went to *Delphos* to consult the oracle of *Apollo*, to know what was best for him to do, and received his answer, that, as some say, an ox, and, as others say, a cow should meet him, which he was to follow, and there he should build a city, and settle an habitation. Accordingly an ox met him in a province of *Greece*, which was for that reason called *Bœotia*. *Cadmus*, in order to obtain the assistance of heaven in the affair of building the city, designed to sacrifice the ox to the goddess *Minerva*; and in order thereto, he sent his followers to the next fountain, called *Dirce*, to fetch water, but a terrible dragon there surprizing them, devoured them alive.

Upon this the goddess *Minerva* advised *Cadmus* to slay the dragon, and having gotten the teeth out of his head, to sow them in the earth. He did so, and several companies of armed men sprung up,

which fell a fighting and destroy'd one another, all but five, which being left alive, assisted *Cadmus* in building his city, and furnishing it with inhabitants.

The city they built was in *Bœotia*, and called *Thebes*, where he reigned many years, and had several children by his wife *Harmonia*, *Polydorus*, *Ino* and *Semele*, the mother of *Bacchus* and *Agave*, who, being transported with fury in the company of the *Menades*, killed her own son *Pentheus*, who had by his speech discovered a dislike of the ceremonies of this god.

Cadmus is said to have lived to see all his posterity fall into extreme misery; and himself and wife were banished into *Illyria* or *Sclavonia*, where, according as they desired, they were transformed into serpents.

Ulpian says, that *Cadmus* was but the cook of *Agenor*, king of *Tyre* or *Sidon*, who ran away from his prince, on account of some ill deed, in company with one *Harmonia*, a noted strumpet; but yet laid the foundation of *Thebes*.

Herodotus says, that he brought 16 letters into *Greece*, and taught the people the art of writing.

CADRITES, a kind of religious among the *Mahometans*, who live a kind of monastick life. On *Friday* nights they pass the greatest part of the night in running round holding each other's hands, incessantly crying out *Ilhai, i, e. living*, one of the names of God. In the mean time one of their number plays on the flute. They are allow'd to quit their monastick life and marry, if they please; but upon condition of wearing black buttons on their garments to distinguish them.

CADU'CEUS, a staff or white wand, which heralds or ambassadors carried when they went to treat of peace. L.

CADUCEUS, the wand or rod that *Apollo* gave to *Mercury*, in exchange for the seven-stringed harp. The poets to this rod ascribe the virtue of appeasing differences; and also two other properties, as conducting souls to hell, and delivering them from thence, and to cause and disturb sleep. But as to the first of its virtues or properties, *Mythologists* say, that it means no more than the power of eloquence, which satisfies the mind, composes the heart, and brings men first to reason, and then to peace.

CÆLI'COLIST [*cœlicola*, L.] a saint, an inhabitant of heaven.

CÆLI'FEROUS } *califer*, L. } bearing
CÆLI'GEROUS } *caliger*, L. } ing
or upholding heaven.

CÆLI-

CÆLI'POTENT [*calipotens*, L.] an heavenly weight.

CÆLO'STOMY [*κοιλοστομία* of *κοῖλος* hollow, and *στόμα* the mouth, Gr.] is when the word is as it were obscured or pent within the mouth, as in a cave, and is heard in the recess.

CÆPA, an onion. L.

CÆRU'LEOUS [*caeruleus*, L.] of a blue, azure colour, like the sky.

CÆSU'RA [in Greek and Latin poetry] a figure when there remains an odd syllable after a foot, and that syllable ends the word. The figure is so necessary, that few verses can be made to run smooth without it, and it is fourfold; *Triemimeris*, *Penthemimeris*, *Hepthemimeris* and *Ennemimeris*.

CA'GIA *Old Rec.*] a bird-cage or coop of hens.

CAIMACAM [in the Ottoman empire] a lieutenant, an officer of great dignity, of which there are 3. One attends the *Grand Signior*, another the *Grand Vizier*, and the third is governour of *Constantinople*.

CAI'SSON a covered waggon or carriage for provisions and ammunition for an army.



CA'ISSON [*Gunnery*] a wooden chest, containing 4 or 6 bombs; or filled only with powder

which the besieged bury under ground, in order to blow up a work that the besiegers are like to be masters of. Thus after the bonnet has been blown up by the mine, they lodge a *Caïsson* under the ruins of it, and when the enemy has made a lodgment there, they fire the *Caïsson* by the help of a sauciss, and blow up that post a second time.

CALA'DE [with *Horsemen*] is the descent or sloping declivity of a rising manage ground; being a small entrance upon which a horse is rid several times down, being put to a short gallop, with his fore-hams in the air, to make him learn to ply or bend his haunches; and for his stop upon the aids of the calves of the legs, the stay of the bridle and cavesson seasonably.

CALAMA'GROSTIS [*καλαμάγρασις*, Gr.] the herb Sheer-grass. *Gramen Tomentosum*.

CALAME'LANOUS, sweet mercury.

CA'LAMINE, the same as *Lapis Calaminaris*.

To **CALAMI'STRATE** [*calamistratum*,

L.] to curl or frizzle the hair.

CALA'MITOUSNESS, fulness of calamity.

CA'LAMUS *Aromaticus*, a kind of rush growing in the *Levant* about the bigness of a goose-quill, called also acorns.

CALA'NGIUM [*Ant. Writ.*] challenge, claim, or dispute.

CALATHIA'NA [*Botany*] a sort of violet flower, which has no scent, and springing in *Autumn*. L.

CALCA'NTHUM, vitriol rubified. L.

CALCAR [with *Botan.*] is when the bottom of a flower runs out into a point, as *Delphinium*, *Larks-heel*, &c.

CALCA'TRIPHA, [with *Botan.*] the herb Lark-spur.

CALCEARUM *Operatio* [*O. Rec.*] the work of repairing high ways done by servile tenants.

CALCEA'TED [*calceatus* L.] shod or fitted with shoos.

CALCIFRA'GA [of *calculus*, a stone, and *frango*, L. to break] a kind of herb, a sort of Saxifrage. L.

CALCINA'TION [of *Flints*, &c.] is performed by heating them red hot, and then casting them whilst so into cold water or vinegar, which being done four or five times, they will be very friable and easily powdered.

CALCINATION [of *Lead*] is performed by melting the lead in an earthen pan unglazed, keeping it stirring over the fire with a Spatula, till it is reduced into a powder.

CALCINATION [of *Iron*] is performed by putting the metal into a large earthen pan unglazed in a great fire, stirring it from time to time for 36 hours, then taking it off, and letting it cool.

CALCINA'TORY, a vessel to calcine metals in.

To **CALCINE** [in *Chymical Writers*] is express'd by this character. 

CALCITRA'PA [with *Botanists*] the Star-thistle.

To **CA'LCITRATE** [*calcitratum*, L.] to kick.

CALCITRO'SE [*calcitrosus*, L.] kicking or spurring much.

CALCO'GRAPHIST [of *καλχόγραφος*, of *καλχος* brass, and *γράφω* to engrave, Gr.] an engraver in brass.

CA'LCULI [*Anatomy*] little stones in the bladder and kidneys. L.

CALCULO'SE [*calculosus*, L.] full of stones or gravel.

CALCULA'TORY, pertaining to calculation.

CALCULO'SITY [*calculositas*, L.] fulness of stones, &c.

CAL,

CALCULUS Situs [with *Mathematicians*] a new *Calculus* founded on the consideration of the situation of quantities, and not of their magnitudes.

CALCULUS Exponentialis [*Mathemat.*] a method of differencing exponential quantities or fluxions of exponentials.

CALEFA'CTORY [of *calefactus*, L.] warming, heating.

A CALEFA'CTORY [*calefactorium*, L.] a room in the monastery, where the religious persons warm themselves.

CALEFA'CTORINESS [of *calefactio*, L.] warmth, a being made hot.

CA'LENDAR [is derived of *Calendæ*, L. i. e. the first days of every month] it is an annual book commonly called an *Almanack* wherein the days of the month, the festivals, the sign the sun is in, the sun's rising and setting, the changing of the moon, &c. are exhibited.

There have been several corrections and reformations of the calendar, the first was made by *Numa Pompilius*, and this was afterwards much improv'd by *Julius Cesar*, and thence was called the *Julian* account, which is still retained in *England* and some other places, and is called the *Old Stile*.

It was again reform'd by pope *Gregory XIII*, which account he commanded to be received, and it is in most *Roman* catholick countries, and is called *Gregorian* calendar, and by us *New Stile*, and it now begins eleven days before the old.

To **CALENDER** [*calendrier*, F.] to press, smooth, and set a gloss upon linen, &c. also the engine itself.

CA'LENDs [of *καλέω*, Gr. to call] the first days of every month among the *Romans*, who anciently counted their months by the motion of the moon, had a priest appointed, whose business it was to observe the times of the new moon, and when he had seen it, gave notice to the president over the sacrifices, who called the people together, and declared to them how they were to reckon the days until the *Nones*, pronouncing the word *καλέω* five times, if the *Nones* happen'd on the fifth day, or seven times if they happened on the seventh day of the month.

CALE'NDULA [among *Botanists*] *Marygolds*.

CALE'SH. A *Calash*.

CALIBRED [with *Gunners*] measured with calabar compasses.

CA'LICE [in *Botanick Writers*] with a cup; *Calicibus* with cups.

CA'LIDNESS [*caliditas*, L.] warmth.

CA'LIDUCT [*caliduus*, L.] pipes and canals to convey heat disposed along

the walls of houses and rooms, to convey heat to several remote parts of the house from one common furnace.

CALI'GINOUSNESS darkness, fullness of obscurity.

CA'LIPH, the first ecclesiastical dignity among the *Saracens*, or the name of a sovereign dignity among the *Mahometans*, vested with absolute power over every thing relating both to religion and policy.

CALIPO'DIUM [O. Rec.] a sort of galoshes, or cases to wear over shoes.

CA'LIX [with *Botanists*] the green cup out of which comes the flowers, L.

CALI'XTINS [among the *Roman Catholics*] a name given to such of them as communicate of the sacraments in both kinds, and also to those of the sentiments of *Calixtus*.

CA'LKIN Irons [with *Shipwrights*] a sort of iron chizzels, which being well laid over with hot pitch, are used to drive the oakum into the seams between the planks.

CALLAI'S, a precious stone like a sapphire, of a bright, green colour.

CA'LLIBER } [with *Architects*] the
CA'LLIBRE } bulk, thickness, volume or diameter of any round thing.

CALLIBLE'PHARUM [of *καλλο* beauty, and *βλέφαρ* the eye-brows, Gr.] a medicament with which women use to make their eye-brows black, to render them more beautiful.

CALLICRE'AS } [*καλλυχρέας*, Gr.]
CALLICRE'ON } [*καλλυχρίον*, Gr.]

[with *Anatom.*] a glandulous substance in the mesentery, lying near the bottom of the stomach: in a hog it is called the sweetbread, in beasts the burr, L. See *Pancreas*.

CALLI'DITY } [*calliditas*, L.] crafti-
CA'LLIDNESS } ness, cunningness.

CALLI'GONON [*καλλίγονον*, Gr.] the herb Knot-grass.

CALLI'LOGY [*callilogia*, L. of *καλλί* λόγια, Gr.] an elegance of diction.

CA'LLITHRIX [among *Botanists*] the herb Maiden-hair.

CA'LLOUSNESS [*callositas*, L.] hardness, brawniness.

CA'LLUS, hard flesh, also brawn or hardness of skin.

CALM [*calme*, F.] quiet, still.

CA'LMNESS [of *calme*, F.] stillness, composure of mind.

CALO'TTE, a cap or coif of hair, satin or other stuff, now used as an ecclesiastical ornament in *France*; a red calotte is the badge of a cardinal.

CALO'TTE [with *Architects*] a round cavity or depressure in form of a cap, lashed and plaistered, to lessen the rising.

of a moderate chapel, &c. which else would be too high for other pieces of the apartment.

CA'LSOUNDS, a sort of linen-drawers worn by *Turks*.

CA'LTHA [*καλθη*, Gr.] the plant called a Marigold.

CA'LTROPS [*colttrappe*, Sax. *chauffe-trape*, F. See *Chausse-traps*.

CA'LQUING } [with *Painters*] is
CA'LKING } where the backside of any design is covered with a black or red colour, and the strokes or lines are traced through on a copper plate, wall, or any other matter.



CA'LVARY [in *Heraldry*] as a cross calvary, is set on steps to represent the cross on which our Saviour suffered on mount *Calvary*, as here annexed.

CALVES SNOUT, a kind of herb.

CA'LVITY [*calvitas*, L.] baldness of the head.

CALVI'TIES [in *Medicine*] baldness, the falling off of the hair, without being able to grow again.

CA'LUMET, or *Pipe of Peace* [among the *Virginian Indians*] is a large tobacco-pipe made of red, black, or white marble; the head is finely polished, and the quill which is commonly two foot and a half long, is made of a pretty strong reed or cane, adorned with feathers of all colour, interlaid with locks of womens hair: They tye to it two wings of the most curious birds they can find, which makes their calumer something resemble *Mercury's* wand. This pipe is



a pass and safe-conduct among the allies of the nation who has given it, and in all embassies the ambassador carries it as the symbol of peace; and they are generally persuaded that a great misfortune would befall them if they violated the publick faith of the calumer.

All their enterprises, declarations of war, or conclusions of peace, as well as all the rest of their ceremonies, are confirmed with this *Calumet*; they fill that pipe with the best tobacco they have, and then present it to those with whom they have concluded any great affair, and then smoke out of the same after them.

CA'LUMNY [called by the *Greeks* Διabolος, whence comes the *Latin* *Diabolus*, and *Devil* in *English*, the father of all calumny] an *Athenian* deity, in honour of whom they built a temple. *Lucian* tells us, that *Apelles*, being accused by a pain-

ter for having conspired against *Ptolemy*, having cleared himself of the accusation, *Ptolemy*, to make him amends, gave him 100 talents, and delivered his accuser into his hands to do what he pleased with him: Upon this, *Apelles*, to be revenged on *Calumny*, painted a prince with large ears sitting upon a throne, with *Suspicion* and *Ignorance* near him; the prince sitting thus in state, and reaching forth his hand a great way off to *Calumny*, which he represented having a face very bright and sparkling, with extraordinary charms and incitements, and advancing towards the prince, holding a torch in her left hand, and by her right dragging an innocent young man by the hair, he holding up his hands to heaven and imploring aid. Before *Calumny* was painted *Envy*, with a pale countenance and squinting eyes, which served to set off *Calumny*, and make her appear the more acceptable. After her comes *Repentance*, represented by the figure of a lady in a mourning habit, with her garments rent, and turning her head towards a figure resembling *Truth*, weeping for sorrow and shame.

This picture *Apelles* gave to *Ptolemy*, and it was esteemed the best piece in the whole world.

The moral of this picture is, that *Calumny* worries and afflicts *Innocence*, which by means of a foolish or malicious *Credulity*, proceeding from *Ignorance* or *Suspicion* is received. The *Calumniator* dresses up, and orders all things by the assistance of *Imposture*, and by flattery insinuates himself into the good opinion of the hearer; but *Truth* appearing sooner or later, discovers the malice of the *Falshood*, and so there is nothing left to *Calumny* for her labour, but a bitter repentance.

CALX, chalk, burnt lime, mortar.

CALX VIVA [in *Chymical Writers*]

CALX [in *Chymical Writers*] is express'd by this character, C.

CALX [in *Chymistry*] a kind of ashes, or fine friable powder, which remains of metals, minerals, &c. after they have undergone the violence of the fire for a long time, and have lost all their humid parts.

CA'LYCLE [*calyculus*, L.] with *Botanists*, a small bud of a plant.

CAMAI'EU [of *camechuia*, with the *Asians*, who so call the *Onyx* when they find it preparing another colour, q. d. a second stone] a stone on which is found various figures and representations of landscapes.

CAMAI'EU [some derive it of καμαι, Gr. low, because *Basso Relievo's* are commonly expressed by it] so painters call such paint-

paintings in which there is but one colour, and where the lights and shadows are made on a ground of gold or azure.

CAMA'IL, a purple ornament, which a bishop wears over his rochet. F.

CA'MARADE } [of *camera*, L. a cham-
CO'MRADE } ber] a chamber-fellow, a fellow-soldier, an intimate companion. F.

CA'MEL [*camelus*, L. of καμήλη, Gr.] a beast of burden, common in Asia, that is able to carry 1000 pound weight, and subsist ten or twelve days without eating or drinking.

CAMEL [Hieroglyphically] was used to intimate filial reverence, because it has that respect for its parents, that it refuses copulation with them: It is also used to signify a rich man and a good subject, that submits to the command of his superior, being an animal very strong, laborious and docile.

CAME'LEON [of χαμαιλέον, or χαμαι on the ground, and λέων a lion, Gr.] a little creature resembling a lizard; but that the head of it is bigger and broader, it is a quadrupede, having on each foot three toes, and a long tail, by which it will fasten itself upon trees, as well as by its feet. It frequents the rocks, lives upon flies, gnats, &c. and lays eggs; the common colour of it is a whitish grey, but if it be exposed to the sun, or set upon other colours, some parts of the skin change their colour after a pleasant manner.

CAMELI'NE [*camelinus*, L.] of or belonging to a camel.

CAMELI'NA [with Botan.] treacle or wormseed. L.

CAMEL'S HAY, a sort of sweet-smelling rush growing in the Eastern Countries.

CAMELOPA'RDALIS } [καμηλοπαρ-
CAMELOPA'RDUS } δαλις, of καμήλη a camel, and παρδαλις a panther, Gr.] a beast that has the shape of a camel, and is spotted like a panther. L.

CAMELOPO'DIUM [of καμήλη and πῆς a foot] a plant, a sort of Hore-hound.

CA'MERATED [*cameratus*, L.] vaulted, cieled, arched.

CAME'RA OBSCURA [in Opticks] a room darken'd every where, but only at one little hole, in which a glass is fixed to convey the rays of objects to a frame of paper or white cloth.

CAMES [with Glasiers] the small slender rods of cast lead of which they make their milled lead for joining the panes or quarrels of glass.

CAMISA'RD, a French calvinist of the Cevennes.

CAMISA'TED [*camisatus*, L.] cloathed with a linen garment, surplice or shirt.

CA'MLET [prob. of *zambelot*, a term used in the Levant for stuff made of goat's-hair] a sort of stuff made of camel's hair, silk, &c. mix'd.

CAMPAI'GN OVEN, a portable oven made of copper, of a convenient length, and about 3 or 4 inches high, being raised on feet, so that fire may be kindled underneath; and on the cover or lid of it are ledges to hold fire also.

CAMPA'NULA [Botany] the herb rope-weed or wood-bind. L.

CAMPANO'LOGY [of *campana*, L. a bell, and λόγος a discourse] a treatise concerning the ringing of bells.

CAMPA'NULA *Sylvestris* [Botany] the flower Blue-bell or Canterbury Bells. L.

CAMPE'STRIAN [*campestris*, L.] belonging to a plain field or champion country.

CA'MPHOR } [*camphora*, L.] the gum

CA'MPHIRE } or resin of a tree called *Capur*, much like a walnut-tree, that grows on some mountains near the sea in East Indies, and also in the island Borneo, and to such a degree of largeness, that an hundred men may stand under the shade of it. This gum after tempests and earthquakes flows in great abundance.

CAMPHORA'TA [with Botanists] the herb Lavender-cotton or Garden-cypress.

CAMPHORA'TED [*camphoratus*, L.] mixed with camphire.

CA'MPIONS [among Botanists] an herb that bears a pretty flower.

ROSE CAMPION, a kind of *Lychnis* or Batchelor's-button.

CA'MPULUM [of καμπύλω, Gr. to twist about] a distortion of the eye-lids.

CA'MPUS *Martii* } [in ancient customs]

CAMPUS *Maii* } an anniversary assembly of our ancestors on May day, where they confederated together to defend the kingdom against foreigners and all enemies.

CA'MUS, a person with a low flat nose, hollowed or sunk in the middle.

CANAI'LE, the mob or rabble, the dregs of the people. F.

CA'NAL of a Larmier [in Architecture] the hollow platfond or soffit of a cornice which makes the pendant mouchette.

CANAL of the Volute [Archit.] this is the face of the circumvolutions inclosed by a list in the Ionic capital.

CANA'LES *Semicirculares* [Anat.] three canals in the labyrinth of the ear.

CANALI'LATED [*canaliculatus*, L.] channelled, made like a pipe or gutter.

CANA'LIS *Arteriosus* } [Anatomy] a

CANALI'CULUS } vessel observed in foetus's, but which after delivery grows useless

useless and disappears. It is a small tube, which joining the pulmonary artery and aorta, serves to convey the blood out of one into the other, without passing thro' the lungs.

CANA'RIA [with *Botanists*] the herb called Hounds-grass, with which dogs provoke vomit.

CANA'RIES, so called of *Canes* dogs, because many dogs were found in it when first discovered. Islands in the *Atlantick* sea, anciently called the *Fortunate Islands*, from whence comes the *Canary* wines.

CANARY Bird, an excellent singing bird of a green colour, formerly bred in the *Canaries* and no where else.

CANA'RY Grass, an herb.

CA'NCAMUM, an *Arabian* gum much like myrrh.

CANCE'LLI, are lattices, windows made with cross bars of wood or iron: ballisters or rails to compass in the bar of a court for proceedings in law; also the chancel of a church.

CA'NCELLING [some derive it from *αγκλίζω*, *Gr.* to encompass or pale a thing round] in the *Civil Law*, is an act whereby a person consents that some former act be rendered null and void.

CA'NCER, a crab-fish.

CANCER [with *Astronomers*] one of the twelve signs of the zodiack, which the sun enters in the month of *June*; the characteristick of it with *Astrologers*, &c. is this ☊, and is represented on the celestial globe by the figure of a crab-fish.

CANCER, or *Aselli* and *Præsepe*, *Cancer* is said to have been placed among the stars by the good offices of *Juno*, because when *Hercules* had conquered the *Hydra*, and was assisted by *Iolaus*, *Cancer* alone leaping out of the lake, bit *Hercules* on the foot, as *Panyasis* relates in *Heraclea*. But *Juno* doing *Cancer* great honour, put him into the number of the twelve signs. There are in this constellation stars which the *Greeks* call *ὄνοι*, i. e. asses, which *Bacchus* placed among the stars; they have also adjoined to them *Præsepe*, i. e. the manager.

Tropick of CANCER [with *Astronomers*] an imaginary line in the heavens, parallel to the equinoctial, thro' the beginning of which line the sun passes in *June*, and makes our longest day; it is called the northern tropick.

Ulcerated CANCER [with *Surgeons*] is a cancer when it has grown larger than a primitive one, and has been opened.

Blind CANCER } [with *Surgeons*] is
Latent CANCER } a primitive cancer,
Occult CANCER } before it is grown
large and opened, which is one that

comes of itself, and appears at first about the bigness of a pea, causing an internal continual and pricking pain.

To CA'NCERATE [*canceratum*, *L.*] to spread abroad cancerously. *L.*

CANCERA'TION, a spreading abroad cancerously. *L.*

CA'NCEROUSNESS [of *cancer*, *L.*] the being cancerated.

CANDELA'RIA, the plant called torch-herb or wood-blade, long-wort or mul-lens. *L.*

To CA'NDEFY [*candefacere*, *L.*] to make white or whiten.

CA'NDENT [*candens*, *L.*] waxing white, shining, clear; also glowing.

CA'NDICANCY [*candicantia*, *L.*] a whitening or making fair, &c.

CA'NDICANT [*candicans*, *L.*] waxing white.

CA'NDID [*candidus*, *L.*] sincere or upright, favourable, kind, courteous; free, open.

CA'NDIDNESS [of *candidus*, *L.* *candide*, *F.*] sincerity.

CA'NDIDUS, a, um [in *Botanick Writers*] white. *L.*

CA'NDLE [*candela*, *L.*] a long roll or cylinder made of tallow, wax, &c. for giving light.

CA'NDY *Alexander*, a kind of herb.

CANE [of *Genoa*] for silk is 9 palms, 100 of which make 26 yards *English*.

CANE [of *Genoa*] for linen and wool-len, is 10 palms, which make 2, 7-8 yards *English*.

CANE [of *Leghorn*] is 4 braces, which make 2 ells *English*, and 8 braces is 5 yards *English*.

CANE [of *Marseilles*] is 2 yards and half *English*.

CANE [of *Messina*] is 2 yards and half *English*.

CANE [of *Rome*] contains 8 palms, and 30 canes is 55 ells and half *English*.

CANE'LLA, the spice called cinnamon. *L.*

CANELLE' [in *Heraldry*] See *Invested*.

CANEPHO'RA [of *κανηφόρα*, *Gr.*] a young maid who in the ancient sacrifices bore a basket, wherein was contained all things necessary for the sacrifice.

CANEPHO'RIA [*κανηφορία*, *Gr.*] a ceremony among the *Athenians* which made part of a festival, which the maids celebrated on the eve of their marriage day.

CANESTE'LLUS [Old Records] a basket.

CA'NIA [Botany] a small stinging nettle. *L.*

CANI'CUA, a little dog or bitch; also a dog-fish. *L.*

CANI-

CANICULA'RES [with *Astronomers*] the dog-days, commonly called *Dies caniculares*, *L.* are days wherein the dog-star rises and sets with the sun; during which time the weather is sultry and hot: These *Dog-days* begin about the 24th of *July*, and end the 28th of *August*.

CANICULA'RIS [with *Botanists*] the herb Henbane. *L.*

CA'NIFORM [*caniformis*, *L.*] shaped like a dog.

CA'NITUDE, hoariness. *L.*

CANK *Heath*, *i. e.* the heath of the people call'd *Ceanigi*.

CANKDORE, a woful case. *O.*

CANNABA'CEOUS } *cannabaceus*, *L.*

CANNABI'NE } *cannabinus*, *L.*
of *καμβη*, *Gr.*] of hemp or hempen.

CANNÆ [in *Anatomy*] the two fossil bones of the leg, *viz.* the *tibia* and *fibula*.

CA'NNISTER } of *Tea* [*canistrum*, *L.*]

CA'NISTER } a quantity of tea
from 75 to 100 pound weight.

Tea CANNISTER, a small vessel of silver, tin, &c. to hold tea.

CA'NNON [*canon*, *F.*] a piece of ordnance, or great gun. The first that was used was on the coast of *Denmark*, in the year 1304, and afterwards became common in the wars between the *Genoese* and the *Venetians*, in the year 1380; and in 1386 were used in *England*, the first being discharged at the siege of *Barwick*.

CANOE, a little vessel or boat used by the *Indians*, made all of one piece of the trunk of a tree hollowed.

Paschal CANON, a table of the movable feasts, shewing the day of *Easter*, and the other feasts depending upon it for a cycle of 19 years.

Natural CANON [*Trigonometry*] is the canon of sines, tangents and secants taken together.

Artificial CANON, is the canon of artificial sines, tangents, &c. *i. e.* cosines, cotangents, &c.

CA'NON [*canonicus*, *L.* *canoniste*, *F.*] a professor or doctor of the canon law.

CANONESS [with the *Romanists*] a maid who enjoys a prebend, affected by the foundation for maids, without being obliged to renounce the world, or make any vows.

CANONS Regular, are canons who still live in community, and who, to the practice of their rules, have added the profession of vows.

CANONS Secular, are lay-canons, such among the laity as out of honour and respect have been admitted into some chapters of canons.

CA'NONRY, the benefice filled or supplied by a canon.

CANO'PUS, a fabulous god of the *Egyptians*, much adored by the common people.

CANO'ROUSNESS [of *canorus*, *L.*] loudness, shrillness.

TO CANT [with *Carpenters*] is used for to turn, as when a piece of timber comes the wrong way, they say *cant it*, *i. e.* turn it about.

CANTA'BRICA [of *Cantabri* in *Spain*, where it was first found] the wild *Gilliflower*.

CANTALI'VER *Cornice*, is a cornice with cantalivers or modillions under it.

CA'NTAR [in *Arabia*] is 15 fracelloes, every fracelloe being 25 pounds 12 ounces.

CANTAR [at *Constantinople*] is 120 pound *English*.

CANTAR [at *Messina*] about 127 pound *English*.

CANTAR [in *Spain*] wine measure, is about 2 gallons.

CANTAR [in *Turkey* in *Asia*] 100 rotelloes, about 418 pounds *averdupoize*.

CANTAR [at *Tunis*] 114 pound.

CANTHA'RIOUS [of *καυθαρός*, *Gr.* a beetle] a stone having the figure of a beetle on it.

CA'NTHERUS [*Architēct.*] a rafter or joist of a house that reaches down from the ridge to the eaves; a transum, a spar; also a lever. *L.*

CANTHUS [*καυθός*, *Gr.*] the angle or corner of the eye, and is either the external or lesser, or internal or greater.

CA'NTHUS [with *Chymists*] the lip, or that part of the mouth of a vessel, which is a little hollow'd or depress'd for the easy pouring out of a liquor.

CANTING Coins [in a *Ship*] are small short pieces of wood cut with a sharp ridge to lie between the casks, and prevent them from rolling one against another.

CA'NTON, a sort of an additional curtain to a bed.

CA'NTON [in *Heraldry*] signifies a corner, *F.* and is one of the nine ordinaries, and of great esteem, and is expressed as in the escutcheon here annexed.



CA'NTONED [in *Architecture*] is when the corner of a building is adorned with a pilaster, an angular column, *rustick quoins*, or any thing that projects beyond the naked of a wall.

CANTONE'E [*Heraldry*] is used by the *French*, to express the position of such things as are borne with a cross, &c. between them.

CAN-

CA'NVASS [among the *French*] is a word used to signify the model or first words whereon a piece of musick or air is composed and given to a poet to regulate and compleat.

CA'NULA [with *Surgeons*] a little tube or pipe, which they leave in wounds or ulcers, that they either dare not, or chuse not to heal up.

CA'NUM } [in the *Scotch* law] a duty paid to a superior or lord of the land; especially to bishops and churchmen.

CANU'TUS, is said by some writers to be the greatest king that *England* ever had, being king of all *England*, *Scotland*, *Denmark*, *Sweden* and *Norway*.

To CAP [Sea term] used of a ship, in the trials of the running or setting of currents.

CA'PABLENESS } [capacitas, L.] ability, sufficiency, skill, reach of wit.

CAPA'CIOUSNESS [of *capacitas*, L.] largeness, ability to receive.

CAPACITY [in a *Logical* sense] an aptitude, faculty or disposition to retain or hold any thing.

CAPE [i. e. take] a judicial writ relating to plea of lands or tenements, and is of two sorts, viz. *Grand-cape* and *Petit-cape*, both which take hold of things immoveable, and differ chiefly in this, that *Grand-cape* lies before appearance, and *Petit-Cape* after it.

CAPELI'NE, a woman's hat or cap adorn'd with feathers.

CAPE'LLA, a chapel or church. L.

CAPE'LLA [*Astron.*] the little goat, a star of the first magnitude in the shoulder of *Auriga*. L.

A CAPER [probably of *caper*, L. a goat, a mischievous creature, or of *capio*, L. to take] a privateer or pirate-ship.

A CAPER [of *caper*, L. a goat, a frisky creature] an agile or brisk and high leap in dancing.

To CAPER [of *caprissare*, L.] to cut a caper, to leap briskly, high and wantonly.

CA'PERATED [*caperatus*, L.] wrinkled like a goat's horn.

CAPIAS in *Witbernham*, &c. a writ which lies for cattle in *Witbernham*.

CAPIAS in *Witbernhamium*, &c. *homme*, &c. a writ which lies for a servant in *Witbernham*.

CAPILLA'CEUS, a, um [with *Botanick Writers*] is used of plants, when the leaf is cut into fine and small threads like hairs, as fennel, dill, &c.

CAPILLAMENT [*capillamentum*, L.] a bush of hair, a peruke.

CAPILLAMENTS of the Nerves, are the fine filaments or fibres, whereof the nerves are composed.

CAPILLA'RIA vasa [*Anatomy*] vessels so called from their being small, as *capillus* an hair.

CAPILLARINESS [of *capillaris*, L. *capillaire*, F.] hairiness, likeness to hairs.

CAPILLARIS [in *Botany*] *Venus-hair* Maiden-hair. L.

CAPILLARIS [*Botany*] that bears its seeds on the back side of its leaves, but has no flowers.

CA'PILLARY [*capillaris*, L.] pertaining to, or like hair.

CAPILLARY Tubes [in *Physicks*] are little pipes, whose canals are the narrowest that possibly can be, or such whose diameter does not exceed that of a common hair.

CAPILLO'SE [*capillosus*, L.] hairy, abounding with hair.

CAPILLUS, the hair of the head, a bush of hair. L.

CAPILLUS *Veneris* [*Botany*] the herb Maiden-hair. L.

CAPISTRATED [*capistratus*, L.] muzzled, bridled.

CAPISTRUM, a collar or halter for a horse. L.

CAPITAL Line [in *Fortification*] is a right line drawn from the angle of the polygon to the point of the bastion, or from the point of the bastion to the middle of the gorge.

CAPITAL letters [with *Printers*] are the initial letters, wherein titles, &c. are composed, and all periods, verses, &c. commence; all proper names of persons, places, terms of arts, sciences and dignities begin.

CAPITAL [in *Architecture*] is a principal and essential part of an order of column or pilaster; and is different in different orders, and is that which chiefly distinguishes and characterises the orders.

The *Corinthian* CAPITAL, is much the richest, it has no *Ovolo*, and its *abacus* is very different from those of the *Dorick*, *Ionick* and *Tuscan*. It has its faces circular hollowed inwards, having a rose in the middle of each sweep. It has only a brim, and a vase instead of an *ovolo* and annulets; the neck being much lengthen'd and enrich'd with a double row of eight leaves in each, bending their heads downwards, small stalks arising between, from whence the volutes spring; but they resemble not those of the *Ionick* capital, which are 16 in this instead of 4 in the *Ionick*, on each side 4 under the 4 horns of

of the *abacus*, where the 4 volutes meet in a small leaf, which turns backwards towards the corner of the *abacus*. These leaves are divided, each making three ranges of lesser leaves, whereof they are composed; again each lesser leaf is sometimes parted into three called laurel leaves, but generally into 5 called olive leaves. The middle leaf, which bends down, is parted into eleven. In the middle, over the leaves, is a flower, shooting out between the stems and volutes like the rose in the *abacus*. The height of this capital is two 2-3ds modules, and its projecture one 2-8ths.

The *Tuscan CAPITAL*, is the most simple and unadorn'd. Its members or parts are no more than three; an *abacus*, and under this an *ovolo* or quarter-round, and under that a neck or *col. larine*.

Composite CAPITAL, takes its name from its being composed of members borrowed from the capitals of other columns. See *Plate Architecture*.

From the *Dorick*, it takes a quarter-round or *ovolo*; from the *Ionick*, an astragal under this, together with volutes or scrolls; from the *Corinthian*, a double row of leaves, and in most other things resembles the *Corinthian*, generally consisting of the same members and the same proportion.

There is a flower in the middle of the *abacus*, and leaves which run upwards under the horns, as in the *Corinthian*. It has flowers instead of stalks in the *Corinthian*, lying close to the vase or bell, which twist themselves round towards the middle of the face of the capital is two modules 1-3d, and its projecture one module 2-3ds, as in the *Corinthian*. See *Plate Architecture*.

The *Dorick CAPITAL*, besides an *abacus* and an *ovolo*, and a neck in common with the *Tuscan*, has 3 annulets or little square members underneath the *ovolo*, instead of the astragal in the *Tuscan*, and over the *abacus*, a talon, cima or ogee with a fillet. The height of this capital is one module, and its projecture 37 minutes and half. See *Plate Architecture*.

The *Ionick CAPITAL*, is composed of three parts, an *abacus* which consists of an ogee and a fillet; and under this a rind which produces the volutes or scrolls, which is the most essential part of this capital. The astragal, which is under that *ovolo*, belongs to the shaft, and the middle part is called a rind or bark, because of its bearing some resemblance to the bark of a tree laid on a vase, the

brim of which is represented by the *ovolo*, and seems to have been thrunk up in drying, and to have twisted into the volutes; the *ovolo* is adorn'd with eggs so called from their oval form. The height of this capital some reckon 18 minutes, its projectures one module 7-10ths.

Angular CAPITAL [in *Architecture*] is that which bears the return of the entablature at the corner of a projecture of a frontispiece.

CAPITAL of a Balluster [in *Architecture*] that part that crowns the balluster, something resembling the *Ionick* capitals.

CAPITAL of a Triglyph [in *Architecture*] a platband over the triglyph.

CAPITAL of a Niche [in *Architecture*] a sort of small canopy over a shallow niche, covering a statue.

CAPITAL Crime, is such a crime as subjects the offender to the loss of either head or life.

CAPITAL Stock [in *Trade*, &c.] is the stock or fund of a trading company, or the sum of money they jointly contribute to be employ'd in trade.

CAPITAL City, the principal city of a kingdom.

CA'PITALNESS [of *capitalis*, *L.* *capital*, *F.*] the being great, chief.

CAPITA'TÆ Plantæ [with *Botanists*] are such plants whose flowers are composed of many edged and hollow little flowers, and Mr. Ray calls them by this name, because their scaly calix most commonly swells out into a large and round belly containing within it the pappous seed, as *Carduus*, *Centaury*, &c.

CAPITA'TUS, *a*, *um* [with *Botanick Writers*] is used of plants, whose flower is composed of like hollow flowers, rising out of a round scaly head or burton, as *Jacea*, *Knapweed*, *Cyanus*, &c. *L.*

CA'PITE [in *Botany*] with a round knob called *Caput*. *L.*

CA'PITE [in *Law*] a tenure by which a person held of the king immediately, as of his crown, either by knight's service or socage; and not of any honour, castle or manour belonging to it. But by a statute 12 *Charles II.* all such tenures are abolished.

CAPITIBUS, in or with knobs, *L.* See *Caput*.

CA'PITOL, the *Capitol* at *Rome* was consecrated to *Jupiter Imperator*, was built upon the *Tarpeian* mountain; was a very famous structure, the richest and most noted in all *Italy*.

It was beautiful with the statues and images of idol gods with the crowns of victory,

victory, and spoils of the nations which the Romans had conquered.

It was erected by *Tarquinius Priscus* and *Servius Tullius*, two kings of Rome, and afterwards enlarged by following generations.

CAPITU'LUM [*Architeſt.*] a little head, the chapter or top of a pillar.

CAPITULUM, a chapter or assembly of a dean and prebends, belonging to a cathedral or collegiate church.

CAPNI'AS [*καπνίας*, Gr.] a kind of jasper, so called because it seems as if it were blackened with smoke.

CAPNI'TIS [*καπνίτις*, Gr.] a sort of cadmia or brass-ore.

CAPNOMANCY [*καπνός*, smoke and *μαντεία* divination] a divining or soothsaying by smoke, arising from an altar, where incense and poppy-seed is burnt; the rule was, when the smoke was thin and light, and rose straight up, it was a good omen; when the contrary, an ill one.

CAPNOS [*καπνός*, Gr.] the herb Fumitory.

CAPON [in a *Figurative* sense] an effeminate fellow, so called by way of derision.

CAPON'S Tail, an herb.

CAPONER, a capon.

CAPPARI'S [*καππαρίς*] the shrub that bears the fruit called *Capers*.

CAPRA, a she-goat; also a constellation. *L.*

CAPRÆ SALTANTES [with *Meteorologists*] a fiery metaphor or exhalation which sometimes appears in the atmosphere, and is not fired in a straight line, but with windings and inflections in and out. *L.*

CAPREO'LUS [with *Botanists*] is the clasp or tendril, by which vines and other creeping plants fasten themselves to those things which are intended for their supports.

CAPRICE } pieces of poetry, painting and musick, where the force of imagination goes beyond the rules of art.

CAPRICIOUSNESS [of caprice, prob. of *caper*, *L.* a goat] fantasticalness, &c.

CAPRIFO'LIIUM [with *Botanists*] the shrub Wood-bind or Hony-suckle.

CAPRIGENOUS [*caprigenus*, *L.*] born of a goat, or goat kind.

CAPRIO'LA [with *Botanists*] the herb Dog's-tooth. *L.*

CAPRIO'LE, a caper or leap in dancing, a goat leap. *F.*

CAPRIPEDE [*capripes*, *L.*] having feet like a goat.

CAPRI'ZANT Pulse [*pulsus caprizans*,

L.] an uneven or leaping pulse.

To **CAPRIZATE** [*caprizatum*, *L.*] to leap like a goat.

CAPROTI'NA, a name given by the Romans to the goddess *Juno*, and the Nones of July, which they celebrated as a festival upon the following occasion. The Gauls having quitted Rome, the neighbouring people, knowing the weakness of the city, took occasion to make themselves masters of it. *Lucius*, dictator of the *Fidenates*, sends a herald to the senators of Rome, to tell them that he would preserve the remains of the city of Rome, if they would send him their wives and daughters. The senators apprehending their total ruin was at hand, were in great perplexity what course to take; upon this the slaves, named *Phelotes*, proposed an expedient and assembling all her fellow slave, dressed in their mistresses fine cloaths, went to the camp of the *Fidenates*, and being received by the general, were distributed among his officers and soldiers; and they invited them to drink, and allured them so to do till they were drunk; which being affected, upon a signal given, the Romans fell upon the *Fidenates*, and put them all to the sword; and in commemoration of their deliverance, called the day *Nona Caprotina*.

CAPSQA'RES, a term in Gunnery given to that strong plate of iron which comes over the trunnions



of a gun, and keeps her in her carriage; it is fasten'd by a hinge to the prize-plate that it may lift up and down; it forms a piece of an arch in the middle to receive a third part of the trunnions, for two thirds are let into the carriage, and the other end is fastened to two iron wedges, which are called the *Forelocks* and *Keys*.

Main CAPSTAN is the machine or capstan placed behind the main-mast.

Jeer CAPSTAN, is the machine placed between the main-mast and the fore-mast; it is made use of to heave upon the jeer-rope or upon the *Viol*, and to hold off by when the anchor is weighing.

Come out CAPSTAN } [*Sea Term*]
Launch the CAPSTAN } is used when the mariners would have the cable that they heave by slackened.

Paul the CAPSTAN [*Sea Term*] signifies to stop it with the pawl to keep it from recoiling or turning backwards.

Man the CAPSTAN [Sea Term] is to place so many men at it, as can stand to heave and turn it about.

Spindle of a CAPSTAN, is the main body of it.

Whelps of a CAPSTAN, are short pieces of wood made fast to it, to hinder the cable from coming too high in turning it about.

CAPSULA, a little coffer or casket. *L.*

CA'PSULACORDIS [with *Anatomists*] the skin that encompasses the heart, the same is *Pericardium*, *L.*

CAPSULA [with *Chymists*] an earthen vessel in form of a pan, wherein things, which are to undergo a violent operation by fire are put.

CAPSULA [with *Botanists*] a seed vessel. *L.*

CAPSULA [in *Botan. Writ.*] in or with a seed-vessel. *L.*

CA'PSULAR [*capsularis*, *L.*] pertaining to a coffer, chest or casket.

CA'PSULATENESS [of *capsulatus*, *L.*] the being inclosed in any thing, as a walnut in its green husk.

CAPSULIS [with *Bot.*] in or with seed vessels.

Lieutenant CAPTAIN, the captain's second, or the officer who commands the company under the captain, and in his absence.

CAPTAIN [of a *Merchant-ship*] the master of it, who has the command or direction of the ship, crew, lading, &c.

CA'PTAINSHIP, the dignity or office of a captain.

CA'PTIOUSNESS [of *captiosus*, *L.* *captieux F.*] aptness to take exception or to find fault.

CA'PTIVE [*captivus*, *L.*] one who is taken by an enemy, a prisoner of war.

CAPUCHO'N [in *Heraldry*] signifies a hood, and it differs from chaperon, in that it is not open as the other is, but all closed every way. *F.*

CAPUT Draconis [*Astrol.*] the *Dragon's head*, the name of the *Moon's* ascending node. *L.*

CAPUT mortuum [in *Chymical Writers*] is expressed by this character. (')

CAR, a kind of rolling throne, used in triumphs, and the splendid entries of princes.

CAR, is a contraction of *Kaer*, *Brit.* and signifies a city, as *Carlisle*, *Carlton*, &c.

CAR, signifies a low watery place, where elders grow; or a pool; as *Car-dew*.

CARABE', yellow amber reduced to powder.

CA'RACOL [with *Architects*] a staircase in a helix or spiral form.

CA'RACOL [with *Horsemen*] is an oblique pike or tread, traced out in semi-circles, changing from one hand to a other, without observing a regular ground. Sometimes in an army, when the horse advance to charge the enemy, they ride up in *Caracols*, with a design to perplex them and put them into doubt, whether they design to charge them in front or flank.

CA'RACOL [with the *Spaniards*] signifies a motion, which a squadron of horse makes, when in an engagement, as soon as the first rank has fired their pistols, wheeling one to the right, and the other to the left, along the wings of the body to the rear to give place to the next rank to fire, and so on.

To *CA'RACOLE* [with *Horsemen*] is to go in the form of half-rounds.

CA'RAITES [of *קראי*, *Heb.* he read] a sect among the *Jews*, so called from their strict adherence to the letter of the 5 books of *Moses*, rejecting all interpretation, paraphrase and commentaries of the *Rabins*.

CA'RAMEL [with *Confectioners*] the sixth and last degree of boiling of sugar, when, if a little of it be taken up with the tip of the finger and put between the teeth, it will break and crackle without sticking to it at all; also a curious sort of sugar-work.

CA'RAT of Gold, is properly the weight of 24 grain, or one scruple 24 carats make one ounce. If the gold be so fine that in purifying it, it loses nothing, or but very little, it is said to be gold of 24 carats; if it loses one carat it is said to be gold of 23 carats, &c.

CARAVA'NSERASKIER, the director, steward or intendant of a *caravansera*,

CARA'NNA, a hard, brittle, resinous gum, of an aromatick flavour, brought from the *West Indies*.

CARAWAYS, a plant.

CARBUNCLE [in *Heraldry*] one of the precious stones. It was represented by

the ancients in an escutcheon, as in this annexed, designing thereby to express the beams

or bays that issue from the center which is the transcendent lustre of the stone.

CA'RBUNCLE [with *Surgeons*] a fiery botch or plague-sore, with a black crust or scab, which falling off leaves a deep and dangerous ulcer, called also *Anthrax*.

CARBUNCULO'SE [*carbunculosus*, *L.*] full of sores.



CARBUNCULO'SE [*carbunculosus*, L.] full of sores.

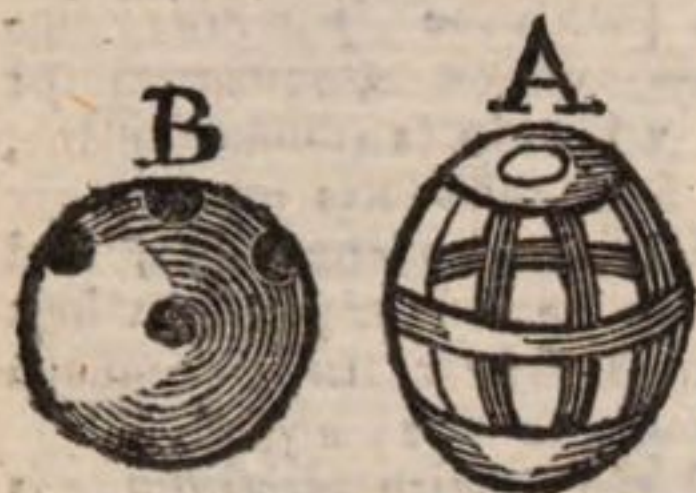
CA'RCANET [of *carcan*, F.] a chain for the neck.

CA'RCASS [with *Carpenters*] the timber-work (as it were the skeleton of a house) before it is lathed and plaistered.

CA'RCASE } [*carcasse*, F. q. d. *caro*

CA'RCASS } *cassa*, *vitâ*, i. e. flesh without life] a dead body.

CA'RCASSES, a sort of oval form made



with ribs of iron, and afterwards filled with a composition of meal powder, salt-peter, broken glass,

shavings of horn, pith, turpentine, linseed oil, and afterwards coated over with a pitch cloth, and being primed with meal powder and quick match, is fired out of a mortar, in order to set houses on fire: There is also another sort for sea service, which is the same as a bomb, only that it hath 5 holes in it all primed with powder and quick match, and being discharged out of the mortar, burns violently out of the holes. See *Bomb*.

CARCHE'SIUM [in a *Ship*] the tunnel on the top of a mast, above the sail yards.

CA'RCHESUM [with *Surgeons*] a sort of bandage, consisting of 2 reigns that may be equally stretched out.

CARCI'NETHRON [*καρκινῆτρον*, Gr.] the herb Knotgrass. L.

CARD [*charta*, L.] a sea chart.

CARDAMA'NTICA [*καρδαμαντίνη*, Gr.] See *Nasturtium*. L.

CARCINO'DES [*καρκινώδης* of *καρκίς*, Gr. a crab-fish] a tumour like a Cancer.

CA'RDAMON } [with *Botanists*] the

CA'RDAMUM } herb Garden-cresses.

CARDI'ACUM, a cordial medicine, that comforts and strengthens the heart.

CARDIO'GMUS [*καρδιόγμος*, Gr.] a pain at the heart or stomach, the heart-burn.

CA'RDINAL Points [in *Cosmography*] are the 4 intersections of the horizon with the meridian and the prime vertical circle.

CARDINAL's Flower [with *Florists*] a flower that is very red, like a cardinal's robe, a sort of bell-flower or throat-wort.

CARDINAL Winds, those winds that blow from the 4 cardinal points of the compass.

CARDINAL Virtues [with *Moralists*] are *Prudence*, *Temperance*, *Justice* and *Fortitude*; so called by *Etibick* writers from *cardo*, L. a hinge; because they consider them as hinges, upon which all other virtues turn.

CA'RDINALSHIP [*cardinalat*, F.] the dignity of a cardinal.

CARDINAL WINDS, the *East*, *West*, *North* and *South*.

CARDINAME'NTUM. See *Ginglymus*.

CA'RDO, a hinge of a door. L.

CARDO [with *Anatomists*] the second vertebra of the neck, so termed because the head turns upon it.

CA'RDUUS [*Botany*] the Thistle or of Fuller's-thistle. L.

To **CARE** [*capian*, *Sax.*] to take heed, &c.

CA'REFULNESS [*καρηνύγρη*, *Sax.*] heedfulness, wariness, caution; also anxiousness.

CAREBA'RIA, a distemper, the heaviness of the head.

To **CAREE'N** a *Ship* [of *carina*, L. a keel, *cariner*, F.] is to fit or trim the sides or bottom, to caulk her seams, or to mend any fault she has under water; a ship is said to be brought to a careen, when the greatest part of her lading being taken out, she is made so light, that by means of another lower vessel laid near her, she may be brought down to one side, to the 3d, 4th or 5th strake, as low as occasion requires, and there kept by ballast to be calked, trimmed, &c.

A half CAREEN, is when they cannot come at the bottom of the ship, and so can only careen half of it. F.

CAREE'NAGE, a careening place; also the pay for careening. F.

CARIA'TIDES. See *Caryatides*.

CA'RIES, rottenness; properly in wood that is worm-eaten. L.

CARI'NA [*Botany*] the lower *Petalum* or leaf of a Papilionaceous flower.

CARI'STIA. See *Charistia*.

CARI'NATED [with *Botanists*] bending or crooked like the keel of a ship, *carina*, L. so the leaves of the *Asphodelus* are said to be.

CA'RKINGNESS, anxious care.

An old **CARLE** [either of *cerl*, C. Brit. or *ceopl*, *Sax.* a churl] an old docting, covetous hunk, a surly niggard.

CA'RLISHNESS, churlishness.

CA'RMA } [with the *Romans*] a god-

CA'RNA } des whom as they imagined presided over the inward parts, and occasioned a good habit and constitution of body.

CA'RMELUS, the god of mount *Car-mel*.

mel in Judea. Tacitus makes mention of him, and relates how his priest foretold *Vespasian* that he should be emperor.

CARMENTA'LIA, feast days in honour of *Carmenta*, the mother of *Evander*.

CARMI'NE, a red colour, very vivid, made of the cochineal mesticque.

CARMINA'NTIA [with *Physicians*] carminative medicines, i. e. such as are efficacious in dispersing and driving out wind. L.

CA'RNA } a *Heathen* deity, to whom
CA'RNEA } they ascribed the preservation of the inward parts of men.

CARNA'DOE, a *Spanish* coin, of which 6 make a *marveid*, and 54 *marveids* a royal, equal in value to 6d. *English*.

CA'RNALNESS [*carnalitas*, L.] fleshliness, a being given to fleshly lusts.

CA'RNEOL, a sort of precious stone; also a kind of herb.

To CARNI'FICATE [*carnificatum*, L.] to quarter, to cut in pieces as a hangman.

CARNO'SUS, a, um [with *Botanick Writers*] fleshy or thick.

CA'RNOUSNESS, fleshiness, fulness of flesh.

CA'RNULENT [*carnulentus*, L.] fleshy, full of flesh.

CA'RO [with *Anat.*] the flesh of animals, which they define to be a similar, fibrous, bloody, soft and thick part, which together with the bones is the main prop of the body.

CA'RO *musculosa quadrata* [*Anat.*] the muscle more commonly called *Palmaris brevis*.

CA'RO [with *Bot.*] the substance under the rind or rind of trees; the pulp, or soft substance contained within any plant or its fruit; as the pulp of *Cassia*, *Tamarinds*, *Prunes*, &c.

CAROLI'NES, the 4 books composed by the order of *Charlemagne* to refute the 2d council of *Nice*.

CA'ROLINE [of *Naples*] a coin equal to a *Julio*.

CA'ROS [*καρσ*, Gr.] a lethargy or deep sleep, in which the person affected, being pulled, pinched, or called, scarce discovers any sign of feeling or hearing: This distemper is without a fever, being in degree greater than a lethargy, but less than an apoplexy.

CARO'TINESS [of *Carot* a red root] being red haired.

CARO'TIDES [*καρωτιδες*, Gr.] two arteries of the neck, one on each side, serving to convey the blood from the *Aorta* to the brain; so called, because when they are stoppt, they presently incline the person to sleep.

CARP Stone, a stone of a triangular

form, found in the palate of a carp.

CA'RPENTERS were incorporated Anno 1476.

Their arms are *argent*, a cheveron ingrayl'd between 3 pair of compasses pointing towards the base and a little extended. Their hall is situated on the north side of *London-wall*, over against *Betblehem*.



CARPE'NTUM, a chariot, a coach or waggon. L.

CARPENTUM [with *Astrologers*] the throne or seat of a planet, when set in a place where it has most dignities. L.

CARPE'SIUM [of *καρπος*, Gr. a beam] a kind of plant called *Cubeb*s.

CA'RPHOS [*καρπος*, Gr.] the herb *Foenugreek*.

CA'RPETTED [of *carpetta*, *Ital.*] covered with a carper.

CARPI'NEOUS [*carpineus*, L.] made of horn-beam.

CA'RPINUS [with *Botanists*] hedge-beech or horn-beam, a kind of oak, plane-tree or maple. L.

CARPOBA'LSAMUM [*καρποβαλσαμον*, Gr.] the fruit of *Balm* or *Balsam* tree, very much like that of the turpentine, in shape, size and colour.

CARPOPHY'LLON [*καρποφύλλον*, Gr.] a kind of laurel. L.

CAPOPHO'ROUS [*καρποφόρος*, Gr.] fruit-bearing.

CA'RPUS [with *Anatomists*] the wrist consisting of 8 bones, with which the cubit or elbow is joined to the hand. L.

CA'RPY [*carpinus*, L.] the horn beam-tree.

CA'RREL [Old Records] a closet or pew in a monastery.

Block CA'RRIAGES [with *Gunners*] a sort of strong carts for carrying mortars, and their beds from one place to another.

Frank CA'RRIAGES [with *Gunners*] are 2 short planks of wood, borne by 2 axle-trees, having 4 wooden trucks or wheels about a foot and a half, or 2 foot diameter for carrying mortars or guns upon a battery, where their own carriages can't go.

CARRI'ER [in the *Manage*] a place inclosed with a barrier, wherein they run at the ring.

CARRIER [in *Falconry*] a flight or tour of the bird, 120 yards; if it mount more, it is called a double carrier.

CARRIER [*carriere*, F.] one who conducts or drives waggons from country to town, &c.

CARRIE'RING [of *carriere*, F.] a running or passing full speed. *Milton*.

CARRO'USEL, a magnificent festival, made upon occasion of some publick rejoicing, consisting of a cavalcade or solemn riding on horse-back of great personages, richly array'd, courses of chariots and horses, publick shows, games, &c. *L.*

To **CA'RRY a bone** [*Sea term*] is said of a ship, when she makes the water foam before her.

To **CA'RRY well** [*with Horsemen*] is a term used of a horse, whose neck is raised or arched, and who holds his head high, without constraint, firm and well placed.

To **CARRY low** [*with Horsemen*] is a term used of a horse, that has naturally short, ill-shaped neck, and lowers his head too much.

CART-TAKERS, officers of the king's household, who when the court travels, have charge to provide carts, waggons, &c. for carrying the king's baggage.

CA'RTÉ BLANCHE, a blank paper, seldom used but in this phrase, to send one a *carte blanche*, signed to fill up with what conditions he pleases.

CA'RTILAGE [*by Anat.*] is defined to be a similar, white part of an animal body, which is harder and drier than a ligament, but softer than a bone, the use of it is to render the articulation or jointing of the bones more easy, and defends several parts from outward injuries.

CARTILAGINO'SE [*cartilaginofus, L.*] of, belonging to; also full of, like gristles.

CA'RTON } [*in Painting*] a design

CARTOO'N } made on strong paper, to be afterwards calked through; and transferred on the fresh plaister of a wall to be painted in fresco; a pattern for working in tapestry, *Mosaick*, &c. the *Cartoons* of *Raphael Urban* at *Hampton-Court*, are said to be tapestry, design'd for a pattern.

CARTOU'SE } [*cartoccio, Ital.*] an
CARTOU'CH } ornament in *Architecture*, *Sculpture*, &c. representing a scroll of paper; it is most commonly a flat member with wavings, on which is some inscription or device, cypher, ornament of armory, &c.



CARTOU'ZES [*with Architects*] much the same as *modillions*, except that these are set under the cornish in wainscoting, and those under the cornish at the eaves of a house, they are sometimes called *Dentiles* or *teeth*.

CA'RTULARIES, papers wherein the contracts, sales, exchanges, privileges,

immunities, exemptions and other acts that belong to the churches and monasteries are collected and preserved.

CARU'NCULÆ cuticulares [*Anatomy*] the nymphæ.

CARYA'TIDES [*q. d. women of Carya in Peloponnus*, who being taken captive by the *Greeks*, after all the male inhabitants had been put to the sword, and the city burnt, were carried in triumph, for having treacherously joined with the *Perfians* against their own country] in architecture they are an order of pillars shaped like the bodies of women with their arms cut off, clothed in a robe reaching down to their feet, and set to support the entablature.

CARYOCASTI'NUM [*with Apothecaries*] an electuary so denominated from its ingredients, *viz. Cloves* and *Costos*, which is chiefly used for the gout and pains in the limbs.

CARYOPHYLLA'TA [*with Bot.*] the herb *Avens*. *L.*

CARYOPHYLLE'OUS, of or like a Gilly-flower.

CARYOPHYLIUM [*with Florists*] the Clove Gilly-flower. *L.*

CARYOPHYLLUM aromaticum, the clove, an *Indian* spice. *L.*

CARY'PTIS [*Botany*] a kind of spurge.

To **CASE a Hare**, to flea and take out the bowels.

CASE-HA'RDENED, obdurate, hardened in impiety.

CASE-HA'RDENING, a method of making the outside of iron hard by a particular method of putting it into a case of loam, mixt with dried hoofs, salt, vinegar, &c. and heating it red hot in the forge, and afterwards quenching it in water.

CASE-HA'RDENEDNESS, obduracy, impudence, &c.

CASE of glass [*of Normandy*] consisting of 120 foot.

CASE of conscience, a question or scruple about some matter of religion, which the person that is dissatisfied, is desirous to have resolved.

CA'SES reserved [*with Romanists*] sins of consequence, the absolution of which are reserved for the superiors or their vicars.

CASES [*in Gram.*] are the accidents of a *Noun*, that shew how it varies in declining. They are six in number, *viz. the Nominative, Genitive, Dative, Accusative, Vocative, and Ablative*, which see in their proper places alphabetically.

BREAST CA'SKETS [*in a Ship*] the longest of the caskets, in the middle of the yard just between the ties.

CASS-WEED [*with Botanists*] a kind of herb.

CA'SSIA

CA'SSIA Ligna, the sweet wood of a tree much like cinnamon. *L.*

CA'SSIDONY [with *Botanists*] a plant called Cast-me-down and *Lavender*. *F.*

CASSIA'GO, the herb plantane. *L.*

CASSIOP'EA, *Sophocles* a writer of tragedies says in *Anaromeda*, that *Cassiopeia* vied in beauty with the *Nereids*, and on that account fell into a calamity: for *Neptune* sending a whale, laid the land waste; for which reason *Cassiopeia* is justly placed before *Cetus* the whale, and she is pictured sitting on a seat or chair.

CASSONA'DE } cask sugar, sugar put
CA'STONADE } up into casks or
chests after the first purification.

CASSU'TA [in *Botany*] the weed *Dodder*. *L.*

CAST of the Country [with *Miners*] the colour of the earth.

To **CAST** a hawk to the perch [*Falc.*] to put her upon it.

CASTA'NEA, a chestnut-tree or fruit. *L.*

CASTE'LLAMENT [*Confect.*] a march-pane castle.

CASTE'LLAN [in the *West Indies*] a piece of money in value something more than a ducat.

CASTELLORUM Operatio [*Old Rec.*] service of work and labour, to be done by inferior tenants for the repair or building of castles.

CA'STER [of *castrum* a camp, or *castellum*, *L.* a camp or castle] set at the end of a name of a place, intimates there had in that place been a camp, castle, &c. of the *Romans*.

CASTI'FICK [*castificus*, *L.*] making chaste.

To **CA'STIGATE** [*castigatum*, *L.*] to chastise.

CASTING of Timber-work [with *Builders*] is when a house being plaister'd all over on the outside with mortar; it is struck wet by a ruler, with a corner of a trowel, &c. to make it look like joints of free stone.

CASTING [in *Foundry*] is the running of melted metal into a mould prepared for that purpose.

CASTING [with *Joiners*] wood is said to cast or warp when it shoots or shrinks by moisture, air, sun, &c.

To **CASTLE**, a term used at chess-play.

Prow CASTLE [in a *Skip*] is the rise or elevation of the prow over the uppermost deck towards the mizzen.

Stern CASTLE [in a *Skip*] the whole elevation that runs on the stern over the last deck, where the officers cabins and places of assembly are.

CASTLES [in *Heraldry*] are emblems of grandeur and magnificence; they also denote sanctuary and safety; they are given for arms to such as have reduced them by main force, or have been the first that mounted their walls, either by open assault or by escalade; also to one that has defeated some enemy or taken some prisoner of note, who bore them in his banner or shield.

CA'STOR and *Pollux* [according to the *Poets*] were the offspring of *Jupiter* and *Leda*, queen of *Tyndarus*, king of *Oebalia*, in the manner following. *Jupiter* having had an intimate familiarity with *Leda*, she brought forth two large eggs, of that which was of *Jupiter* came *Pollux* and *Helena*, and from that which was of *Tyndarus* proceeded *Castor* and *Clytemnestra*.

The two brothers, *Castor* and *Pollux*, had such an entire love one for the other, that they always performed their undertakings together, and were, as it were, inseparable; tho' *Pollux* only was immortal by the privilege of his birth, as proceeding from *Jupiter*: but *Pollux* having so entire a love for his brother *Castor*, he prevailed upon *Jupiter* to admit him into the number of his sons. And *Jupiter* made *Castor* partaker of immortality with *Pollux*, so that they were both to live successively one after another, till the time that they were both translated to the signs of the zodiack, where they represent the constellation call'd *Gemini*.

But they did not attain this honour before they had merited it by many glorious actions; for *Theseus* having carried away their sister *Helena*, they forced him to restore her, and clear'd the coast of all the pirates that infested the sea; and for this reason they were accounted and adored among the deities of the sea; and the *heathens* sacrificed unto them white lambs.

The *Romans* imagining that they received assistance from them in the battle against the *Latins*, near the lake *Regillus*, therefore built them a stately temple; and commonly swore by their names. The oath that women swore was *Æcastor*, i. e. *Ædes Castoris*, the temple of *Castor*; and the men's oath was *Ædepol*, i. e. *Ædes Pollucis*, the temple of *Pollux*.

The *Locrenses* affirm'd that they saw them leading their army against the *Crotonians*, riding upon white horses, with caps on their heads, and lances in their hands: and from this they are thus represented in painting and sculpture.

Homer relates, that *Castor* and *Pollux* were

were companions with *Jason*, in fetching back the golden fleece, in which expedition they shewed their courage and skill in arms; and that being overtaken by a violent tempest in the voyage, they saw two flames of fire lighting on the heads of *Castor* and *Pollux*, which proved to be happy omens or foretokens of their safety. And hence came the ancient custom of mariners, that when meteors or the dry exhalations of the earth, being inflamed in the air, appeared about their ships in a storm, they call'd them *Castor* and *Pollux* when two fires or lights appear; and *Helena*, when but one; and when there are two fires appear at sea together, they prognosticate and expect safety, and an ensuing calm; but if but one, they prepare themselves for the extremity of a violent storm; supposing *Helena* as dangerous to sailors, as she was to *Troy*.

CASTRANGULA [*Botany*] the herb Brown-wort or Water-betony. *L.*

CASTRATURE [*castratura, L.*] a castration or gelding.

CASTREL } [with *Falconers*] a kind
KASTREL } of hawk, which in shape does very much resemble a *Lanner*; but as to size is like the *Hobby*. The game proper to it is the *Grouse*, a fowl common in the north of *England*, and elsewhere.

CASTRENSIAN [*castrensis, L.*] belonging to a camp.

CA'SUALNESS [of *casualis, L.*] accidentalness.

CASUISTICAL, of or pertaining to a casuist, &c.

CAT-MINT [*Botany*] a plant which cats much delight to eat.

CATS-FOOT [*Botany*] an herb, otherwise called *Alehoof*.

CAT-PEAR, a pear in shape like a hen's egg, which ripens in *October*.

CATS-TAIL [*Botany*] a sort of long, round substance, which in winter-time grows upon nut-trees, pine-trees, &c. also a kind of reed which bears a spike like the tail of a cat; which some call reed-mice.

CATS, *Naturalists* have made this observation, that cats see best as the sun approaches, and that then their eye-sight decays as it goes down in the evening. With the ancient *Egyptians*, a cat was the hieroglyphick of the moon; and on that account cats were so highly honoured among them, as to receive their sacrifices and devotions, and had stately temples erected in their honour.

CAT [in *Heraldry*] is an emblem of liberty, because it naturally hates to be

shut up, and therefore the *Burgundians*, &c. bore a cat in their banners to intimate that they could not endure servitude. It is a bold and daring creature, and also cruel to its enemy, and never gives over till it has destroy'd it if possible. It is also watchful, dexterous, swift, pliable, and has such good nerves, that if it falls from a place never so high it still alights on its feet, and therefore may denote those who have so much foresight, that whatsoever befalls them they are still upon their guard. In coat armour they must always be represented full-fac'd, and not shewing one side of it, but both their eyes and both their ears. *Argent* three cats in pale *sable* is the coat of the family of *Keat* of *Devonshire*.

CATACAU'STICK [of *κατα'* and *καυστικα*, *Gr.*] causticks by reflection.

CATACAU'STICK Curve [in *Catoptricks*] a curve or crooked line, which is formed by joining the points of concurrence of several refracted rays.

CATA'CLASIS [of *κατάκλασις* of *κατακλάω*, *Gr.* to break] a fracture; it is sometimes used for a distortion, and sometimes for a convulsion of the muscles of the eye.

CATACLEIS [of *κατα* below and *κλεις*, *Gr.* the *scapula*] the first rib, so called from its situation near the *clavicula*.

CATAFA'LCO, a decoration of architecture, sculpture or painting, rais'd on a scaffold of timber to shew a coffin or tomb in a funeral solemnity.

CATADIO'PTRICAL Telescope [with *Astronomers*] is the same as a reflecting telescope.

CATA'GMA [with *Surgeons*] the breaking of bones, or a separation of continuity of the hard parts of the body, which is performed by means of some hard instrument.

CATALE'PSIS [*καταλέψις*, *Gr.*] comprehension.

CATALEPSIS [with *Physicians*] a disease very much like an apoplexy, by means of which all the animal functions are abolished; but yet so, that the faculty of breathing remains, and the patient returns to the same habit of body that he had before he was seiz'd with the distemper. *Gr.*

CATAPE'LTA [among the *Ancients*] an instrument of punishment. It consisted in a kind of press composed of planks, between which the criminal was crush'd.

CATA'RRHUS *suffocatorius*, a suffocating rheum, seated in the *Larynx* and *Epiglottis*, which it constricted, so that the glandules about the throat are swelled, whereupon a difficulty of breathing ensues,

lues, and danger of being stifled.

CATASA'RCA [*κατασάρκα*, Gr.] a kind of dropsy, the same as *Anasarca*.

CATASCHA'SMOS [of *κατά* and *σχίζω*, Gr. to scarify] a scarification.

CATATA'SIS [*Anatomy*] an extension or stretching out of an animal body towards the lower parts.

CATA'STASIS [*κατάστασις*, Gr.] the third part of the ancient *Drama*; being that wherein the intrigue or action set on foot in the *Epitasis* is supported, carried on, and ripend till it be ripe for the unravelling in the catastrophe.

CATA'STEMA [*κατάστημα*, Gr.] state or condition, especially of the air.

CATATHU'MPTON } an humorous
KATATHU'MPTON } word, us'd by some by way of ridicule to signify a strong or mighty argument.

CATATYPO'SIS [*κατατυπώσις*, Gr.] a figure in rhetorick, when one thing is done by the example of another. L.

CATA'CONUM [*ancient Architecture*] a term used when the chapter of a pillar is not of height proportionable to its breadth.

CA'TCHES [in a *Clock*] those parts that hold by hooking and catching hold of.

CATECHE'TICALLY [of *catechisme*. F. of *catechismus*, L. of *κατηχησμός*, Gr.] by way of question and answer, &c.

CATECHU'MENS [*Καταχήμενοι*, Gr.] in the ancient Christian church were *Jews* and *Gentiles*, who were instructed and prepared to receive the ordinance of baptism. These persons were instructed by persons appointed by the church for that service; and also had a particular place in it called the *Place of the Catechumens*. When these had been instructed some time, they were admitted to hear sermons, and then were called *Audientes*; and afterwards were allowed to be present, and concerned in some parts of the prayers, and then were called *Orantes* and *Genu-flectentes*; and there was also a fourth degree or *Catechumens*, who were such as desired baptism, and were called *Competentes*.

CATEGOREMA'TICAL Word [with *Logicians*] is a word that signifies something of it self; as a *man*, a *horse*, an *animal*.

CATEGO'RICAL Syllogism [with *Logicians*] is a syllogism wherein both propositions are categorical or positive; as for example.

Every vice is odious.

Drunkenness is a vice;

Therefore drunkenness is odious.

CA'TEGORY [*κατηγορία* of *καταγορίω*, Gr. to accuse] an accusation; a

term in *Logick* for order or rank, predicament.

CA'TEGORIES [of *κατηγορία*, Gr.] are reckon'd by *Logicians* 10, *substance*, *quantity*, *quality*, *relation*, *acting*, *suffering*, *where*, *when*, *situation*, *having*.

CATENA'TION, a chaining. L.

CATERPI'LLER [in a *Figurative* sense] an envious person that does mischief without provocation.

CA'THARMA [*καθάρμα*, Gr.] a sacrifice to the gods to avert pestilence.

CATHA'RTICALNESS [of *catharticus*, L. of *καθαίρω*, Gr. to purge] purging quality.

CATHEMERI'NA Febris [with *Physicians*] a quotidian or ague that comes every day.

CATHERPLUGS, the same as *Cathartics*.

CATHE'TUS [of an *Ionick Capital*] a line falling perpendicularly, and passing through the center of the *Voluta*.

CATHETUS of *Obliquation* [in *Catoptricks*] a right line drawn perpendicular to the *speculum* in the point of incidence or reflection.

CATHE'TUS [Geom.] a line of a triangle that falls perpendicularly; the bottom being called the base, and the other leg the hypotenuse. L.

CATHIDRU'SIS [of *καθιδρύω*, Gr. to place together] the reduction of a fracture.

CATHO'LICALNESS [of *catholicus*, L. *catholique*, F. of *καθολικός*, being of a catholic spirit, universalness.

CATHY'PNIA [of *καθυπνέω*, Gr. to sleep sound] a deep or profound sleep, such as persons are in by taking opiates, or in a lethargy.

CA'TIAS [of *καθίημι*, Gr.] an instrument to pull a dead child out of the womb.

CATOCHE', the same as *Catalepsis*, which see.

CATO'PSIS [*κατόψις*, Gr.] the science of reflex vision; the part of the science of *Opticks*, which shews after what manner objects may be seen by reflection; and explains the reason of it.

CATO'PTER, the same as *speculum*, which see.

CATO'PTRICAL Cistula, a machine or apparatus, whereby little bodies are represented large; and near ones extremely wide and diffus'd through a vast space, and other agreeable phenomena, by means of mirrors disposed by the laws of catoptricks in the concavity of a kind of cheese.

CATO'PTRICAL Dial, one which exhibits objects by reflecting rays.

CATO'P:

CATOPTRICAL Telescope, a telescope that exhibits objects by reflection.

CATORETICKS, the same as catharticks.

CATOTHE'RICA [in *Physick*] medicines which purge the reins and liver from vicious juices by urine.

CATT HOOK [in a *Ship*] a hook to raise or hoist up the anchor from the top of the fore-castle.

CATTA'RIA [with *Botanists*] the herb Cat-mint. *L.*

CATTA [of *Bantam*] thin plates of lead on a string, 200 of which make a *sara*, which is in value 3 farthings *English*.

CATTEE [of *Bantam*] 200 7-8ths ounces *English*.

CATTEE [of *China*] 16 tail, about 20 ounces 3-4ths *averdupois*.

CATTEE [of *Japan*] about 21 ounces *averdupois*.

CATTEE [of *Siam*] 26 tail, or 1 and 1-2 ounce *Lisbon*.

CATTEE [of *Summatra*] 22 ounces *averdupois*.

CATULI'TION, a going a fault, or being proud as bitches.

CATULO'TICA [of *καταλόω*, *Gr.* to skin over] medicines which cicatrize wounds.

CATZURUS [Old Records] a hunting horse.

CAVA VENA [in *Anatomy*] *i. e.* the hollow vein, the largest vein in the body, descending from the heart. It is so named from its large cavity, and into it, as into a common channel, all the lesser veins, except the *Pulmonaris*, empty themselves.

To **CAVALCA'DE**, to skirmish as they march, and firing at one another by way of diversion.

CAVALCADO'UR [at the court of *France*] the quarry that is master of the horse.

CAVA'TENESS } [of *cavatus*, *L.*]

CA'VOUSNESS } hollowness.

CAU'CALIS [*καυκαλῖς*, *Gr.*] the herb Bastard-parsley, or Herb parsley. *L.*

CAUCON, the herb Horse-tail.

CAU'DA LU'CIDA [with *Astronomers*] the lion's-tail, a fixed star of the first magnitude. *L.*

CAUDA Terre [in *Ancient Deeds*] a land's end; the bottom or outmost part of a ridge or furrow in plow'd lands.

CA'VEDOC [of *Persia*] the longest is an inch longer than the *English* yard, the shortest is 3-4ths of the longer.

CA'VERNATED [*cavernatus*, *L.*] made in caverns.

CAVERNO'SE [*cavernosus*, *L.*] full of caverns or holes.

CAVERNO'SA corpora [with *Anat.*] two cavernous bodies of an undetermined length and thickness, whereof the penis is principally composed.

CAVERNO'SA CORPORA clitoris [*Anat.*] are 2 nervous or spongy bodies like those of the penis; having their origin from the lower part of the *os pubis* on each side, and united together, constitute the body of the *clitoris*.

CAVERNOSUM corpus urethrae [*Anat.*] a third spongy body of the *Penis*; so called because the *Urethra* or urinary passage of the *Penis* is inclosed therewith.

CAVER'NOUSNESS [of *cavernosus*, *L.*] fullness of holes.

CA'VESSON [with *Horsemen*] is a sort of nose-band, sometimes of iron, sometimes of leather or wood, sometimes flat, and sometimes hollow or twisted, which is clapt upon a horse's nose to wring it, to forward the suppling and breaking of the horse.

CA'VIARY } [*caviero*, *Ital.*] a sort of
CA'VEER } eatable made of the roes of several sorts of fish pickled; but especially of the spawn of sturgeons taken in the river *Volga* in *Muscovy*, which both in colour and substance looks much like green soap.

CA'VERS [among *Miners*] thieves who steal oars out of the mines.

CAVILLA'TION [with *School-men*] a sophistical and false argument; a particular manner of disputing, grounded on nothing but quirks and contentious niceties.

Greater CA'VITIES of the Body [with *Anat.*] the head for the brain, the chest for the lungs, &c. the lower belly for the liver, spleen and other bowels.

Lesser CA'VITIES of the Body [with *Anat.*] the ventricles of the heart and brain; also the hollow parts of bones.

CAUFF, a chest with holes at the top, to keep fish alive in the water.

CAULEDON [with *Surgeons*] a term used for the breaking of a bone a cross, when the parts of it are separated so, that they will not lie strait. *L.*

CAULI'COLI [with *Architects*] little carved scrolls under the *Abacus* of the *Corinthian* capital.

CAULI'COLES } [with *Architects*]
CAULI'CULI } are 8 lesser caules or stalks springing out of the 4 principal caules or stalks.

CAU'LIS [with *Botanists*] the stalk of a plant; *caule*, with a stalk; *caulibus*, with stalks. *L.*

CAULO'DES [*καυλώδης*, *Gr.*] a kind of broad leaved colewort.

CAU

CAUSA'LTY [with *Tin-miners*] the earth, or stony matter which is separated from the tin ore in the stamping mill, &c. by washing before it is dried and goes to the crazing mill.

CAUSA Matrimonii prælocuti, a writ where a woman gives lands to a man in fee-simple, to the intent he should marry her, and he refuses so to do in a reasonable time, the woman requiring him so to do. *L.*

CAUSE [*causa, L.*] cause is that which produces an effect, or that by which a thing is. Causes are divided into four kinds.

Efficient CAUSE, is that which produces another cause; also an external cause from which any thing derives its being or essence by a real action. There are several of these species.

A distant CAUSE, so is a grandfather in respect to his grandson.

An equivocal CAUSE, is that which is of a different kind and denomination from its effect; as God, with respect to his creatures.

An instrumental CAUSE, the instrument with which a piece of work is done.

An intellectual CAUSE, a man with respect to what he does with judgment.

A free CAUSE, such is a man who walks.

A natural CAUSE, the sun.

A necessary CAUSE, the fire that burns wood.

A proper CAUSE, as the sun of light; so also the sun giving light to a chamber, the window is but the conditional cause, without which the effect would not have been; *conditio sine qua non*.

The Physical CAUSE, is that which produces a sensible corporeal effect; as the sun is the cause of heat; also a fire which burns a house.

The moral CAUSE, the man who sets it on fire; also that which produces a real effect, but in things immaterial, as repentance is the cause of forgiveness.

A total CAUSE, is that which produces the whole effect, as God in creating *Adam*, because nothing concurred with him in it.

Partial CAUSE, is that which concurs with some other in producing the effect as the father and mother of a child, because both the one and the other were necessarily concerned in the generation of it.

Accidental CAUSE, as the sun that kills a man by its heat, because he was ill disposed before.

Productive CAUSE, is the mother of her child.

A preserving CAUSE, as the nurse of her child.

An universal CAUSE, is that which by the extent of its power may produce all effects, as a father in respect to his children, because they are like him in nature.

Universal CAUSE, the air that enters an organ, is so of the harmony of that organ.

A particular CAUSE, is that which can only produce a single effect; or a certain kind of effects.

The particular CAUSE of the harmony of an organ, is the disposition of each pipe, and he who plays.

These are all distinctions that some Logicians make of the efficient cause.

The final CAUSE [among Logicians] is the end for which a thing is, or the motive which induced a man to act. This again is distinguished into principal ends and accessory ends which are considered, only as over and above.

CAUSE [in *Metaphysics*] is an active principle influencing the thing caused.

Internal CAUSE, is that which partakes of the essence of the thing caused, viz. *Matter and Form*.

External CAUSE, is that which has an outward influence, viz. *Efficient and Final*.

The material CAUSE [among Logicians] is that out of which things are formed; as silver is the matter of a silver cup.

The formal CAUSE [with Logicians] is that which makes a thing what it is, and distinguishes it from others; as a stool, a table, &c.

First CAUSE, that which acts by itself and from its own proper force and virtue; as God is the first cause.

Second CAUSES, are such as derive the power or faculty of acting from a first cause.

CAUSO'DES [*καυσόδης, Gr.*] a continual burning fever.

CAU'STICA [*καυσικά of καίω, Gr.* to burn] causticks or burning medicines.

CAUSTICK Stone [with Surgeons] a composition of several ingredients for burning or eating holes in the part to which it is applied.

CAUSTICK Curve [in the higher Geometry] a curve formed by the concurrence or co-incidence of the rays of light reflected or refracted from some other curve.

CAU'STICKNESS [of *causticus, L. caustique, F.* of *καυστικό of καίω, Gr.* to burn] caustick quality.

Silver CAU'TERY [so call'd, because made of silver, dissolved in three times the weight of spirit of nitre, and prepared according to art] this is accounted the best sort of cautery, and will continue for ever, if it be not exposed to the air, and is otherwise called the infernal stone.

CAU'TIOUSNESS [of *cautio*, L.] wariness, circumspectness.

CEA'LESS, without ceasing. *Milton*.

CE'CA [in *Corduba* in *Spain*] a religious house, from whence the *Spaniards* have framed this proverb to go from *Ceca* to *Meca*, i. e. to turn *Turk* or *Mahometan*.

CE'CROPS, who reigned in *Athens*, and had himself the honour to be called *Jupiter*, was the first mortal that acknowledged *Jupiter* by the name of *Supreme*, and taught his subjects that no sort of cruelty ought to approach the divine altars, and that nothing that had life ought to be sacrificed; but rather cakes of their country corn, since that clemency and beneficence best agreed with the divine nature.

CE'DMATA [*κέδματα*, Gr.] humours that fall into the joints, especially about the hips. L.

CE'DRATED [*cedratus*, L.] anointed with juice or oil of cedar-trees.

CEDRELATE [*κεδρελάτη*, Gr.] the large sort of cedar, which grows as big as a fir-tree, and yields rosin or pitch as that does.

CE'DRIA [*κεδέια*, Gr.] the rosin or pitch that runs out of the great cedar.

CEDRI'NE [*cedrinus*, L.] of or belonging to the cedar-tree.

CE'DRIUM, the oil or liquor that issues out of the cedar-tree, with which the ancients used to anoint books and other things to preserve them from moths, worms and rottenness; the *Egyptians* used it for the embalming of dead bodies.

CE'DROSTIS [*κέδρωστις*, Gr.] the white vine which grows in hedges, briony. L.

CE'DRUS, the cedar-tree. L.

CE'DUOUS [*ceduus*, L.] as ceduous trees, such as used to be cut or lopped.

CEI'LING [with *Architects*] the upper part or roof of a lower room; or a lay or covering of plaister over laths, nailed on the bottom of the joists that bear the floor of an upper room, &c.

CE'LANDINE [*chelidonia*, L. *χελιδόνια* of *χελιδόνες*, Gr. swallows] the herb otherwise called Swallow-wort on account of a tradition that swallows make use of it as a medicine for the eye-sight.

CELE' [*κηλή*, Gr.] a tumour or swelling in any part of the body, especially in the groin.

CE'LEBRATEDNESS } [*celebritas*, L.
CE'LEBRATENESS } *celebrité*, F.]
CELE'BRIOUSNESS } famousness,
renownedness.

CELE'RRIMI *descensus linea* [with *Mathematicians*] is the curve of the swiftest descent of any natural body; or that curved or crooked line, in which an heavy body, descending by its own gravity or weight, would move from one given point to another, in the shortest space of time.

CELE'STIALNESS [of *cælestis*, L.] heavenliness.

CE'LIAC *Passion* [of *κοιλία*, Gr. the belly] a kind of flux of the belly, wherein the food does not indeed pass perfectly crude, but half digested.

CE'LIBATENESS } [of *cælibatus*, L.
CE'LIBATESHIP } *celibat*, F.] batchelorship.

CELI'COLI [i. e. *Heaven worshippers*] certain vagabonds condemned in the rescripts of the emperor *Honorius* amongst heathens and hereticks, A. D. 408.

CE'LLA [some derive it of *קלל* Heb. a prison, or where any thing is shut up] a cell, a privy chamber, a partition in a monastery, where a monk lies, &c. L.

CELLS [*cella*, L.] the little divisions or apartments in honey-combs, where the young bees, &c. are distributed.

CE'LLULÆ *adiposa* [*Anatomy*] the *loculi* or little cells wherein the fat of bodies that are in good habit is contained. L.

CELOTOMI'A [of *κλήη* a rupture, and *τομή*, Gr. a cutting] the operation of the *Hernia*.

CE'LSA [a barbarous term of *Paracelsus*] a small collection of vagrant spirits that endeavour to make their exit by their continual motion at any part of the body.

CE'MENT *Royal*, a particular manner of purifying gold, by laying over it beds of hard paste, made of a composition of one part of *Sal Armoniack*, and two of common salt, and four of potters earth or brick-dust, the whole being moistened well with urine.

CEMENT [in *Chymical Writers*] is expressed by this character Z.

CENCHRI'TIS [*κεγχρίαις*, Gr.] a precious stone, all speckled as it were with millet-seeds.

CE'NCHROS [*κέγχρον*, Gr.] Millet or Hirse, a small grain.

CE'NCHRIUS [of *κέγχρον*, Gr.] a species of *Herpes*.

CENO'BITE. See *Coinobite*.

CE'NOTAPH [*κενοτάφιον*, Gr.] an empty tomb, set up in honour of the dead; especially when the body is buried in another country.

CENSO'RIOUSNESS [*of censorius, L.*] aptness to censure.

CEN'SURABLENESS, liableness to be censured.

CEN'SURAL Book, a register of taxations.

CE'NTAUR [with *Astron.*] a southern constellation represented on a globe in that form, and consisting of 40 stars.

CENTAURS [*κεντεῖν τὴν αὔραν*, because *Ixion* begot them on a cloud; or, as others say, of *κεντεῖν* to prick or push, and *ταύρος* an ox] monsters, half men and half horses, which, according to the poets, were the sons of *Ixion* or the night.

Pliny affirms, that he saw one of these monsters embalm'd at *Rome*, and *Plutarch* avers the same in his feast of the 7 sages; but *Palephatus* is of opinion the fable was invented upon this, that when *Ixion* reigned in *Thessaly*, a herd of bulls on mount *Pelius* run mad, and rendered all the rest of the mountain inaccessible; the bulls also coming down on the cultivated lands, shook down the trees and fruit, and were very injurious to the labouring beasts. Upon which, *Ixion* issued out a proclamation, that he would give a great reward to any one that should rid the place of these bulls. Upon which, certain young men dwelling at the foot of the mountain in a village called *Nephele*, contrived to reach horses. For before that time riding upon horses was unknown, and they were only used in chariots, &c. These young men mounting the horses, rode up towards the bulls, and making an incursion into the middle of the herd, wounded them with darts, and when the bulls ran at them they fled from them, for the horses were too swift for the bulls. And when the bulls made a stand, they turn'd back and attack'd them again, and by this means killed them; and thence they were called centaurs, because they attacked the bulls with sharp-pointed instruments. Upon this, these centaurs having received their money of *Ixion* for the exploit they had done, and so becoming wealthy, they grew arrogant, boasting and contumelious, and committed many disorders. *Palephatus*.

CENTENA'RIOUS [*centenarius, L.*] belonging to 100 years.

CE'NTENARY [*centenarius, L.*] of or pertaining to an hundred.

CENTICI'PITOUS [*centiceps* of *centum* and *caput, L.*]

CENTI'FIDOUS [*centifidus, L.*] divided into 100 parts or ways.

CENTIFO'LIUS [*centifolius, L.*] having or producing 100 leaves.

CE'NTINODY [*centinodia, L. i. e.* hundred knots] an herb.

CE'NTIPEDE [*centipes, L.*] a worm, &c. having 100 or many feet.

CE'NTNAR [at *Lubeck*] is 8 lispounds, and a lispound is 28 pound.

CE'NTO, a patch'd garment made up of divers shreds. *L.*

CENTO, a poem compos'd of several pieces pick'd up and down out of the works of other persons.

CENTONA'LIS [with *Botanists*] wild-rue. *L.*

CENTONA'RII [among the *Romans*] were officers, whose business it was to provide tents and other warlike furniture, called *Centones*; or else officers whose business it was to quench the fires that the enemies engines had kindled in the camp.

CE'NTRAL Fire [with *Chymists*] that fire which they imagine to be in the center of the earth, the fumes and vapours of which make the metals and minerals, and ripens and brings them to perfection.

CENTRE of a Sphere, is a point from which all the lines drawn to the surface are equal.

CENTRE of a Dial, is that point where the axis of the world intersects the plane of the dial; and so in those dials that have centers, it is that point, wherein all the hour lines meet. If the dial plane be parallel to the axis of the earth, it will have no center at all; but all the hour lines will be parallel to the stile, and to one another.

CENTRE of a Conick Section, is the point where all the diameters concur.

CENTRE of an Hyperbola, is a point in the middle of the *Transverse Axis*, which is without the figure, and common to the opposite section.

CENTRE common of the gravity of two bodies [*Geometry*] is a point in a right line which joins their centres together, and so placed in that line, that their distances from it shall be reciprocally as the weight of those bodies is. And if another body shall be set in the same right line, so that its distance from any point in it be reciprocally as the weight of both the former bodies taken together, that point will be the common centre of gravity of all three, &c.

CENTRE of Oscillation, the centre of the swing of a pendulum; so that if the pin of the pendulum, fastened above, be taken for the center of the circle, whose circumference divides the ball or bob into two equal parts, the middle point of the arch, so dividing the ball, is the *Centre of Oscillation*.

CENTRE of a Parallelogram, the point wherein its diagonals intersect.

CENTRE of a Bastion, a point in the middle

middle of the gorge of the bastion, whence the capital line commences.

CENTRE of a *Batallion*, the middle of a batallion, where there is usually a square space left.

CENTRE of *Attraction* [in the *New Astronomy*] that point to which the revolving planet or comet is attracted or impelled by the force or impetus of gravity.

CENTRE of *Percussion* [with *Philosophers*] is that point of a body in motion, wherein all the forces of that body are considered as united in one.

CENTRE of a *Curve* of the *biggest kind*, is the point where two diameters concur.

To **CENTRE**, to meet as it were in a point.

CENTRE-FISH, a kind of sea-fish.

CENTRIFU'GAL Force [with *Mathematicians*] is the endeavour of any thing to fly off from the center in a tangent. For all moving bodies endeavour after a rectilinear motion, because that is the easiest, shortest, and most simple. And if ever they move in any curve, there must be something that draws them from their rectilinear motion, and detains them in the orbit, whenever the centripetal force ceases, the moving body would strait go off in a tangent to the curve in that very point, and so would get still farther from the center or focus of the motion.

CENTRIPE'TAL Force [with *Philosophers*] is that force by which any body, moving round another, is drawn down or tends towards the center of its orbit; and is much the same with gravity.

CENTROBA'RIC Method [in *Mechanicks*] a certain method of determining the quantity of a surface or solid by means of the center of gravity of it.

CENTROPHAGI'A [with *Botanists*] penny-royal. *L.*

CENTRO'SE [*centrosus, L.*] full of knots and knurs.

CEN'TRUM, a center. *L.*

CEN'TRUM [with *Botanists*] the herb Clary. *L.*

CENTRUM Phonicum [in *Acousticks*] is the place where the speaker stands in polysyllabical echoes.

CEN'TRUM Phonicumpticum, is the place or object that returns the voice in an echo.

CENTRUM tendinosum [with *Anatomists*] a point or center, wherein the tails of the muscles of the diaphragm meet; this center is perforated towards the right side for the *Vena cava*, and towards the left backwards the fleshy part of it gives way to the *gula*. Between it and its two inferior processes, the descending trunk of

the great artery, thoracick duct and *vena Azygos* do pass.

CENTUMGE'MINOUS [*centumgeminus, L.*] an hundred-fold.

CENTU'MVIRAL, of or pertaining to the centumvirate.

CENTUNCULA'RIS } [with *Botanists*]

CENTU'NCULUS } the herb Cudweed, Chaff-weed, Periwinkle or Cottonweed. *L.*

To **CENTU'PLICATE** [*centuplicatum* of *centum* and *plico, L.* to fold] to fold or double an hundred-fold.

CENTU'RIÆ [among the *Roman people*] certain parties consisting each of 100 men. Thus divided by *Servius Tullius* the sixth king of *Rome*, who divided the people into six classes. The first class had 30 centuries, and they were the richest of all; the second, third and fourth consisted each of 20 centuries, and the sixth class was counted but one century, and comprehended all the meaner sort of people.

CE'PA } [with *Botanists*] an onion. *L.*

CE'PE } [with *Botanists*] an onion. *L.*

CEPÆ'A [*κηραία, Gr.*] sea-purslain or brook-lime. *L.*

CEPHALA'LGICA [*κεφαλαλγικά, Gr.*] medicines good for the head-ach.

CE'PHALALGY [*cephalalgia, of κεφαλαλγία, of κεφαλή the head and ἄλγος pain, Gr.*] any pain in the head; but some appropriate it chiefly to a fresh head-ach; one that proceeds from intemperance or an ill disposition of the parts.

CEPHA'LICA [with *Anatomists*] the cephalick vein, is the outermost vein that creeps along the arm, between the skin and muscles, it is called the *Cephalick Vein* from *κεφαλή, Gr.* a head, because the ancients used to open it rather than any other for diseases in the head; but since the discovery of the circulation of the blood, it is accounted equal, whether the blood be taken from the *Cephalica, Mediana* or *Basilica, L.*

CE'PHALICKS, medicines good for distempers in the head.

CE'PHALOMANCY [*cephalomantia, L.* of *κεφαλομαντεία, Gr.* of *κεφαλή* the head, and *μαντεία* divination] a divination by the head of an ass, which they broiled on the coals, and after having muttered a few prayers, they repeated the persons names or the crime, in case only one was suspected, at which if the jaws made any motion, and the teeth chattered against one another, they thought the person that had done the ill deed sufficiently discovered.

CE'PHALON [with *Botanists*] the Date-tree. *L.*

CEPIO'NIDES, certain precious stones as clear as crystal, in which a person may see his face. *CE-*

CERI'TES a precious stone of the agate kind.

CERACHA'TES [κεραχάτης, Gr.] an agate stone of a wax colour.

CERAMI'TES [κεραμίτης, Gr.] a precious stone the colour of a tile.

CERA'SUM [κεράσιον, Gr.] a cherry. *L.*

CERASUS [κέρασον, Gr.] a cherry-tree.

CERATACHA'TES [of κέρας an horn, and ἀχάτης an agate, Gr.] a sort of agate-stone, the veins of which resemble the shape of an horn.

CERA'TED [ceratus, *L.*] covered with wax.

CERATI'NE [ceratinus, *L.* of κέρας, Gr. a horn] horned, cornuted; also sophtical.

CERATI'TES [with Botanists] the horned poppy.

CERATOI'DES tunica [with Anatomists] the horny coat of the eye.

CERA'TIUM [with Botanists] the tree *Caradā* or *Carob*, or the fruit of it. *L.*

CERATONI'A [with Botanists] the carob tree, or bean-tree. *L.*

CERA'TUM [with Surgeons] a cerate or cere-cloth.

CE'RATURE [ceratura, *L.*] a dressing.

CERAU'NIAS [κεραύνιον, Gr.] a kind of thunder-stone.

CERAU'NIUM, [κεραύνιον, Gr.] a kind of puff or mushroom, so called because it grows plentifully after thunder. *L.*

CERAUNOCHRY'SOS [of κεραυνός thunder, and χρυσός, Gr. gold] a sort of chymical powder.

CE'RBERUS. The poets tell us that *Cerberus* was a dog that had three heads. was born of *Typhon* and *Echidna*.

They also tell us, that *Hercules* dragged this dog out of hell. *Geryon* had great dogs to keep his cattle, one of which was *Cerberus*, the other *Orus* in the city of *Tricaria*, [i. e. three heads] before he drove away the oxen. One *Molossus*, a *Mycenean*, would have begg'd this of *Eurystheus*; but he refusing to let him have him, he prevails upon the herds-men; they shut up the dog in a cave in *Laconica* near *Tenarus*, and put to him some bitches in order for a breed. *Eurystheus* sends *Hercules* to find out this dog, and he having wandered over all *Peloponnese*, at last found out the cave where the dog was hid, and going down into the cave brought out the dog; and thence they gave it out, that *Hercules* went down into hell through the cave, and brought the dog from thence. *Pa-lapbatus*.

CERCELE' [in *Heraldry*] as a *Cro's Cercele*, is a cross which opening at the end turns round both ways, like a ram's horn, as in the figure annexed.



CE'RCHNOS [with Physicians] a roughness in the throat, when it feels as if there were berries sticking in it, and occasions a little dry cough. *L.*

CE'RCLET [in *Heraldry*] signifies within a circle or diadem, or having a diadem.

CEREA [of κέρως, Gr. a horn resembling a tail] a sort of itching scab, the same as *Achor*; also the horns of the womb in brutes, in which the *Fœtus*, or young, is usually formed.

CE'REAL [cereal, *L.*] pertaining to *Ceres*, or bread corn; to sustenance, or food.

CEREA'LIA, solemn feasts to *Ceres*. In the festival of *Ceres*, her worshippers ran up and down with lighted torches in their hands, because that she is related to have ran about the world in this manner to seek for her daughter *Proserpina*.

The inhabitants of *Eleusis* in *Greece* appointed this ceremony, which was to be acted only by women, who in the temple of *Ceres* acted a thousand shameful pranks, and because *Ceres* did not reveal her secrets, nor discover her design, until she heard of the welfare of her daughter, it was not lawful to declare what was acted in her temple during the festival.

CE'REBRATED [cerebratus, *L.*] having his brains beat out.

CEREBRO'SE [cerebrofus, *L.*] brain-sick, mad-brained, wilful, stubborn.

CEREBRO'SITY, brain-sickness.

CEREFO'LIUM [with Botanists] the herb chervil. *L.*

CEREMO'NIALNESS [of ceremonialis, *L.* ceremoniel, *F.*] the being ceremonial.

CEREMO'NIOUSNESS [of ceremonieux, *F.*] fulness or fondness of ceremonies.

CERES, according to the poets, was the daughter of *Saturn* and *Ops*, whose daughter *Pluto* having stolen, she, desirous to find her, lighted torches at *Mount Ætna*, resolving to seek her night and day throughout all the earth.

Ovid says, that *Ceres* was the first that tilled the ground, and furnished mankind with corn for food, and by laws taught them justice, and the manner of living in society, which before they were strangers to.

Ceres

Ceres and Vesta. They seem to be no other than the earth itself; for the ancients call her *Ἑστία*, i. e. *Vesta*, *διὰ τὸ ἱστῆναι*, i. e. because it stands; or because the universal world leans and bears upon it, as on a certain foundation.

And in as much as she is said to produce corn, she very properly bears a garland, heavy with the ears of corn.

Triptolemus, of *Eleusina*, is storied to have sown bread-corn all over the orb of the earth, at the time he was carried in *Ceres's* chariot, which was drawn by flying dragons: for this man was the first of the ancients that took a survey of all things; and God having endowed him with a large share of knowledge, he came at last to understand how barley was to be managed, how separated from the chaff and to be beaten or ground.

Eleusis was a place where the use of barley was first found out, and *Ceres* taking her name from the place, was called *Eleusinia*.

Pluto is said to have stolen away *Proserpina*, the daughter of *Ceres*. The foundation of this fiction is, that the seeds of bread-corn are for some time hid in the earth. In the spring time they sacrifice to her a turf and the grass, with much mirth and rejoycing, seeing all things to grow green, and to afford great hopes of fertility. Hence *Pluto*, i. e. *riches*, is supposed to be son of *Ceres*.

And they very properly offer to *Ceres* sows with pig, on account of the fertility of the earth, the easy conception and perfect maturity.

CE'RINTHE [*κηρίνθη* of *κηρός*, Gr. wax] an honey-suckle that has the taste of honey and wax. L.

CERNU'LIA, a festival of *Bacchus*, in which they danced on one foot upon blown bladders, that by falling down they might cause laughter. L.

CERO'GRAPHY [*cerographia*, L. of *κηρογραφία*, Gr.] a painting or writing in wax.

CE'ROMANCY [*ceromantia*, L. of *κηρομαντεία*, of *κηρ* and *μαντεία*, Gr. divination] divination by wax. The manner was thus: they melted wax over a vessel of water, letting it drop within three definite spaces, and observed the figure, situation, distance and concretion of the drops.

CEROMA'TICK [*ceromaticus*, L.] anointed with *Ceroma*.

CERO'STROTUM [*κηρόστροτον*, Gr.] a kind of inlaying, when any pieces of horn, ivory, timber, &c. of divers colours, are inlaid in cabinets, chess-boards, &c.

CERO'TUM [with *Surgeons*] a plaister made mostly with wax, a cerecloth. L.

CE'RTAINNESS [*certitudo*, L.] full assurance, sureness.

CERTA'TION, debate, striving, contention. L.

CE'RTITUDE [*certitudo*, L.] is properly a quality of the judgment of the mind, importing an adhesion of the mind to the proposition we affirm; or the strength wherewith we adhere to it.

CERTITUDE Metaphysical, is that which arises from a metaphysical evidence; such an one as a geometrician has of the truth of this proposition, that the 3 angles of a triangle are equal to two right ones.

CE'RTITUDE Moral, is such a certitude as is founded on moral evidence, such as that a criminal has, who hears his sentence read.

CERTITUDE Physical, is that which arises from physical evidence, such as a person that has fire in his hand, when he feels it burn, or sees it blaze.

CERVICA'RIA [with *Botanists*] the herb Throatwort. L.

CE'RVICAL, belonging to the neck.

CE'RVIX [*Anatomy*] the hinder part of the neck.

CESSA'TION [of *Arms*] is when a governor of a place besieged, finding himself reduced to the last extremity, so that he must either surrender, or himself, garrison, and inhabitants would be sacrific'd, or at least lie at the mercy of the enemy, erects a white flag on the breach, or bears a *Chamade* for a capitulation, at which both parties cease firing, and all other acts of hostility cease, till the proposals made are heard, and either agreed to or rejected.

CE'SSION [in the *Civil Law*] a voluntary and legal surrender of his effects to his creditors, to avoid an imprisonment.

CE'SSMENT, an assessment, a tax.

CE'SSIONARY Bankrupt [*Law term*] one who has yielded up his estate to be divided among his creditors.

CE'STRON [*κίστρον*, Gr.] the herb Betony. L.

CE'STUS [*κίστρον*, Gr.] a marriage-girdle, that of old times the bride used to wear, and the bridegroom unloosed on the wedding-night; also a leathern gauntlet garnished with lead, used by combatants, or in the exercises of the *Athletæ*; also the girdle of *Venus* and *Juno*, according to the poets.

CE'TUS [*Astronomy*] a southern constellation, consisting of 23 stars.

CEVA'DO, or *Cobit* [of *India*] the shorter

Porter for silk and linnen 27 inches English.

CEVA'DO lesser [of *Agra Delli*] contains 32 inches.

CEVADO lesser [at *Cambaia*] 35 inches.

CEVADO lesser [at *Suratt*] 35 inches.

CH have a particular sound in English words, as *arch, march, rich, roch, tench, perch, ditch, Dutch, change, charge, &c.*

CH, in some words of a Greek derivation, is sounded as before, as *archbishop, architecture, &c.* In some others it is sounded like K, as *Archangel, &c.*

CH, in words of a Hebrew derivation, is most commonly sounded as K, *Cham, Rachab, Michael, Nebuchadnezzar*; but in some it is sounded as in English, as *Chit-tim, Rachel, &c.*

CHACE, the gutter of a cross-bow.

A good CHACE [Sea term] a ship is said to have a good chace, when she is built so forward on or a stern, as to carry many guns, to shoot right forward or backward.

Foot in CHACE [Sea term] to lie with a ship's forefoot in the chace, is to sail the nearest course to meet her, and to cross her in her way.

To CHACK [with *Horsemen*] a term used of a horse that beats upon the hand, when his head is not steady; but he tosses up his nose, and shakes it all of a sudden, to avoid the subjection of the bridle.

CHACKSHIRES } [among the *Turks*]
SHACKSHIRES } a kind of breeches that reach from the waist down to the heels.

CHÆREPHY'LLUM [χαιρόφυλλον, Gr.] the herb Chervil or Sweet-cicely.

To CHAFE [among *Mariners*] a rope is said to chafe, when it galls or frets by rubbing against any rough or hard thing; as *the cable is chafed in the hawse*, signifies it is fretted, or begins to wear out there.

CHA'FER, an insect, a kind of beetle.

CHAFF-WEED, a sort of herb.

CHA'FFERS [Old Law] wares or merchandises.

CHAGRI'N, commonly called flag-green, a sort of grained leather chiefly used for the covers of pocket-books, letter-cases, &c.

CHAINS [in a *Figurative* sense] signify bonds, bondage or slavery.

CHALAZA [χάλαζα, Gr. hail] the treadle of an egg, which are something longish bodies more concrete than the white, knotty; have some sort of light, as hail, whence they take their name;

because the *Chalaza* (for there are two of them) consist as it were of so many hail-stones, separated from one another by that white. Every egg (as has been said) has two of them, one in the acute, and the other in the obtuse end; one of them is bigger than the other, and further from the yolk; the other is less and extends itself from the yolk towards the acute end of the egg; the greater is composed of 2 or 3 knots, like so many hail-stones, which are moderately distant from each other, the less in order to succeed the greater.

CHA'LAZA } [of *χάλαζα*, Gr.] a
CHALA'ZION } little swelling in the eye lids like a hail-stone.

CHALAZOPHY'LACES [of *χάλαζα* hail and *φυλάσσω* to preserve, Gr.] certain priests among the *Grecians*, who pretended to divert hail and tempests, by sacrificing a lamb or a chicken; or if they had not these, by cutting their finger, and appeasing the anger of the gods by their blood.

CHALCEDO'NICUS, a, um [Botany] from or of *Constantinople*.

CHA'LCANTHUM [χαλκανθός, of *χαλκός* copper or vitriol, and *άνθος* the flower] vitriol or copperas.

CHALCI'DICK } [of *χαλκός* brass
CHALCI'DICUS } and *δίκη* justice] a magnificent hall belonging to a tribunal or court of justice.

CHALCI'DICK [with *ancient Architects*] a large stately hall belonging to a court of justice.

CHALCI'TES [χαλκίτης, Gr.] a precious stone of the colour of brass.

CHALCI'TIS [χαλκίτις, Gr.] brass, or the stone out of which brass is tried; also red vitriol.

CHALCO'GRAPHER [χαλκόγραφος, of *χαλκός* brass and *γραφείν* an engraver] an engraver in brass.

CHALCOLI'BANUM [χαλκολίβανον, Gr.] a sort of fine brass. L.

CHALEPE'NSIS, e [Botany] growing about *Aleppo*.

CHALCO'PHONUS [χαλκόφωνος, Gr.] a black stone that sounds like brass.

CHALCOSMA'RAGDUS [χαλκοσμάραγδος, Gr.] the bastard emerald.

CHA'DRON. See *Chaldron*.

Principal CHALLENGE } is what is
Peremptory CHALLENGE } allowed by law, without cause alledged or further examination, and the prisoner may except against 21, and in cases of high treason 35.

CHALLENGE upon reason, is when the prisoner does alledge some reason for his exception, and such as is sufficient, if it be true.

CHAL-

CHALCEDO'NIUS [with *Jewellers*] a defect in some precious stones, when they find white spots or stains in them like those of the *Chalcedony*.

CHALY'BEATE [of *chalybs*, L. steel] of or pertaining to steel, or that is of the temper or quality of steel.

CHALY'BEATE *Crystals of Tartar* [with *Chymists*] See *Cream of Tartar*.

CHAM, the title of the emperor or sovereign prince of *Tartary*.

CHAMÆA'CTE [*χαμαιάκτῆ*, Gr.] a kind of low elder-tree, the plant *Wall-wort* or *Dame-wort*.

CHAMÆ'BALANUS [of *χαμαὶ* the earth and *βάλανος*, Gr.] peas or earth-nut.

CHAMÆ'BATOS [*χαμαιβάτος*, Gr.] the *Hearth-bramble*.

CHAMÆBU'XUS [in *Botany*] bastard Dwarf-box. L.

CHAMÆCE'DRYS, Female Southern-wood. Gr.

CHAMÆCI'SSUS [of *χαμαὶ* and *κίσσος*, Gr.] Ground-ivy, Hare s-foot, *Periwinkle*.

CHAMÆCY'PARISSUS [*χαμαικυπερισσος*, Gr.] the Dwarf Cypress-tree or Heath.

CHAMÆDA'PHNE [of *χαμαὶ* and *δαφνὴ* the laurel, Gr.] a sort of laurel or lowry.

CHAMÆ'DRYS [of *χαμαὶ* and *δρὺς*, Gr. an oak] the herb *Germander* or *English-heath*. L.

CHAMÆFI'LIX, Female-dwarf, Stone-fern. L.

CHAMÆI'RIS, Dwarf Flower-de-luce.

CHAMÆI'TEA, Dwarf-willow. L.

CHAMÆ'LEON [*Χαμαιλέων* of *χαμαὶ* the ground, and *λέων*, Gr. a lion] a little beast like a lizard, which for the most part lives on the air or flies, &c. See *Chameleon*.

CHAMÆ'LEON [in *Botany*] a thistle which is said to change colour with the earth it grows in, like that animal below mentioned. L.

CHAMÆLEU'CE [of *χαμαὶ* and *λευκή*, Gr.] the herb *Colt's-foot* or *Asses-foot*.

CHAMÆLI'NUM [of *χαμαὶ* and *λίνον*, Gr.] Dwarf Wild-flax.

CHAMÆME'LON [of *χαμαὶ* and *μήλον* an apple, ground-apple, Gr.] the herb *Chamomil*. L.

CHAMÆME'SPILUS [in *Botany*] the Dwarf medlar. L.

CHAMÆMO'RUS [in *Botany*] the knot Berry bush. L.

CHAMÆPERICLI'MENUM, the dwarf Honey-suckle. L.

CHAMÆPI'TIS [of *χαμαὶ* and *πίτις*, Gr.] the herb *Ground-pine*; also the herb *St. John's-wort*. L.

CHAMÆPLA'TANUS [in *Botany*] the Dwarf Rose-bay. L.

CHAMÆRODE'NDROS [in *Botany*] the Dwarf Rose-bay. L.

CHAMÆSY'CE [with *Botanists*] Spurge-time. L.

Bottled CHA'MBER [of a *Mortar piece*] that part where the powder lies, being globical, with a neck for its communication with the cylinder.

CHAMBER [of a *Mine*] the place where the powder is confined, and is generally of a cubical form.

Powder CHAMBER [on a *Battery*] a place sunk into the ground, for holding the powder or bombs, &c. where they may be out of danger, and preserved from rain.

CHAMÆ'LEON. See *Camaleon*.

CHAMELEON [in *Hieroglyphicks*] represents an hypocrite and a time-server, one that is of any religion, and takes any impression that will serve his present turn; for it is related of this creature, that it can change itself into any colour but white and red.

CHA'MFER } [in *Architecture*] a small

CHA'MFRET } furrow or gutter on a pillar, an ornament consisting of half a *Scotia*.

CHA'MFERED [in *Botany*] the stalks of some plants are said to be *chanfered*, when they have impressions upon 'em like furrows.

CHA'MFERING } [in *Carpentry*,

CHAMFRAI'NING } &c.] is the cutting the edge or end of any thing a-slope or bevel.

CHAMOYS *Leather*, commonly called shammy, the skin of a kind of a wild-goat.

CHAMOS } [*שמון*, Heb.] an idol

CHEMOSH } of the *Moabites*, which, according to the opinion of some, was the same with *Baal-Phegor* or *Priapus*; but others take it to be *Bacchus*.

CHA'MPIAN [*champagne*, F.] open, plain, even, not enclosed; as a champion country.

CHANCE, hazard or fortune; a term we apply to events to denote that they happen without any necessary cause. F.

CHANCE [in *Metaphysics*] many things happen by chance in the world, with regard to second causes; but nothing at all happens by chance in respect to the first cause (God) who disposes and preordains all things from all eternity. For chance and fortune are only to be said properly, in respect to him that is ignorant of the intention of the director. And inasmuch as the divine intention is hid from man till the thing is done; therefore the same
with

with respect to man, is said to happen by chance; but not in respect to the first cause.

CHANCE, is also used for the manner of deciding things, the conduct or direction whereof is left at large, and not reducible to any determinate rules or measures, or where there is no ground or pretence, as at cards, dice, &c.

CHA'NCELLOR [*cancellarius*, L. whence *cancelier*, F.] an officer supposed originally to have been a notary or scribe under the emperor, and named *cancellarius*, because he sat behind a lettice, to avoid being pressed upon by the people.

CHANCELLORS, there are also a chancellor of the order of the *Garter*, a chancellor of an university, a chancellor of the first fruits, of a diocese, &c.

A CHANCELLOR [of an *University*] seals the diploma's or letters of decrees, provision, &c. given in the university.

CHANCELLOR [of *Oxford*] is their magistrate, whom the students themselves elect; his office is to govern the university *durante vita*, to preserve and defend the rights and privileges of it, to call together assemblies, and to do justice among the members under his jurisdiction.

Vice CHANCELLOR [of *Oxford*] is nominated annually by the chancellor, and elected by the university in convocation to supply the absence of the chancellor.

Pro-Vice-CHANCELLORS, four persons chosen out of the heads of colleges, by the vice chancellor, to one of which he deposes his power in his absence.

CHANCELLOR [of *Cambridge*] much the same with the chancellor of *Oxford*, saving that he does not hold his office *durante vita*, but may be elected every 3 years.

Vice-CHANCELLOR [of *Cambridge*] is annually chosen by the senate out of two persons nominated by the heads of colleges and halls.

CHANCELLOR [of the order of *Garter*] an officer who seals the commissions of the chapter and assembly of the knights, keeps the register, and delivers the acts under the seal of the order.

CHA'NCELLORSHIP [of *cancellarius*, L. *cancelier*, F.] the office or dignity of a chancellor.

CHA'NCEFY-Court, was first ordained by *William the Conqueror*, who also appointed or instituted the courts of justice, which always removed with his court,

CHA'N-DELEER

[*Gunnery*]

a frame of wood of 2 large planks of 6 or 7 foot asunder, but parallel, on each of



which is raised 2 pieces of wood perpendicularly, between which fascines are laid, which form a parapet; they are made moveable from place to place, according as there shall be occasion, in order to cover workmen.

CHANFRAIN BLANC [with *Horsemen*] is a white mark upon a horse, descending from the forehead almost to the nose. F.

CHANFRIN [with *Horsemen*] is the forepart of a horse's head, extending from under the ears along the interval, between the eye-brows down to the nose.

CHA'NGEABLENESS [of *changeant*, F.] liableness or aptness to change.

CHA'NNEL [in *Architecture*] a channel in the *Ionick* chapter is a part that lies somewhat hollow under the *abacus*, and open upon the *echinus*, and hath its contours or turnings on each side to make the *voluta's* or *scrolls*.

CHA'NNEL of the Larmier, is the *soffit* of a cornice which makes the pendant *mouchette*.

CHANNEL of the Volute [in the *Ionick Capital*] is the face of its circumvolution.

CHANT [*cantus*, L.] the vocal music of churches.

CHA'NTICLEAR [of *chanter* and *clair*, F. clear or shrill] a name sometimes given to a cock on account of its clear voice.

CHA'NTLATE [in *Architecture*] a piece of wood fasten'd near the ends of the rafters, and projecting beyond the wall for supporting 2 or 3 rows of tiles, to prevent the rain-water from trickling down the sides of the wall.

CHAO'LOGY [of *χαος* and *λόγος*, Gr.] history or description of the chaos.

CHA'OMANCY [of *χαος* and *μαντεία*, Gr. divination] the skill of prognosticating by observations made on the air.

CHAO'TIC [of *χαος*, Gr.] of or belonging to a *chaos*, a dark and rude mass of matter, or an irregular system of the elements, and all sorts of particles mixt and jumbled together; out of which they suppose the world to have been formed.

at first; also a confused or disorderly heap of things.

A CHAP, a chink, hiatus or opening.

A CHAP [of ceapan, Sax.] a chapman.

CHA'PEAU, a cap or hat. F.

CHAPEAU [in *Heraldry*] a cap of state of velvet, of a scarlet colour, lined with ermines, worn by dukes. The crest of noblemen's coats of arms is born on this cap as on a wreath, and is parted by it from the helmet; which no crest must immediately touch.

CHA'PELETS [with *Horsemen*] a couple of stirrup leathers, each of them mounted with a stirrup, and joining at top in a sort of leather buckle, called the head of the chapelet, by which being adjusted to the rider's length and bore, they are made fast to the sadd'e.

CHA'PERON [of a *Bit-mouth*] a name which horsemen give to scatchmouths, and all others that are not cannon-mouths, and signifies the end of the bit that joins to the branch, just by the blanket.

CHA'PITERS with *Mouldings* [*Architecture*] are those which have no ornaments, as the *Tuscan* and *Dorick*.

CHAPITERS with *Sculptures* [*Architecture*] are those which are set off with leaves and carved works, the finest of which is that of the *Corinthian* order.

CHA'PLAINSHIP, the office of a chaplain.

CHA'PLAIN } [in a *Law* sense] is

CHAPE'LLAINE } one who attends upon the king or other person of quality, in order to instruct him and his family in matters of religion.

CHA'PMANRY } [of ceapman and

CHA'PMANSHIP } pic, Sax. a kingdom) the employment or dealings of a chapman, or buyer or seller.



CHA'PPE [in *Heraldry*] signifies cloaked, and is represented by dividing the chief by lines drawn from the centre, at the upper edge to angles below into 3 parts. The sections on the sides being of a different metal or colour from the rest, as in the figure annex'd. Some call it a *Chief Party per Bend Dexter or Sinister*, or both.



CHA'PPERONNE [*Heraldry*] signifies hooded, or *chaperonne* an hood, which covers the head, such as friars wear, with as much hanging down as covers the shoulders, and part of the arms closed every way, as in the figure annex'd.

CHAPPEROO'NS } are those little

CHAFFEROO'NS } shields containing death's-heads, and other funeral devices placed on the foreheads of horses that draw hearses at funerals. The reason of their being so called, is because these devices were anciently fastened to the *Chapperonnes*, that those horses used to wear with their other coverings of state.

CHAPOURNE'T, a little hood, the figure of which is used by heralds for a bearing in a coat of arms.

CHA'PTER [*Architecture*] the top or head of a pillar.

CHA'PTRELS [*Architecture*] the same as imposts, i. e. those parts on which the feet of arches stand.

CHAR [in the *British* tongue] is used for *Char*, which signifies a city, and being adjoin'd to the names of places, signifies the city of that place.

To CHAR, to make charcoal of wood of oak, alder, lime-tree, &c. by cutting it into convenient lengths, and piling it up in the form of a pyramid in a deep pit, made in the ground for that purpose, having a little hole to put in the fire.

CHA'RACTER [of *χαρακτήρ* Gr.] a certain manner of air or assemblage of qualities, which result from several particular marks, which distinguish a thing from any other, so as it may be thereby known, as we say the character of *Alexander*, *Cicero*, &c.

CHARACTER [with *Poets*] is the result of the manners, or that which is proper to each person, by which he is singular in his manners, and distinguishable from others.

CHARACTER [with *Romish Divines*] a certain indelible mark or impression, which is left behind them by certain sacraments in those that receive them.

CHARACTER, is also used for certain visible qualities which claim reverence or respect from those that are vested with them, as the character of a bishop, an ambassador, &c.

Nominal CHARACTERS, are those properly called letters, which serve to express the names of things.

Real CHARACTERS, are such as express things and ideas instead of names.

Emblematical CHARACTERS, are such as not only express the things themselves; but in some measure personate them and exhibit their form; such as the *Egyptian* hieroglyphicks.

CHARACTERISTICK [of a *Logarithm*] is the same as the *Index* or *Exponent* of it.

CHA

CHARACTERISTICK *triangle of a Curve* [in the higher *Geometry*] is a rectilinear right-angled triangle, whose hypotenuse is a part of the curve, not sensibly different from a right line.

CHARACTERISTICALNESS [of *characteristicus*, L. *characteristique*, F. of *χαρακτηριστικός*, Gr.] having characteristicks, or being characteristical.

CHAR } [probably of *cape*, Sax.
CHARE } care] a job or small piece of work; also the name of a fish.

CHA'RBON [with *Horsemen*] is that little black spot or mark which remains after a large spot in the cavity of the corner teeth of a horse, about the 7th or 8th year, when the cavity fills, and the tooth being smooth and equal is said to be rased.

CHARGE [*charge*, F.] a burden or load; also management or care; also office, employ or trust; also an accusation, impeachment; also an engagement, fight or onset.

CHARGE [with *Painters*] an exaggerated representation of a person in which the likeness is preserved, but at the same time ridiculed, called also over-charge.

CHA'RGEABLENESS [of *caritas*, or *cher* dear, or *charger*, F.] costliness, dearth.

CHA'RGED [*Heraldry*] signifies the figures represented on an escutcheon, by which the bearers are distinguished one from another. Too many charges in an escutcheon are not accounted so honourable as fewer.

CHA'RINESS [of *cher*, F. *carus*, L.] choiceness, sparingness, tenderness.

CHARIOCK, a kind of herb.

CHARI'STIA [among the *Romans*] a festival solemniz'd on the 11th of the *Calends* of *March*.

CHARI'STICARY, *commendatory* or *donatory*, a person to whom the enjoyment of the revenues of a monastery, benefice, &c. were given.

CHARISTOLO'CHIA [*Botany*] Mugwort. L.

CHA'RITATIVE [in *Canon Law*] as *charitative subsidy*, *aid*, &c. a moderate allowance granted by a council to a bishop to bear his expences to a council.

CHARITES [*Χαρίτες*, i.e. the *Graces*] *Aglaia*, *Thalia* and *Euphrosyne*, the daughters of *Jupiter* and *Autonoe*, or of *Jupiter* and *Eurynome*. One of these was painted with her back towards us, and her face forward as proceeding from us; and the other two with their faces towards us, to denote that for one benefit done we should receive double thanks; they were painted naked, to intimate that good offices

should be done without dissembling and hypocrisy; they were represented young, to signify that the remembrance of benefits should never wax old; and also laughing, to signify that we should do good to others with cheerfulness and alacrity. They are represented linked together arm in arm to instruct us that one kindness should provoke another, so that the knot and bond of love should be indissoluble. The poets tell us, that they used to wash themselves in the fountain *Acidalius*, because benefits, gifts and good turns ought to be sincere and pure, and not base, sordid and counterfeit.

CHA'RITY [*caritas*, L.] the ancients used to paint the virtue charity, as a goddess in yellow robes, sitting in an ivory chair, having on her head a tire of gold set with precious stones.

CHARITY, is the love of our brethren, or a kind of brotherly affection of one towards another. The rule and standard, that this habit is to be examined and regulated by among Christians, is the love we bear to ourselves, or that Christ bore to us; that is, it must be unfeigned, constant, and out of no other design but their happiness.

CHA'RLOCK, a kind of herb.

CHARMS [*charmes*, F.] certain verses or expressions, which by some are supposed to have a bewitching power; also certain particular graces in writing, as the charms of *Eloquence*, of *Poetry*, &c.

CHA'RMING [of *charmant*, F.] engaging, alluring, delighting.

CHA'RMINGNESS, charming delighting quality.

CHA'RON [according to the *Poets*] was the son of *Erebus* and the *Night*; and the ferry-man of *Pluto*, who in an old weather-beaten boat did convey the souls of the deceased to him over the rivers *Cocytus*, *Perephlegethon*, *Acheron* and *Styx*.

Charon is storied to be covetous of money, and therefore would carry none over without a piece of silver, a half-penny, which the ghosts were wont to carry between their lips, being put there by their surviving relations. And as he it was not granted, that any who were not dead or unburied, should be admitted into *Charon's* boat; yet *Aeneas*, for his piety, and *Hercules* and *Theseus* by their valour, and *Orpheus* by his musick, obtained the privilege to pass to and fro in it.

The original of this fable is supposed to be this; *Osiris*, king of *Egypt*, was one who took extraordinary care of the dead, causing them to be buried in several places.

ees made on purpose near *Memphis*, to encourage virtue and a good life; for persons were appointed to enquire into every man's actions; and if the deceased had not lived well, he was to be cast into a place of shame and punishment; but if he had lived virtuously, he was to be interr'd in pleasant fields, beautified and flourishing with all manner of flowers. And by this means *Osiris* did awe his subjects into a submission and obedience to his laws.

This place was near the city *Memphis* in *Egypt*, and encompassed several times with the river *Nile*: Hence the poets take their four rivers of hell, *Acheron*, *Styx*, *Cocytus*, and *Pblegethon*.

An old fellow used to convey the dead bodies over these four compassings of the *Nile*; and hence comes the poets *Charon*.

The heathens did believe that *Charon* would never suffer the sou's whose bodies had lain long unburied, to pass in his boat to rest in the *Elysian Fields*; but that they were tossed up and down during the space of 100 years, upon the banks of the river *Acheron*.

Therefore it was look'd upon a cruelty beyond expression, to deny burial to the dead; and therefore all great commanders were very careful after a battle to interr the bodies of their soldiers that had been slain.

He is represented as a very old man, fat and nasty, with a grey beard, long and bushy, with sore fiery eyes, and clothed in rags that will scarce hang upon his shoulders; of a rough, saucy temper making no distinction between princes and peasants, rich or poor; the beautiful and deformed were all alike to him.

CHARTS *Hydrographick* } are sheets

CHARTS *Marine* } of large pa-

Sea **CHARTS** } per, on

which several parts of the land and sea are described, with their respective coasts, harbours, sounds, flats, shelves, sands, rocks, &c. together with the longitude and latitude of each place, and the points of the compass.

CHARTER [*cartel*, F.] a letter of defiance or challenge to a duel, used in ancient times, when combats were allow'd for the determination of difficult controversies in law.

CHARTERS, were first confirm'd by the broad seal in the time of king *Edward* the confessor, who was the first king of *England* that made use of that large and stately impression.

CH'RVIL. See *Chervil*, &c.

CHARYBDIS, a rock in the straits

of *Sicily*. The poets relate that this *Charybdis* was a woman of a savage nature, who set upon all passengers to rob them. And she having stolen *Hercules's* oxen, *Jupiter* kill'd her with his thunderbolts, and turned her into a furious monster, and cast her into a gulph that bears her name.

CHACE [*Sea Term*] the ship chased.

To **CHASE** [with *Goldsmiths*, &c.] is to work plate after a particular manner, called chased-work.

CHA'SER [*Sea Term*] the ship in pursuit or the chaser.

Stern **CHASE** [*Sea Term*] is when the chased is right a head with the chaser.

To lie with the ship's fore foot in the **CHASE** [*Sea Term*] is to sail the nearest way to meet her, and so to cross her in her way.

A Ship of a good forward **CHASE** [*Sea Phrase*] a ship that is built forward on a stern, that she can carry many guns, to shoot right forwards or backwards; called also a ship of a good stern chase.

CHASE Guns [of a Ship] are such whose ports are either in the head (and then they are used in chasing of others) or in the stern, and are used only when they are chased or pursued by others.

CHA'SEABLE, that may be chased or hunted.

CHAST Wood, a plant or herb.

CHA'STISEMENTS [with *Horsemen*] are corrections of the severe and rigorous effects of the aids; for when the aids are given with severity, they become punishments.

CHA'STNESS } [*castitas*, L.] a chri-

CHA'STITY } tian moral virtue in abstaining from unlawful pleasures of the flesh, and using lawful ones with moderation.

CHAU'NTRY. See *Chantry*.

CHAU'SSETRAPS [in *Mil. Affairs*] machines of iron having four points of about three or four inches long, so made that which ever way they fall, there is still a point up, and they are to be thrown upon breaches, or in passes where the horse are to march, to annoy them by running into their feet and clammimg them.

CHAUSSE *trop baut* [with *Horsemen*] a white-footed horse, when the white marks run too high upon his legs. F.

CHAUSSE [in *Heraldry*] signifies shod, and in *Blazon* denotes a *Session* in base, the line by which it is formed proceeding from the extremity



eremity of the base, and ascending to the side of the escutcheon, which it meets about the fesse-point; as if a chief had oos, the same being a division made in it by lines drawn from the center of the lower line of the chief, to the middle parts of the sides thereof, and so is said to represent shoes, as *emanche* is said to represent sleeves as the figure annexed.



CHEAP [of ceapan, Sax. to buy or sell] denotes the place's name, to which it is added, to be or have been a market town or place, as *Cheapside*, *Eastcheap*, *Westcheap*, &c.

CHEAP [of ceapan, Sax.] sold for a small price.

CHEA'RFULLNESS [of *chere*, F.]
CHEA'RINESS [of *χαίρη*, Gr.] light-heartedness.

CHEA'TINGNESS [of *ce'tta*, Sax.] defraud, or defrauding quality.

CHECK [*eckec*, F.] loss, fatal blow, misfortune.

CHECKY [in *Heraldry*] is one of the most noble and most ancient figures that are used in armoury, and a certain author says, ought to be given to none but valiant warriors in token of their nobility. For the chess-board represents a field of battle, and the pawns and men on both sides represent the soldiers of the two armies, which move, attack, advance or retire, according to the two gamesters that are their generals, see the figure annexed. This figure is always composed of metal and colour, and some authors would have it reckoned among the several sorts of furs.



CHEF [in *Heraldry*] the same as chief. F.

CHELIDO'NIA [*Botany*] Celandine or swallow-wort. L.

CHEI'LOCACE [of *χείλος* a lip, and *κακός* evil] a canker in the mouth or lips.

CHE'LMER, [corruptly for *kill mar*, Brit. i. e.] the reflux of the sea.

CHELO'NE [of *χελωνή*, Gr. a tortoise] an instrument to make a gradual extension in any fractured member, in which motion it resembles the slowness of a tortoise.

CHELO'NION [of *χελωνή*, Gr.] a hump back, so called from its resemblance to a tortoise.

CHELONI'TES [of *χελιδών*, Gr. a swallow] a stone found in the bellies of

young swallows, good against the falling sickness.

CHE'MA [*χίμη*, Gr.] a measure among the ancients containing two small spoonfuls.

CHE'MIA [*ἀπό τῆς χύμης*, Gr.] the same as *chymia*.

CHE'MICE, the art of casting figures in metals.

CHEMI'N, way or road. F.

CHEMIN des rondes [in *Fortificat.*] the way of the rounds, a space between the rampart and the lower parapet, for the rounds to go about. See *False bray*.

CHE'MISE, a shirt or shift, a lining or a casing with stone. F.

CHEMI'SE [with *Masons*] the solidity of a wall from the *Talus* or slope to the stone-row. F.

CHE'MOSIS, a swelling of the white coat of the eye called *albuginea tunica*, that makes the black of it appear hollow, and is a violent inflammation with extreme pain, the eye-lids being turned inside out.

CHE'MISTRY. See *Chymistry*.

CHENO'PUS [*χινόπας*, Gr.] the herb Goose-foot.

CHE'RISHER [of *cherir*, F.] one who cherishes.

To **CHERN**. See to *churn*.

CHERNI'TES [*χερνίτης*, Gr.] a stone like ivory used by the ancients to preserve dead bodies in,

CHERSONE'SE [in *Geography*] a peninsula, a tract of land almost encompassed with the sea.

CHE'RVIL, an herb.

To **CHER'WIT**, to cry like a partridge.

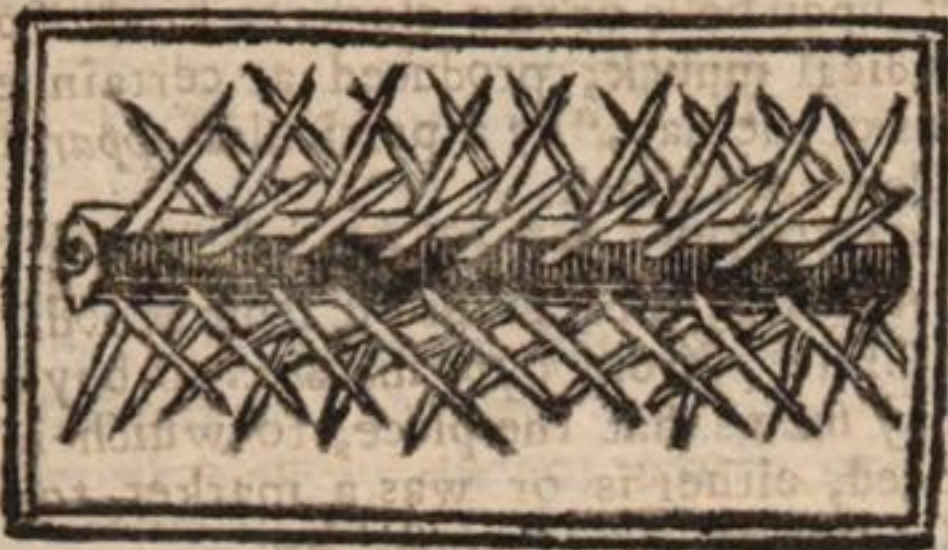
CHESS, a game performed with little round pieces of wood, on a board divided into 64 squares, where art and sagacity are so indispensibly requisite, that chance seems to have no place; and a person never loses but by his own fault. Each side has 8 men and as many pawns, which are to be moved and shifted according to certain laws and rules of that game.

CHEST foundering. See *foundering*.

CHEVA'LER [with *Horsemen*] is when a horse with passing upon a walk or trot, his far fore-leg crosses or overlaps the other fore-leg every time or motion. F.

CHEVAL } [*Mil. Aff.*]
CHEVAUX DE FRIZE } a sort of turnpikes, being spars of wood, about 10 or 12 foot long, and a foot diameter cut into 6 faces and bored through; each hole is armed with a short spike, shod with iron at each end about an inch diameter, 6 foot long and 6 inches distant one from another; so that it points out every

every way, and is used in stopping small overtures or open places, or placed in breaches, also a defence against horse.



CHEVE'LLÉ [in *Heraldry*] signifies streaming, i. e. a stream of light darting from a comet or blazing star, vulgarly called the beard, according to the figure annexed.



CHEVRE'TTE [in *Mil. Aff.*] an engine for raising guns or mortars into their carriages; it is made of 2 pieces of wood about four foot long standing upright up on a third which is square; they are about a foot asunder and parallel, being pierced with holes exactly opposite to one another, with a bolt of iron being put thro' these holes,

higher or lower at pleasure, which serves, with a handspike, which takes its poise over this bolt, to raise the gun or mortar.



CHE'VRON } [in *Heraldry*] is an ordinary formed of a twofold line, spire-wise or pyramidal, the foundation being in the dexter and sinister base points of the escutcheon, and the acute point of the spire near to the top of the escutcheon, as in the figure annexed.

This ordinary resembles a pair of barge-couples or rafters, such as carpenters set on the highest part of a house for supporting the roof, and betokens the achieving some business of moment, or furnishing some chargeable or memorable work.

Some say it represents *Protection*, others say *Constancy*; some the spurs of knights, others the head-dress of priestesses, &c.

Per CHEVRON [in *Heraldry*] or *Partyper Chevron*, is when the field is divided only by two single lines, rising from the two base points and meeting in a point

above, as the chevron does.

CHE'VRON abais's'd [in *Heraldry*] is when its point does not approach the head of the chief, nor reach farther than the middle of the coat.

CHE'VRON broke, is when one branch is separated into two pieces.

CHE'VRON cloven, is when the upper point is taken off so that the two pieces only touch at one of the angles.

CHEVRON couched, is when the point is turned downwards on one side of the escutcheon.

CHEVRON divided, is when the branches are of several metals, or when metal is opposed to colour.

CHEVRON inverted, is when the point is towards the point of the coat, and its branches towards the chief.

CHEVRON mutilated, is when it does not touch the extremes of the coat.

CHE'VRONED [in *Heraldry*] is when it is filled with an equal number of chevrons.

Counter-CHEVRONED [in *Heraldry*] is when a chevron is so divided, that colour is opposed to metal.

CHEVRONE'L [in *Heraldry*] is the diminutive of chevron, and as such contains only one half of the chevron, as in the figure annexed.



CHEVRONNE' } signifies the parting
CHEVRONNY' } of the shield several times chevron-wise, as in the figure above.

CHICA'NE } [of *cicum* the skin of
CHICA'NRY } a pomegranate, according to *Menage*; whence the *Spaniards* derive their *chico*, little, slender; *chicane*, being conversant about trifling things] in *Law* it is an abuse of judiciary proceedings, either with design to delay the cause, or to impose on the judge or the contrary party, a wrangling, crafty manner of pleading a cause with tricks, quirks and fetches, the perplexing or splitting a cause, pettifoggery. *F.*

CHICA'NE } [in the *Schools*] is
CHICA'NERY } used to import vain sophisms, subtleties and distinctions, with design to obscure truth and protract disputes.

CHIEF [*chef*, *F.*] first, principal, sovereign.

Lands held in CHIEF. See *Capite*.

CHIEF [in *Mil. Affairs*] a commander in chief, a general.

CHIDING [of *cidan*, *Sax.*] rebuke, &c.

A CHIEF [in *Heraldry*, *chef*, *F.*] is an honourable ordinary, and that which takes up the upper part of the escutcheon, and represents a man's head, and the ornaments

us'd on it both by ancients and moderns.

The *Chief*, as all other honourable ordinaries do, must take up just one third part of the escutcheon, especially if they be alone in the shield; but if there be no more of them they must be lessened in proportion to their number, and the same, when they are cantoned, attended and bordered upon some other figures.



In **CHIEF**, signifies any thing born in the chief part or top of the escutcheon.

A **CHIEF** *Chevron'd*, *bended* or *paled*, is when it has a *Chevron*, *Pale* or *Bend* contiguous to it, and of the same colour with itself.

A **CHIEF** *supported*, is when the two thirds at the top are of the colour of the field, and that at bottom of a different colour.

CHIEFLY [of *chef*, *F.*] principally.

CHIEFTAIN, a captain or general.

CHILDINGNESS [*cild*, *Sax.* a child] the frequent bearing children.

CHILDISHNESS [*cildiscneſ*, *Sax.*] simplicity, unexperiencedness.

CHILIODYNAME [of *χίλιος* a thousand, and *δύναμις* power or virtue, *Gr.*] an herb having 1000 virtues, a sort of *Gentian*.

CHILIOPHYLLON [*χιλιόφυλλον*, *Gr.* of *χίλιος* 1000, and *φύλλον*, *Gr.* a leaf] the herb Milfoil, Yarrow or 1000 leaf. *L.*

CHIMÆRA [*χίμαιρα*, *Gr.*] a monster feigned to have the head of a lion, the belly of a goat, and the tail of a serpent, also a mere whimsy, a castle in the air, an idle fancy.

CHIMÆRA [*χίμαιρα*, *Gr.*] a volcano or mountain of *Lycia*, that vomited fire, the truth of the fable is, the top of it being inhabited by lions, the middle abounding with pastures for goats, and at the bottom by serpents: This gave place to the fable, that *Chimera* was a monster that vomited flames, had the head and breast of a lion, the belly of a goat, and the tail of a dragon, and because *Bellerophon* rendered this mountain habitable, he is said to have slain the *Chimera*. Others say this *Chimera* was a mountain opposite to the sun, which causing reflections and fervid heats in the summer-time, being dispersed through the fields made the fruits wither, and that *Bellerophon* perceiving what was the cause of this mischief, cut away part of the precipice that most of all reflected. *Pliny* says the fire thereof would kindle with water, and be extinguished by nothing but earth or dung.

CHIME'RICALNESS [of *chimerique*,

F. of *chimera*, *L.* *χίμαιρα*, *Gr.*] imaginariness, whimsicalness.

CHIME [prob. of *gamme*, *F.*] a tune set upon bells or in a clock; a kind of periodical musick, produced at certain seasons of the day, by a particular apparatus added to a clock.

CHI'MIN. See *Chemin*.

A **CHIP**, a bit chipt off from wood.

CHIP [from *cýppan*, *Sax.* to buy and sell] shews that the place, to which it is added, either is or was a market town, as *Chipnam*, *Chippenbam*, &c.

CHI'PPING [of *cýppan* or *ceapan*, *Sax.* to buy or sell] signifies the place, to the name of which it is added, to be or have been a market-town or place, as *Chippin-Norton*, *Chipping-Wicomb*, &c.

CHIQUE' [at *Smyrna*] a weight for weighing of goat's-wool, containing 500 grams or 2 okes, which is five pound to ten ounces, seven drams.

CHIRA'PSY [*χειραψία* of *χείρ* a hand and *ἅπλω*, *Gr.* to touch] a touching or feeling with the hand.

CHI'ROGRAPH [*χειρόγραφον*, of *χείρ* a hand, and *γράφω* to write *Gr.*] a handwriting, a bond or bill of one's own hand.

CHI'RON [of *ὁ διὰ τῶν χειρῶν θεραπεύειν ποιών*, *q. d.* healing by the assistance of the hands] according to the poets was the son of *Saturn* and *Phillyra*, and they tell us, that he keeping company with *Phillyra*, his wife *Ops* came and surprised them, whereupon he transformed himself into a horse; and that *Phillyra* conceived by him and brought forth a creature, whose upper part was a man, and the lower part a horse. This *Chiron* was an excellent physician, and taught *Æsculapius* physick, *Apollo* musick, and *Hercules* astronomy. This seems to be *Chiron*, that dwelling in mount *Pelius*, is said to have excelled all mortals in justice, and to whom *Hercules* came for love's sake, and conversing in his cave, worshipped *Pan*; and he was the only one of the *Centaur*s that he did not slay, but heard with attention, as *Antisthenes Socraticus* writes in his *Hercules*: And when these had lived together some time, an arrow falling out of *Hercules's* quiver upon the *Centaur's* foot wounded it, and he afterwards died, and because of his piety and also this misfortune, by the beneficence of *Jupiter* he was placed among the gods. He has a little beast in his right hand, near the little altar, that he seems to have a mind to sacrifice, and this is a strong argument of his piety.

CHIRO'NIA Vitis [*Botany*] the wild or black vine *Briony*, so called from *Chiron*.

CHI ;

CHIRO'NION, the Herb centaury.

CHIRO'NIUM Ulcus, a boil or sore, which comes especially on the thighs and feet, so named because it has need of such an one as *Chiron* to cure it.

CHIRO'NOMY [*chironomia*, L. of *χειρνομία*, of *χειρ* the hand, and *νόμος* law, Gr.] a gesture with the hand either in orators or dancers, &c.

CHIRO'THESY [*chirothesia*, L. of *χειροθesis*, Gr.] a laying on of the hands.

CHIROTONI'A [*χειροτονία*, Gr.] the imposition of hands in conferring any priestly orders.

CHIRRICHO'TE, a word used by the Spaniards in derision of the French, who pronounce *chirri* for *kyry*.

CHIRU'RGERY [*χειρουργία*, of *χειρ* a hand, and *εργον* work, Gr.] is the third branch of the curative part of medicine, and teaches how sundry diseases of the body of man may be cured by manual operation. It is by some divided into 5 parts: 1. *Synthesis*, a setting together of things that are separated. 2. *Diæresis*, a separating of things that were continued before. 3. *Diorthosis*, a correcting of things squeezed together. 4. *Exeresis*, a taking away of what is superfluous. 5. *Anaplerosis*, a filling up that which was deficient; it is vulgarly pronounced and written *Surgery*.

CHLEUA'SMUS [*χλευάζω*, Gr. to jeer] a laughing to scorn, a mocking, a jeering or scoffing, a rhetorical figure used to that purpose.

CHLORI'TIS [*χλωρίτις*, Gr.] a precious stone green as grass.

CHOA'SPITES [of *χασπίτης*, Gr.] a precious stone of a green colour, that glitters like gold.

To **CHOCK** } to give a person a light

To **CHUCK** } touch with the fingers under the chin, as a token of kindness; also to play at pitching money, &c. into a hole.

CHOE'NICIS [of *χοῖνιξ*, Gr. the nave of a wheel] See *Terebellum*.

CHOE'NIX [of *χοῖνιξ*, Gr.] a measure in use among the ancients, containing 2 sextaries or 3 English pints.

CHOE'RAS [of *χοῖρ*, Gr. a hog] the *Struma*, so named because hogs are subject to that distemper.

CHO'LERICKNESS [of *cholericus*, L. *χολίεα*, Gr.] passionateness, being troubled with choler.

CHONDRI'LLA [*χονδρίλλα*, Gr.] rush or gum succory, wild endive.

CHO'NDRIS [in *Botany*] the herb false or bastard dittany.

CHONDROGLO'SSUM [with some *Anatomists*] a very small pair of muscles of the tongue.

CHO'NDROS [*χόνδρος*, Gr.] a grain, as of salt, frankincense, &c.

CHONDROS [with *Anatomists*] a cartilage or gristle, the most earthy and solid part of the body, next to a bone.

CHONDROSY'NDESMOS [*χονδροσύνδεσμος*, Gr.] a cartilaginous ligament, or the joining of bones together by means of a cartilage or gristle.

A **CHOP**, a cut; also a cutting of a loin of mutton.

CHORD [*chorda*, L. of *χορδή*, Gr.] a right line in Geometry, which joins the 2 ends of any arch of a circle, otherwise called a subtense, or it is one right line that cuts a circle into 2 parts as in the figure.



CHORDA [*χόρδη*, Gr.] a bowel, a gut; also the string of a musical instrument made of a gut.

CHORDA membranae tympani [with *Anatomists*] a nerve that comes from the third branch of the fifth pair, and is extended above the membrane of the *Tympanum* or drum of the ear. L.

CHORDA'PSUS [*χορδαψίς*, Gr.] gripping or wringing pains of the small guts; so that they being twisted, or their peristaltick or worm-like motion being inverted, the ordure is thrown up at the mouth only. This distemper is also called by the names of *Ileus*, *Iliaca Passio*, *Volvulus* and *Miserere mei*.

CHORDA'TA Gonorrhœa [with *Surgeons*] a malady, when, together with the effusion of the *Semen*, the *Urethra* or urinary passage is bent like a bow with pain. L.

CHOREPI'SCOPI [of *χώρα* the country, and *ἐπισκοπ* a bishop] rural bishops anciently appointed by the prime diocesan.

CHOROBATES [of *χορβάταιν*, Gr. to over-run a country] a level used by the ancients with a double square in the form of a T.

CHOROGRA'PHICALLY [of *χώρα* a country, and *γράφω* to describe] according to the art of chorography.

CHOROI'DES Plexus [of *χόριον*, and *εἶδος* form, Gr.] the folding of the carotid artery in the brain, in which is the *glandula pinealis*; also the *uvea tunica*, which makes the apple of the eye.

CHOSE in action [Law term] a thing that has not a body; being only a right; as an annuity, a covenant, a bond, &c. *Chose in action* may also be called *Chose in suspense*, as having no real existence, and not being properly in possession.

CHORO'METRY [*χορημετρία* of *χώρα*]

which being performed, it was left off. Hence in the *Bills of Mortality* such infants who die before baptism are called *chrisoms*.

CHRI'SOM } the face cloth
CHRY'SOM CLOTH } or piece of
linen laid upon the head of a child that was newly baptized, which of old time was a customary due to the priest of the parish.

CHRISTI'COLIST [*christicola*, L.] a worshipper of *Christ*, a christian.

CHRISTOPHORIA'NA [with *Botan.*] the herb Saint *Christopher*.

CHRISTO'LYTES [of *χρίσθω* and *λύω* to resolve, Gr.] *Hereticks*, so called from their destroying *Christ*, by maintaining that he descended into hell body and soul, and that he left both there, ascending into heaven with his divinity alone.

CHRO'MATISM [with *Physicians*] the natural tincture or colour of the blood, spittle, urine, &c.

CHROMATO'GRAPHY [*χρωματογραφία* of *χρῶμα* colour and *γράφω*, Gr. to describe] a treatise of colours; also the art of painting in colours.

CHROMATOPO'IA [*χρωματοποιία*, Gr.] the art of making colours.

CHRO'NICK [*chronicus*, L. of *χρόνικος*, Gr.] of or, pertaining to time, or that is of long continuance.

CHRO'NICALNESS [of *chronicus*, L. *chronique*, F. of *χρόνικος*, Gr. time] the being of long continuance.

To **CHRO'NICLE** [*chroniquer*, F.] to write or enter down in such an history.

CHRO'NODIX [*χρόνικος* and *δείκνυμι*, Gr. to shew] a sort of dial or instrument to shew the passing away of time.

CHRONOLO'GICALLY [of *χρόνικος* time, and *λέγω* to say] according to chronology.

CHRONO'METRUM [*χρόνικος* and *μέτρον*, Gr.] the same as a pendulum to measure time with.

CHRO'NOS [*χρόνος*, Gr. time] is said to have been the son of *Cælus*, and that not improperly, since it is evident that the motions of the heavens measure forth to us the duration of time.

He is generally describ'd as an old man bare headed, with all the infirmities of age in his forehead, eyes and countenance, his shoulders bowed, and he just able to hold a fickle, and sometimes a key in his right hand, and a serpent biting his own tail in his left.

All these allude to time, as disclosing and revealing all secrets, impairing and devouring all things, still consuming, and yet renewing it self by a perpetual circulation.

Sometimes he is described with 6 wings and feet of wool, to shew that time passes softly, yet it will be found to be very swift in its progress.

CHRI'SOM [of *χρίσμα*, Gr.] an unction of infants, an ancient custom of anointing children as soon as they were born, with some aromattick unguents, and putting on their heads a cloth dawbed with it, this was worn till they accounted them strong enough to endure baptism.

CHRONO'SCOPE [of *χρόνος* time, and *σκοπεῖν* a mark] the same as a pendulum to measure time.

CHRY'SALIS [with *Naturalists*] properly the same as *Aurelia*, the same as the *Nympha* of butterflies and moths.

CHRYSA'RGYRUM [of *χρυσός* and *ἀργύρεον*, silver, Gr.] a tribute anciently levied on courtesans, &c.

CHRYSELE'CTRUM [of *χρυσός* and *ἤλεκτρον*, Gr. amber] amber of a golden or yellow colour.

CHRY'SEUS [*χρυσῆς*, Gr.] a sort of comer.

CHRYSI'TIS [*χρυσίτις*, Gr.] gold foam, the foam that arises from refined lead, being of a yellow colour like gold.

CHRYSTITIS, the herb Milfoil or Yarrow. L.

CHRYSOBERI'LLUS [*χρυσός* and *βηρίλλος*, Gr.] a sort of chrystal stone that shines like gold.

CHRYSO'CARPUM [*χρυσόκαρπον*, Gr.] a kind of ivy, whose berries are of a golden colour.

CHRYSO'COME [of *χρυσός* and *κόμη*, Gr. the hair] the herb Milfoil.

CHRYSOLA'CHANUM [*χρυσολάχανον*, Gr.] a kind of Orach.

CHRYSO'LAMPIS [*χρυσόλαμπίς*, Gr.] a precious stone which shines by night like a fire, but looks pale by day.

CHRYSO'LITHOS [*χρυσόλαθος*, Gr.] a precious stone or a transparent gold colour with green; a chrysolite.

CHRYSO'PTERUS [of *χρυσός* and *πτερόν*, Gr. a wing] a kind of topaz.

CHRYSO'SPASTUS [*χρυσόσπαστος*, Gr.] a precious stone, sprinkled as it were with gold sand.

CHRYSO'SPERMON [*χρυσόσπερμον*, Gr.] the herb *Semper-vivum*. L.

CHRYSO'SPIS [of *χρυσός* and *σπίς*, Gr.] a precious stone like gold.

CHRYSOSPE'RME [of *χρυσός* gold, and *σπέρμα*, Gr. the seed] the seed of gold.

CHRYSO'RGHIS [with *Physicians*] an absconding of the testicles in the belly.

CHRYSO'THALES [*Botany*] the lesser sort of wall penny-royal, penny-wort.

CHRY'STAL. See *Crystal*.

CHRYSTAL [in *Heraldry*] is in blazonry by precious stones sometimes allowed a place among them, tho' it is not properly one; and is used instead of *argent* or *silver*, and most frequently *pearl*.

CHRYSTALLI'NUS *humour* [of χρυσάλλου of χρυσός gold, Gr.] the transparent humour of the eye.

CHU'BBEDNESS [of cob, Sax.] the having full cheeks.

CHUBMESSA'HITES, a *Mahometan* sect, who believe that *Jesus Christ* is God and the true *Messiah*, the Redeemer of the world, but without rendring him any publick or declared worship.

CHU'FFINESS, clownishness, furliness.

CHURCH *Militant*, the assemblies of the faithful throughout the earth.

CHURCH *Triumphant*, the church or company of the faithful already in glory.

Greek CHURCHES } the churches of
Eastern CHURCHES } all those countries formerly subject to the Greek and Eastern empire.

Latin or Western CHURCHES, comprehends all the churches of *France*, *Spain*, *Italy*, *Africa*, the *North*, and all other churches where the *Latins* carried their language.

Simple CHURCH, one which has only a nave and a choir, with oils; that which has a row of porticoes in form, with vaulted galleries, and has a chapel in its pourtour.

CHURCH in a Greek cross, one the length of whose cross is equal to that of the nave, in which form most of the Greek churches are built.

CHURCH Service, the common-prayer, collects, &c. used in the church.

CHURCH Service, was first sung in *English* in the time of king *Edw. VI.* in the year 1548, who pursuing the reformation his father had begun, commanded it so to be.

CHU'SABLE [of ceoƿan, Sax. or choiſir, F. to chuse] deserving to be, or that may be chosen.

CHYLE [with *Naturalists*] is a white juice in the stomach and bowels, which proceeds from a light and easy dissolution and fermentation of the victuals. This juice mingling and fermenting with the gall and pancreatick juice, first passes the *lacteal Veins*, &c. and at last is incorporated with the blood.

CHYME [χυμὴ, Gr.] the same as *chyle*, though some distinguish between *chyle* and *chyme*, and restrain *chyme* to the mass of food while in the stomach, before it is sufficiently comminuted and liquefied to pass the *Pylorus* into the *Duodenum*, and

from thence into the *lacteals* to be further dilated and impregnated with the pancreatick juice, where it becomes *chyle*.

CHY'MIA [of χύω, to melt, Gr.] is a resolution of mixt bodies into their elements; and again, when it can be done, coagulation or redintegration of the same elements into the bodies, which they constituted before; there are 2 parts of it, *solution* and *coagulation*; by the addition of the *Arabick* particle *al*, it is called *Alchymy*.

CHY'MICA } [of χύμα of χύω,
CHYMICA'LIA } Gr.] medicines prepared by *Chymists*, to be taken in a less or more grateful quantity.

CHYMICO'-STATICAL, of or pertaining to *chymistry* and *statics*, as *chymico-statical* experiments.

CHY'MOSIS, the art of preparing or making *Chyme*, or the second concoction made in the body.

CIBA'RIOUS [cibarius, L.] pertaining to meat or food.

CICATRICO'SE [cicatricosus, L.] full of, or having many scars.

CICATRI'SIVE [with *Physicians*] desiccative, and tending to form a cicatrix.

CI'CATRIX [with *Surgeons*] a scar of a wound.

CI'CELY or *sweet Cicely* [with *Botanists*] an herb.

CI'CER } [in *Botany*] a sort of pulse
CI'CERA } like chicklings; chiches or vetches. L.

CI'CERA *Tartari*, pills made of turpentine and cream of tartar. L.

CICERBI'TA, a plant, a sort of fow-thistle. L.

CICU'TA, an herb much like our Hemlock. L.

CICUTA'RIA, Common Hemlock, Cow-weed or Cicely. L.

CIDA'RIS, a cap of state used among the ancient *Persians*.

CI'LIA [Anatomy] the eye-brows or eye-lids. L.

CI'MA [with *Architects*] a moulding something like an S, what is now called an O. G.

CIMA'TIUM } [with *Architects*] an
CIMA'TUM } O. G. with the hollow downwards, part of the ornament of the *Dorick* capital; it stands just above the square, or hath a fillet over it.

CIMELIA'RCHY [cimeliarchium, L. κειμηλιαρχιον, Gr.] a jewel-house; also a vestry in a church.

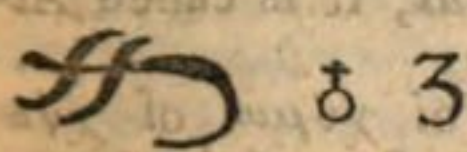
CIMICA'RIA [with *Botanists*] the herb Flee-bane. L.

CINARA } [*κινάρα*, Gr.] the Arti-
 CYNARA } choke. L.

CINCTURE [in *Architecture*] a ring, list or orlo at the top and bottom of a column, dividing the shaft at one end from the base, and at the bottom from the capital.

CINERITIOUSNESS [of *cineritius*, L.] ashiness, likeness to ashes.

CINERULENT [*cinerulentus*, L.] full of ashes.

 CINNABAR [in *Chymical Writings*] is expressed by these characters.

CINNABAR *Native*, is a mineral, which while it is in the lump, is of a brownish colour; but when pulverized, is of a very high red colour, and called vermilion.

CINNABAR *Artificial* [with *Chymists*] is a composition of brimstone and quicksilver sublimed together.

CINQUAIN [*Military term*] is an ancient order of battle, by drawing up five battalions so as to make eight lines, *viz.* *van*, *main body* and *rear* in manner following, the 2d and 4th battalions form the *van*, the 1st and 5th the *main body*, and the 3d the *rear guard* or *body of reserve*. F.

CINQUEFO'ILS [in *Heraldry*] are five-leaved grass, and signify *Vert* or *Green*.

CINQUE PORT, a sort of fishing-net, so named from the five entrances into it; being very convenient to be us'd in any river or pond of swift or standing water.

CIPHER [with a *single Key*] is one in which the same character is constantly used to express the same word or letter.

CIPHER [with a *double Key*] is one in which the alphabet or key is changed in each line or in each word, and wherein are inserted characters of no significancy to amuse or perplex the meaning.

CIPPUS [with *Architects*] a pillar with an inscription or grave-stone. L.

CIPPUS [with *Antiquaries*] a little, low column erected in great roads or other places with an inscription to direct the way to travellers, or to preserve the memory of something remarkable.

CIPPUS [in *Antiquity*] a wooden instrument wherewith criminals and slaves were punished.

CIRCE [according to the *Poets*] the daughter of *Sol* and *Perfis*, and very skillful in the nature of herbs. A famous witch whom the poets often made mention of, who having poisoned her husband the king of *Sarmatæ*, was therefore banished by her subjects, and in her exile, coming to *Italy*, she turned *Scylla* into a sea monster, and transformed the compa-

nions of *Ulysses* into divers sorts of beasts. *Mythologists* suppose *Circe* to be a lively representation of sensual pleasures, which turn men of the best accomplishments into beasts.

CIRCLES of *Excursion*, are circles parallel to the ecliptick, and at such a distance from it, that the excursions of the planet towards the poles of the ecliptick may be included within it; which are fixed at 10 degrees.

CIRCLES of *Altitude*, otherwise called *Almicanters*, are circles parallel to the horizon, having their common pole in the zenith, and still diminishing as they approach the zenith.

CIRCLES of *Latitude*, are great circles parallel to the plane of the ecliptick passing through the poles of it, and through every star and planet.

Horary CIRCLES [in *Dialling*] are the lines which shew the hours on dials, tho' these are not drawn circular, but nearly strait.

Diurnal CIRCLES [*Astronomy*] are immoveable circles supposed to be describ'd by the several stars and other points of the heavens in their diurnal rotation round the earth.

Polar CIRCLES [*Astronomy*] are immoveable circles parallel to the equator, and at a distance from the poles equal to the greatest declination of the ecliptick.

Parallel CIRCLES, are such as are described with the same point as a pole in the superficies of the sphere, the greatest of all these parallels is a great circle, and the nearer they are to one of their poles, the less they are.

Vertical CIRCLES [in *Astronomy*] are great circles of the heavens, intersecting one another in the *Zenith* and *Nadir*, and consequently are at right angles with the horizon.

CIRCLE of the *Heavens* [*Hieroglyphically*] was adored by the ancient *Egyptians* as an expression of the Divine Majesty. The roundness of the elements being a resemblance of his power and perfections; the light of his wisdom, and the celestial heat of the tenderness of his love.

CIRCLE [in *Physicks*] is understood among the *Schoolmen* of vicissitude of generations arising one out of another.

CIRCLE [in *Logick*] the fault of an argument that supposes the principle it should prove, and afterwards proves the principle by the thing it seem'd to have proved.

Formal CIRCLE [in *Logick*] is that which in two reciprocal syllogisms begs the

the *medium*, which is the next cause of the greater extreme.

The *material* CIRCLE [in *Logick*] consists of two syllogisms, the former whereof proves the cause by the effect; and the latter, the effect by the cause.

CI'RCOS [*κίρκος*, Gr.] a dilatation or swelling of the veins crooking or winding, and arising in one or more parts of the body so much that the veins threaten a rupture.

CI'RCUIT, the circuits of the judges were first appointed by king Henry II, who in the 21st year of his reign divided the whole kingdom into six circuits, appointing three judges to every circuit, who should twice every year ride together, and hear and determine causes; which custom is still observed, tho' there is some alteration in the number of the judges, and shires of the circuits.

CI'RCULAR *Letters*, letters directed to several persons who have the same interest in the same affair.

CIRCULAR *Sailing*, is that which is performed in the arch of a great circle.

CIRCULA'RITY, circularness.

CIRCULAR *Lines* [with *Mathematicians*] are such strait lines as are divided in the divisions made in the arch of a circle, such as *lines*, *tangents*, *secants*, &c.

CIRCULAR *Velocity* [in the *New Astronomy*] a term signifying that velocity of any planet or revolving body, that is measured by the arch of a circle.

CI'RCULARNESS [of *circularis*, L. *circulaire*, F.] roundness.

CI'RCULUS [with *Chymists*] a round instrument made of iron for the cutting of the neck of glass vessels. The operation is performed thus. The instrument being heated, is applied to the glass vessel, and is kept there till it grows hot, and then with some drops of cold water, or a cold blast upon it, it flies in pieces. And this is the way they cut off the necks of retorts and cucurbits.

CIRCULUS *decennovennalis* [with *Astronomers*] the golden number, or a period or revolution of 19 years, invented to make the lunar year agree with the solar; so that at the end of it the new moons happen in the same months, and on the same days of the month, and the moon begins again her course with the sun. This is called *Circulus Metonicus*, from *Meton* the inventor of it, and sometimes *Ennedocateris*.

CIRCUMADJA'CENT [of *circum* about and *adjacens*, L. lying near] lying near, all round about, encompassing near at hand.

CIRCUMA'MBIENTNESS, the encompassing round.

To CIRCUMA'MBULATE [*circumambulatum*, L.] to walk round about.

CIRCUMCE'LLIO, a vagrant. L.

CIRCUMCLU'SION, a shutting or enclosing all about. L.

CIRCUMDU'CTILE [*circumductilis*, L.] easy to be led about.

CIRCUMERRA'TION, a wandering about. L.

The CIRCUM'FERENCE of every Circle [among *Geometricians*] is supposed to be divided into 360 equal parts, call'd degrees, supposed to be divided into 60 equal parts, call'd minutes.

CIRCUMFLU'OUSNESS [of *circumfluus*, L.] the flowing round about.

CIRCUMFU'SED [*circumfusus*, L.] poured or shed round about.

CIRCUMI'TION, a going about. L.

CIRCUMOSSA'LIS. the same as *Periosteum*.

CIRCUMLOCU'TION, a circuit or tone of words, used either when a proper term is not at hand to express a thing naturally and immediately by, or when a person chooses not to do it out of respect, &c.

CIRCUMPOSI'TION, a laying round about. L.

CIRCUMPOSITION [in *Gardening*] a kind of laying when the mould is born up to the bough, which is to be taken off by an old hat, root or strong piece of old coarse cloth.

CIRCUMPOTA'TION, a drinking round from one to another. L.

CIRCUMPU'LSION, the thrusting forward of bodies; which are moved by those that lie round them.

CIRCUMRA'SION [with *Botanists*] a scraping or raking off the bark round about.

To CIRCUMSCARI'FICATE [*circumscarificatum*, L.] to scarify round about.

To be CIRCUMSCRI'BED, locally [with *Philosophers*] is said of a body, when it has a certain and determinate *Ubi*, or *Place*, with respect to the circumambient or encompassing bodies. It is the same as *to be in place circumscriptively*.

CIRCUMSCRI'BED *Hyperbola* [with *Mathematicians*] an *Hyperbola* that cuts its own *Asymptotes*, and contains the parts cut off within its own proper space.

CIRCUMSCRI'BEDNESS [of *circum* and *scriptus*, L.] the being circumscribed.

CIRCUMSPE'CTNESS [*circumspectio*, F.] circumspection.

CIRCUMSPE'CTIVELY, as a thing is said to be in a place circumspectively, when it

it has a certain or determinate *Ubi*, or *Place*, with respect to the circumambient or encompassing bodies.

CIRCUMSTANCES, the incidents of an event, or the particularities that accompany an action.

CIRCUMSTANCES [with *Moralists*] such things, that tho' they are not essential to any action, do yet some way affect it.

CIRCUMSTANCES properly moral [in *Etbicks*] are such as do really influence our actions, and render them more good or evil than they would be without such circumstances. Which writers in *Etbicks* sum up in this verse.

Quis, quid, quibus auxiliis, cur, quomodo, quando.

CIRCUMSTANCES purely physical [in *Etbicks*] such as do not connect any moral good or evil with the action; as, if a person kills another, whether he kill him with the right hand or the left.

CIRCUMSTANTIALITY } the quality of
CIRCUMSTANTIALNESS } lity of
that which is circumstantial.

To **CIRCUMVALLATE** [*circumvallare*, *L.*] to intrench round about.

CIRCUMVECTION, a carrying about. *L.*

To **CIRCUMVOLVE** [*circumvolvere*, *L.*] to roll or wheel round.

CIRCUMVOLUCTIONS [in *Architecture*] the turns of the spiral line of the *Ionick* volute.

CIRCUS [in *Rome*] a spacious place between the mounts *Palatine* and *Aventine*, invironed with buildings in the form of a circle, for the exhibition of publick plays; round it was the amphitheatre, in which were galleries and boxes for the spectators to sit or stand in. This was first begun to be built by *Tarquinius Priscus*; but was afterwards adorn'd and render'd more stately and beautiful by the emperors *Claudius*, *Caligula* and *Heliogabalus*.

CIRRI, curls or locks of hair curled or frizzied; also the crest of feathers on the heads of some birds. *L.*

CIRRI'GEROUS [*cirriger*, *L.*] bearing curled locks or crests of feathers.

CIRROS [*κίρσος*, *Gr.*] a crooked swollen vein, a sort of swelling, when a vein, by reason of the softness of its coat, is stretched out with much thick blood, and seems as if it would burst.

CISSITES [*κισσίτης*, *Gr.*] a white and shining precious stone, having the figure of ivy-leaves all over it.

CISSA'METHOS [in *Botany*] the herb called *Helxine*. *L.*

CISSA'NTHEMUS [*κισσάνθημος*, *Gr.*] the herb *Briony* or *Wild-vine*. *L.*

CI'SSOS [*κίσσος*, *Gr.*] the herb *ivy*; especially that which grows without a support.

CITIZENSHIP, the dignity or privilege of a citizen.

CITRA'GO, the herb *balm*.

CITRI'NE [of *citrinus*, *L.*] of or pertaining to, or of the colour of a pomegranate.

CITRUS [*Botany*] the *citron-tree*. *L.*

CITTA [with *Physicians*] a fault in the appetite, as when women long for things that are not fit to be eaten, as chalk coals, &c. the *green-sickness*.

CIVICK [*civicus*, *L.*] belonging to a city.

CIVICK Crown, a garland that was given by the *Romans* to a brave soldier who had saved the life of a fellow-citizen, or rescued him after he had been taken prisoner. This crown was made of oaken leaves with the acorns on them, if they could be had, because that tree was dedicated to *Jupiter*, who was esteem'd the protector of cities and their inhabitants.



CIVIL, a term opposite to criminal or ecclesiastical.

CIVIL [*civilis*, *L.*] courteous, kind, well-bred.

CIVIL, in its general sense is something that respects the policy, publick good or repose of the citizens, city or state.

CIVIL War, a war carried on between 2 factions in the same kingdom or state.

CIVILNESS [*civilité*, *F.* *civilitas*, *L.*] civility.

CIVILISATION [*Law term*] a law, act of justice, or judgment which renders a criminal process, civil.

CLAIMABLE, that may be claimed.

CLAIR OBSCURE [*claroscuro*, *Ital.*] a term used in painting, for the art of distributing to advantage the lights and shadows of a picture, both to the casting of the eye, and the effect of the whole piece.

To **CLA'MBER** [of *clýman*, *Sax.*] to climb or get up.

CLA'MMINESS [of *clamean*, *Sax.*] a being clammy.

CLA'MOROUSNESS [of *clamor*, *L.*] noisiness.

CLAMP [in a *Ship*] is a piece of timber applied to a mast or yard to strengthen it, and hinder the wood from bursting.

CLAMP,

CLAMP, a little piece of wood in the fashion of a wheel, used instead of a pulley in a mortice.

CLA'MPING [with *Joiners*] a particular manner of letting boards one into another to keep them from warping.

CLAMPONI'ER [with *Horsemen*] a long jointed horse, one whose pasterns are long, slender, and over-pliant.

A **CLANG** [*clangor*, L.] the sound of a trumpet.

A **CLAP** [*clapoir*, F.] a swelling in the groin and privities.

A **CLAP**, a noise by hitting against.

A **CLAP Trap**, a name given to the rant and rhimes that dramatick poets, to please the actors, let them go off with; as much as to say, a trap to catch a clap by way of applause from the spectators at a play.

CLA'PPING [of *clappan*, Sax.] a striking together of the hands, &c.

CLARI'NE [in *French Heraldry*] is a term used to express a collar of bells round the neck of any beast.

CLA'RION [*clarion*, L.] a sort of shrill trumpet.



CLA'RION [in *Heraldry*] see the figure.

CLA'SIS [of *κλάω*, Gr. to break] a fracture, *Anat.*

CLASHING, a noise of two swords, &c. one hitting against another; also a disagreement.

A **CLA'TTER** [of *cleatun*, Sax.] a rattling noise.

CLARI'SONOUS [*clarifonus*, L.] sounding loud or shrill.

CLA'RITUDE [*claritudo*, L.] clearness, splendour, brightness.

CLA'THRATED [*clatbratus*, L.] cross-barred.

CLAUDICA'TION, a halting or going lame. L.

CLAVELLA'TUS [*Botany*] the herb Trinity or Hearts-ease. L.

CLAVI'CULA [*Botany*] the tendril or young shoot of a vine, which takes hold of any thing it can reach. L.

CLAVICULÆ [with *Anatomists*] 2 little bones that are situated at the basis of the neck above the breast, on each side one.

CLAVI'GEROUS [of *clava* a club, and *gero*, L.] bearing a club.

CLA'VIS, a key; also the direction to the opening and decyphering a cypher, or any secret writing.

CLA'VUS [with *Oculists*] a little hard swelling in the corner of the eye.

CLAVUS [with *Physicians*] the same as *clavis*.

CLEA'NLINESS [*clæanlicneyye*, Sax.] cleanness.

CLEAR-Vision [in *Opticks*] is caused by a great quantity of rays in the same pencil, inlightening the correspondent points of the image strongly and vigorously.

CLEA'RNESS [*clarté*, F. *claritas*, L.] a being clear.

CLE'CHE } [in *He-*
CLETCH'E } *raldry*]

as a *Cross Cletché*; some say it is an ordinary pierced throughout, i. e. when the whole figure is perforated, that the chief substance is lost, and nothing is visible but the very edges: but *Colombiere* says, it is a cross, spreading from the center towards the extremities, which are very wide, and then end in an angle, in the middle of the extremity, by lines drawn from the two points that make the breadth, till they come to join, as represented in the figure annexed.



CLE'DONISM [of *κλιδών*, Gr. a report] a kind of divination drawn from words occasionally uttered.

CLE'DONISM [of *κλιδών* a rumour, and *avis* a bird] a sort of divination among the ancients, supposed to be much the same as *Ornithomaney*.

CLEI'DES [*κλειδες*, Gr.] keys.

CLEI'DES [in *Anatomy*] the *clavicles* or channel bone, joined on each side to the top of the breast, and to the shoulder-blade, the neck or throat-bone.

CLEI'DION [*κλειδιον*, Gr.] the same as *clavicula*.

CLE'MA } [*κλήμα*, Gr.] a twig
CLEMATITIS } or spray of a tree, a young branch or shoot.

CLEMATITIS [with *Botanists*] is more especially applied to several plants that are full of twigs as the vine, &c.

CLEMATITIS *Daphnides* [*Botany*] the herb periwinkle.

CLEMATITIS *passa flora*, the passion flower. L.

CLEMATITIS [*κληματίτης*, Gr.] an herb, whose leaves are like ivy, a sort of birthwort. L.

CLE'MENCY [*clementia*, L.] was esteem'd as a goddess, and the Roman senate ordered a temple to be dedicated to her after the death of *Julius Caesar*. The poets describe her as the guardian of the world, she is represented holding a branch of laurel, and a spear, to shew that

that gentleness and pity belong'd principally to victorious warriors.

CLE'MENTNESS [*clemence*, *F. clementia*, *L.*] gentleness, courtesy.

CLE'MENTINE, one who has been 9 years a superior, and afterwards ceases to be so, and becomes a private monk under a superior.

CLEO'MA [with *Botanists*] the herb Spear-wort or Bane-wort. *L.*

CLERGY [in *Law*] the appeal of a clerk or clergy, or his appeal to an indictment; for in ancient times a clergyman being convicted of felony before a secular judge, was allowed the privilege to pray his clergy; that is, to pray that he might be delivered to his ordinary to clear himself; but this privilege afterwards was allowed to all persons convicted of such felony, as this benefit was granted for. This privilege was, that if the prisoner being set to read a verse or two in a *Latin* book, in a Gothic black character, commonly called a neck-verse, and the ordinary of *Newgate* answered to the court, *Legit ut clericus*, i. e. he reads like a clerk or scholar, he was only burnt in the hand, and then set free; but by a late act of parliament the clergy, or benefit of the clergy, has been taken away in most cases, except *Bigamy* and *Manslaughter*.

CLERK *Convict*, is one who prays his clergy before judgment,

CLERICAL *Crown*, anciently a round list of hair shav'd off around the head.

CLERK [of the *Acts* belonging to the *Navy*] an officer, who receives and enters the commissions and warrants of the lord admiral, and registers the acts and orders of the commissioners of the navy.

CLERK [of *Affize*] an officer who writes all things judicially done by the justices of affize in their circuit.

CLERK of the *Check* [in the *King's Court*] an officer who has the check and controllment of the yeomen of the guard, and all other ordinary yeomen or ushers belonging to the king, &c. either giving leave or allowing their absence or attendance, or diminishing their wages for the same.

CLERK of the *Closet*, a divine, otherwise called *Confessor to his Majesty*, his office is to attend at the king's right hand during divine service, to resolve all doubts concerning spiritual matters to wait on the king in his private oratory, &c.

CLERK [of the *Crown*] an officer of the court of *King's-Bench*, who frames and records all indictments against traitors,

felons and other offenders there arraigned upon any publick crime.

CLERK of the *Crown* [in the court of *Chancery*] an officer who continually attends upon the *Lord Chancellor*, or *Lord Keeper*, either in his proper person or deputy, upon special matters of state: also all general pardons upon grants of them at the king's coronation; or at a parliament, the writs of parliament, &c. are returned into his office; he also makes special pardon, and writs of execution upon bond of statute staple forfeited.

CLERK of the *Errors* [in the *King's Bench*] an officer who transcribes and certifies the records of such causes in that court, into the exchequer, if the cause or action were by bill.

CLERK of the *Essoigns* [in the court of *Common Pleas*] an officer who keeps the *Essoign Roll*, provides the parchment cuts it into rolls, delivers it to the proper officers and receives them again when written.

CLERK of the *Estreats* [in the office of the *Exchequer*] an officer who receives the estreats out of the *Lord Treasurer's Remembrancer's-Office*, and writes them out to be levy'd for the king.

CLERK of the *Hamper* } [in the *Chancery*] an officer who receives all money due to the king's majesty for the seals of charters, patents, commissions and writs; and likewise fees due to the officers for enrolling and examining the same. He is obliged to attend on the *Lord Chancellor*, or *Lord Keeper*, in term-time daily, and at all times of sealing.

CLERK of the *Juries* } [in the court of *Common Pleas*] an officer who makes out the writs called *Habeas Corpora*, and *Distringas*, for the appearance of the jury either in the court or at the assizes, after that the jury is impannelled or returned upon the *Venire facias*.

CLERK or *Martial* [of the *King's House*] an officer who attends the marshal in his court, and records all his proceedings.

CLERK of the *Market* [of the *King's House*] an officer whose duty is to take charge of the king's measures, and to keep the standards of them; that is, examples of all the measures that ought to be throughout the land.

CLERK of the *Nichils* [in the *Exchequer*] an officer who makes a roll of all such sums as are nichiled by the sheriff, upon their estreats of greenwax and delivers them into the office of the *Lord Treasurer's Remembrancer*, in order to have execution done upon them for the king.

CLERK

CLERK [of the *Parliament*] one who records all things done in the court of parliament, and engrosses them fairly into parchment rolls, for the better preserving them to posterity. There are 2 of these, one of the *House of Lords*, and the other of the *Commons*.

CLERK of the Outlawries [in the court of *Common Pleas*] an officer who is deputy to the king's attorney general, for making out the writs of *Capias Utlegatum*.

CLERK of the Peace [belonging to the *Sessions of the Peace*] an officer who in the sessions reads the indictments, enrolls the acts, draws the process, &c.

CLERK of the Pell [in the *Exchequer*] an officer who enters tellers bills into a parchment-roll called *Pellis Receptorum*, and also makes another roll of payment called *Pellis Exituum*, in which he enters down by what warrant the money was paid.

CLERK of the Petty Bag [in *Chancery*] of these officers there are 3, and the master of the rolls is their chief: Their office is to record the return of all inquisitions out of every shire; all liveries granted in the court of wards, all *ouster les mains*, to make all patents for customers, gaugers, controllers, &c. summons for the nobility and burghesses to parliament; commissions to knights of the shire for seizing of subsidies, &c.

CLERK of the Pipe [in the *Exchequer*] an officer who receives all the accounts and debts due to the king, being drawn out of the remembrancer's office, and enters them down into the great roll, and writes summons to sheriffs to levy the said debts.

CLERK of the Pleas [in the *Exchequer*] is an officer in whose office the officers of the court upon special privileges belonging to them ought to sue or be sued upon any action.

CLERK [of the *Privy Seal*] of these officers there are four who attend the *Lord Keeper of the Privy Seal*, or the principal secretary if there be no privy seal; and also to make out *privy seals* upon any special occasion of his majesty's affairs.

CLERK [of the *Sewers*] an officer belonging to the commissioners of sewers, who is to write down all things that they do by virtue of their commission.

CLERK [of the *Signet*] an officer who continually attends upon the principal secretary of state, and has the custody of the privy signet, which is as well for sealing his majesty's private letters, and also such grants as pass his majesty's hand by bills signed; of these there are four.

CLERK of the King's silver [in the court of *Common Pleas*] an officer who receives all the fines, after they have been with the *custos brevium*, &c.

CLERK of the Treasury [in the court of *Common Pleas*] an officer who has the charge of keeping the records of *Nisi prius*, has the fees due for all searches, the certifying of all records into the king's bench, when writs of error are brought; makes out writs of *superfedeas de non molestando*.

CLERK [of the *King's great Wardrobe*] an officer of the king's house that keeps an account in writing of all things belonging to the king's wardrobe.

CLERK of the Warrants [in the court of *Common Pleas*] an officer who enters all warrants of attorney for plaintiff and defendant, and enrolls all deeds of indentures of bargain and sale, acknowledged in court or before any judge of the court.

CLERK of the Superfedeas, an officer of the court of *Common Pleas*, who makes out writs of *Superfedeas* (upon the defendant's appearing to the exigent) whereby the sheriff is forbid to return the exigent.

CLERKS, the company of clerks called *Parish Clerks*, is ancient, and stand registred in the books of *Guild-hall*. They were incorporated the 17th of Henry III. Their arms are *azure*,



a flower-de-luce or, on a chief *gules*, a leopard's head betwixt two books or: Their crest an arm extended, surmounted on a torse and helmet holding a singing book open.

CLE'ROMANCY [of κληρομαντεία divination] a soothsaying or fortune-telling by lots, by throwing of dice or little bones, and observing the points or marks turn'd up.

CLERO'NOMY [*cleronomia*, L. of κληρονομία, Gr.] an heritage.

CLEVE, } at the beginning or end of
CLIF or } the proper name of a place,
CLIVE } denotes it to be a rock or side of a hill, as *Cleveland*, *Clifton*, *Stan-cliff*.

CLE'VER fellow, one that has a knack at doing or devising any thing.

To have a great CLEW [Sea term] said of a sail, when it comes goaring or sloping off by degrees, and is broader at the clew than at the earing, which is the end of the bolt-rope, in which the sail is sowed.

To spread a great CLEW [Sea term] is said of a ship that has a very long yard, and so takes up much canvass in her sails.

CLEW Garnet [in a Ship] a rope which

is made fast to the clew of a sail, and from thence runs in a block or pulley fasten'd to the middle of the main and fore-yard; the use of it is to hale up the clew of the sail close to the middle of the yard in order to its being furled.

CLEW Line [in a *Ship*] is the same to the top-sails and sprit-sails, that the clew garnet is to the main and fore-sail.

CLIFF [in *Musick*] a certain character or mark placed on one side of the lines, from the seat of which the proper places of all other notes in any tune or song are discovered by proving the said notes from thence, according to the scale of the *Gammut*, in which are contained three septenaries of letters, G. A. B. C. D. E. F. Which letters set at the beginning of every rule and space, serve to express as many *cliffs* or *keys*; but only four of these are used, and placed at the beginning of the staves of every lesson.

F Faut CLIFF [in *Musick*] is the first cliff, and is marked thus $\frac{F}{-}$, being only proper for the bass or lower part.

C Sol Faut CLIFF, [in *Musick Books*] is marked thus $\frac{C}{-}$, and is the second cliff, and is peculiar to the inner or middle parts, as the tenor or counter-tenor.

G Sol Reut CLIFF [in *Musick Books*] is the third cliff, and is thus marked $\frac{G}{-}$, on the lowest line but one, which belongs only to the treble or highest part.

B CLIFF } is applied to all parts indifferently, its property being only to shew when notes are to be sung or play'd flat, or when sharp. The *B--fa* or *B--flat* is distinguished by this character (*b*), and the *B--mi* or *B--sharp* is thus expressed $\sharp$.

CLIFT [with *Horsemen*] is a deficiency in the new, soft and rough, uneven hoof, that grows on horses feet upon the hoof-cast.

CLIME } [with *Astronomers*] for the distinction of places and different temperature of air, according to their situation, the whole globe is divided into 48 climates, 24 northern, 24 southern, according to the increase of half an hour in the longest day in summer.

CLIMA'TIAS [*κλιματίας*, Gr.] a kind of earthquake that moves sidelong, and lays all flat that is before it.

Virginian CLIMBER [with *Botanists*] a shrub, the *Virginian Ivy*.

CLINCH, a smart and witty expression.

CLINIC [of *κλινη* a bed] it is now used for a quack or nurse who pretends to

have learnt the method of curing diseases by attending on the sick.

CLI'NICE [of *κλινη*, Gr.] that part of physick that respects bed-ridden people.

CLI'NKERS those bricks that by having much nitre or salt-petre in them (and lying next the fire in the clamp or kiln) by the violence of the fire, run and are glazed over.

CLINOPO'DIUM [of *κλινη* a bed, and *πῶς*, Gr. the foot] the herb *Poliol*.

CLIVO'SE [*clivofus*, L.] full of cliffs, steep and hanging downwards.

CLI'VUS, the steep descent of an hill; a cliff. L.

CLO'DDINESS [*cluddine* *ȝȝe*, Sax.] being full of clods.

CLOD Salt [at the *Salt Works*] a cake that sticks to the bottom of a pan, and is taken out once in 24 hours.

To CLOD [of *clud*, Sax. or *klot*, Du.] to gather into clods or lumps.

CLOF } [of *clough*, Sax. a fissure or open passage in the side of a mountain]

CLOUGH } being added to the name of a place, intimates it to have been such a sort of a place, as *Cloughton*.

CLOG [in a *Figurative Sense*] a load, a let, a hindrance.

CLO'GGINESS } a being apt to

CLO'GGINGNESS } clog or hinder.

To CLOSE [*clýȝan*, Sax.] to conclude or end; to agree with; also spoken of a wound, to tend to healing.

CLOSE [in *Heraldry*] signifies any thing closed or inclosed, and is used to signify the close bearing of the wings of such birds as are generally addicted to flight, as the eagle, falcon, &c. but it is not used of the peacock, dunghill-cock, &c. It is also used of horse-barnacles or bits, when they are not extended, as they are usually born, as a *barnacle-close*; and also of an helmer, as an *helmet-close*, i. e. with the visor down.

To CLOSE a passage justly [with *Horsemen*] is when a horse ends a passage with a demivolt in good order, well narrowed and bounded, and terminates upon the same line, upon which he parted; so that he is still in a condition to part from the hand handsomely, at the very last time or motion of his demivolt.

CLO'SENESS [of *clýȝan*, Sax. to close] the being close.

CLOT [*clud*, Sax.] a clod or lump.

CLO'TTED, in clods or lumps.

CLOTH [Sea term] a ship is said to spread much cloth, when she has broad sails.

CLO'THIER [of *clathan*, Sax. to clothe] a clothworker.



CLOTH-WORKERS were incorporated the 22d of king *Henry VIII.* Anno 1530. and is the 12th company of the city of *London.* Their arms are *sable*, a chevron *ermin* in chief, two crab-bets *argent*, in beise or

beazel or. Their supporters are two griffins, their crest a ram on a torse and helmet; their motto, *My trust is in God alone.* Their hall is on the east side of *Mincing lane.*

CLOUDS [whence they take their name is not certainly determined; *Somnerus* derives them of clud, *Sax.* a lump or clod, *q. d.* clodded vapours; but *Minshew* of *claudere*, *L.* to shut up, because they shut up the sun from us.] It is a question among philosophers, whether clouds or thick fogs are compounded alike, or whether there is something more in the clouds than there is in thick fogs: Some are of opinion, that the clouds are grosser than all fogs, and that they are composed of flakes of snow, rather than particles of water, such as fogs are made of. Others again are of opinion, that the clouds are only a close sort of fogs. And indeed those fogs that hang upon the tops of very high hills, appear to people that are on plains to be all one with the clouds; tho' those that are at them perceive nothing but a thick fog. Clouds then are formed of vapours raised from water or moisture, or those exhalations that ascend from the earth, and are no other than small bubbles detached from the waters by the power of the solar or subterraneous heat, or both. And being lighter than the atmosphere, are buoy'd up thereby till they become of an equal weight therewith in some of its regions aloft in the air, or nearer to the earth.

The clouds then are higher than fogs, and hang in the air, and are carried about in it by the winds. They are also of various figures; sometimes so thin, that the sun's rays pass through them; they also appear of several colours, as white, red, &c. and also sometimes of very dark colours.

As to the hanging in the air, it seems a matter of some difficulty to account for that; because all watery particles, of which clouds consist, are heavier than air, so that were there nothing to hinder, they would fall to the earth. But there are two things that are supposed to bear them up. The first is the winds, which blow from all parts under the region of the clouds, and do with them bear about ma-

ny lighter sorts of bodies; especially if those bodies contain but a small quantity of solid matter under a broad superficies. Thus it is commonly seen how easily boys paper-kites are kept up by the wind when they are mounted pretty high, and in like manner the particles of water very much rarefied may easily be suspended at that height. 2dly, There are new exhalations and vapours perpetually fuming out of the earth, and by their motion upwards hinder the clouds from falling or descending, unless the density of the clouds preponderates. And so we see, that the vapour of the fire carries lighter bodies up the chimney; nay, the smoke of a fire in a chimney is able to turn a thin plate of iron, that is artfully placed in it, so strongly, as to turn about a spit and roast a piece of meat of a considerable weight.

As to the colours of the clouds they are varied according to the situation of the sun, and way of reflecting its light in respect to us. The density of the clouds proceeds from the closeness of the vaporous particles one to another, and their thinness from the distance of those particles one from another, of which there are several causes. When they are very thin, they leave so many interstices, that the rays of the sun dart thro' them in many places, but are intercepted in others.

As to the figures or forms of the clouds, all their variety arises from their plenty of vapours, and the influence of the sun and wind. For it is impossible for them to be variously condensed, rarefied and carried about in the air, and their figures not to be changed.

Clouds are suspended in the air, because they consist of water rarefied by the heat of the sun into steam, which steam being lighter than air is carried up by it into the colder regions, where it is again condensed into water, and from that into ice and snow, which becoming too heavy for the air to support, breaks into pieces, and descends by their superior weight.

And clouds swim in the air as ships at sea; for the air being thicker near the earth, and the particles of a cloud but thin, they are easily born up; but, according to the greater or lesser weight of a cloud, and the setting of the wind, it sinks or rises.

When the particles of the clouds are so thick that they can no longer be kept up by the resistance of the air, then are they condensed into water and fall down in rain. See *Condensation* and *Vapour.*

CLOU'DY, overcast with clouds; also looking morosely.

CLO'VEN [of cleo^{van}, *Sax.*] cleft, divided.

CLOU'TERLINESS [prob. of clut^r, *Sax.* a clout] ill-shapenness, bunglingness.

CLOWNS *Mustard* [with *Botanists*] a sort of herb.

CLOWNS *Treacle*, garlick.

CLOW'NISHNESS } [of *colonus*, *L.*]

CLOW'NERY } rustick behaviour.

A CLUB [club, *Teut.* clubbe, *Sax.*] a large or thick stick; also a company or society of persons who meet together to drink, &c.

CLU'MPERED, clotted together in little lumps.

CLUMPS [probably of clomp, *Teut.*] a numpskull, one void of common sense.

CLU'MSINESS, shortness and thickness.

CLU'STERING, producing clusters. *Milton.*

CLU'TCHES, the hands clutched; also safe possession.

CLUTCH-fisted, having great clumsy hands.

CLY'DON [κλύδων, *Gr.*] a floating in the stomach.

CLY'MENOS } [κλύμενον, *Gr.*]

CLY'MENON } water-betony; also soap-wort, tutsan or park-leaves. *L.*

CLYPEIFO'RMIS [with *Meteorologists*] a sort of comet resembling a shield in form. *L.*

CLY'SMA } [κλυσμός, *Gr.*] a purga-

CLY'SMUS } tion or washing, a clyster.

CNEMODA'CTYLUS [with *Anatomists*] a muscle, otherwise called *Extensor tertii internodii digitorum*.

CNI'CUS [κνίκος, *Gr.*] the herb *Saffron* of the garden, bastard or mock saffron.

COACH [on board a *Flag ship*] the council-chamber.



COACH-MAKERS, are of a late incorporation. They have for their armoial ensigns *azure*, a chevron between 3 coaches or. The crest is *Phœbus* drawn in a chariot all of the 2d, and

the supporters 2 horses *argent*, armed or. Their motto *Post nubila Phœbus*. Their hall is that of the *Scriveners*.

COADJU'MENT [*coadjumentum*, *L.*] a joint-help.

COADJU'TRIX, a she-helper with another. *L.*

COÆTA'NEUS [*coetaneus*, *L.*] which lives in the same age with one.

COÆTE'RNAL [*coeternus*, *L.*] coeternal, equally eternal with another.

COÆ'VOUS [*coævus*, *L.*] of the same age with another.

COAGULA'TION [in *Chymical Writers*] is expressed by these characters, H E.

COA'GULUM, whatever serves to join things together. *L.*

COA'LTERN [*coalternus*, *L.*] reciprocal, mutual, by turns.

COAT [*cotta*, *Ital.* *cotte*, *F.*] a garment worn commonly uppermost; also the outside of fruit: Also a thin covering laid or done over any thing, as a coat of fine mould, &c.

COAT [of cot^r, *Sax.* an hut or cottage, &c.] denotes that the place, to which it is added, was denominated from a cottage, &c. in that place.

COB, a forced harbour for ships, as the cob of *Lime* in *Dorsetshire*.

COB, a foreign coin, the same as a *Piafter*.

COBA'LES, a sort of *Demons* in human shape, who were called *Satyrs*, and said to be attendants to *Bacchus*. Some relate, that there are at this day many of them in *Sarmatia*, who hide themselves in houses, and are ready to do any offices for the people that entertain them, that are to expected from the best of servants.

COBA'LTUM [in *Medicine*] a sort of mineral of a blackish colour, and a caustick quality; it consists of silver and arsenick, and is, as it were, the mother of it.

CO'BBLINGNESS [of kobler, *Dan.*] bunglingness.

CO'BWEB, a web made by spiders, very probably anciently called *Cobs*.

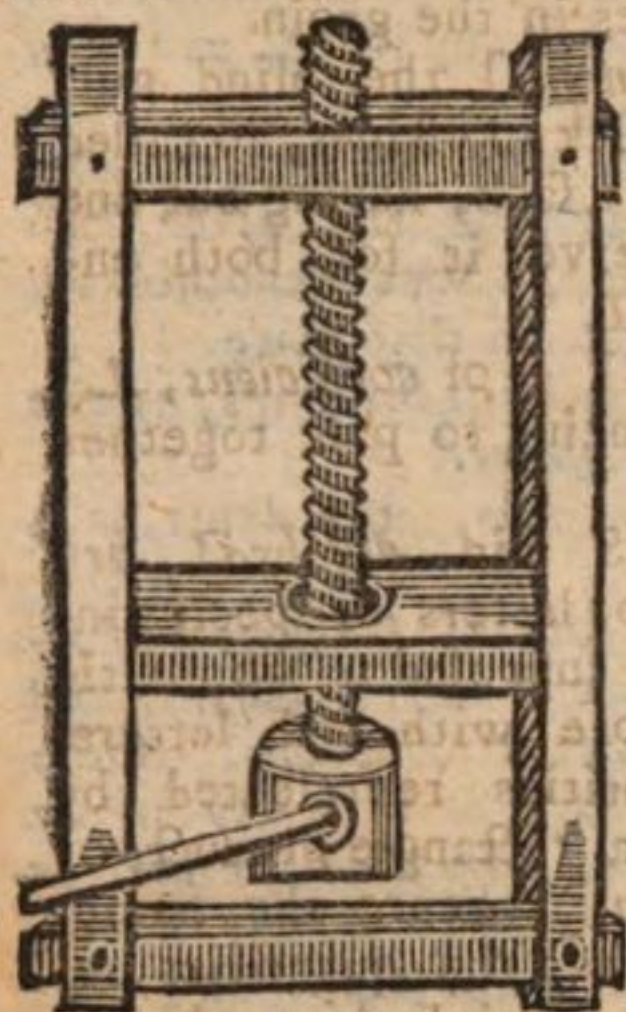
COCH. [in *Doctors Bill*] stands for *cochleare*, i. e. a spoonful.

COCHINE'EL Worm, an insect engendered in the fruit of a shrub five or six foot high, called *Tonna*; there are whole plantations in *Guatemala*, and other parts of the *Spanish West Indies*; on the top of the fruit grows a red flower, which, when mature, falls on the fruit, which opening discovers a cleft two or three inches diameter. The fruit then appears full of little red insects, having wings of a surprising smallness. The *Indians* spread a cloth under the tree, and shake it with poles, till the insects are forced to quit their lodging, and fly about the tree; but not being able to do it long, they tumble down dead into the cloth.

COCHINEEL Grain, is a red berry growing in *America*, found in a fruit, resembling that of the cochineel-tree or *tonna*, the first shoots produce a yellow flower,

flower, the point whereof, when ripe, opens with a cleft of three or four inches. This fruit is full of kernels or grains, which fall on the least agitation, and which the *Indians* carefully gather up; eight or ten of these fruits yield about an ounce of grain.

This berry yields a dye almost as beautiful as that of the insect, and is so like, that a person may easily be deceived in the .



CO'CHLEA [in *Mechanicks*] a screw, one of the six mechanical powers; it is a strait cylindrical furrowed surface be convex, the screw is said to be both a male and female screw.

Where motion is to be generated, the male and female screw are always joined; that is, whenever the screw is

to be used as a simple engine or mechanical power, when joined with an axis in *Peritrochio*, there is no occasion for a female; but in that case it becomes part of a compound engine.

CO'CHLEA [*Architecture*] a winding stair-case.

COCHLEA'RIA [in *Botany*] the herb Spoon-wort or Scurvy-grass L.

COCHLEA'RE, a spoon [in *Medicine*] a spoonful L.

COCK [with *Heralds*] *Guillim* says of the cock, that as some account the queen and swallow or wagtail the Lady, so may I term this Knight among birds; being both of noble courage, and always prepared for the battle, having his comb for an helmer, his sharp and hooked bill for a taulcheon to slash and wound his enemy, and as a complete soldier, armed cap-à-pe, he has his legs armed with spurs, giving an example to the valiant soldier to expel danger by fight and not by flight.

The *Cock*, say others, is the emblem of strife, of quarrels, of haughtiness and of victory, because he rather chooses to die than yield, and therefore he is called the bird of *Mars*.

The *Cock* crows when he is conqueror, and gives notice of his conquest. If he be vanquish'd, he shuns the light and society of men.

The ancients dedicated the cock to *A-*

pollo, because he gives notice of his approach and of break of day. They also dedicated him to *Mercury*, as being the emblem of watchfulness, summoning men to their business by his crowing. The cock is generally placed on the tops of steeples, and called the weather-cock, to intimate to prelates, that they are to watch over their flocks. The *Cock* is the herald of the day and the centinel of the night, and is born in coat-armour by many families. The *Gauls* took the cock for their first standard, and wore it on their helmets for a crest.

A **COCK** [*Hieroglyphically*] signified a noble disposition of mind here being no bird of a more generous and undaunted courage at the sight of imminent danger.

COCK FIGHTING, the original of this sport is said to have been derived from the *Athenians*, on the following occasion: When *Themistocles* was marching his army to fight the *Persians*, he by the way espying two cocks fighting, caused his army to behold them, and made the following speech to them: *Behold these do not fight for their household-gods, for the monuments of their ancestors, nor for glory, nor for liberty, nor safety of their children; but only because the one will not give way to the other.* This so encouraged the *Grecians*, that they fought strenuously and obtained the victory over the *Persians*; upon which cock-fighting was by a particular law ordained to be annually practised by the *Athenians*; and hence was the original of this sport in *England* derived.

COCK-HORSE [of coc, in the language of the *Brigantines*, high] a high horse.

CO'CKAROUSE [among the *Virginian Indians*] is one that has the honour to be of the king's council with relation to the affairs of the government, and has a great share in the administration, and must all pass through the *Huskanau* before they can arrive at this honour or be of the number of the great men. See *Huskanau*.

COCKS-COMB [*Botany*] the herb also called Yellow Rattle-grass.

COCK-LOFT [probably of coc high, of 11 *Heb.* a roof] an upper loft or garret.

COCKS [with *Mariners*] are small square pieces of brass with holes in them, which are put into the middle of large, wooden shivers, to prevent them from splitting and galling by the pin of the block or pulley on which they turn.

COCK Weed [*Botany*] an herb.

CO'CKISH

CO'CKISH [of cock] uppish.

CO'CKISHNESS, uppishness.

CO'QUET, a beau, a gallant, an amorous or general lover; also a wanton maiden, who keeps several lovers in suspense. *F.*

COCY'TUS [*κακυτός* of *τῆ κακίαν*, *Gr.* to lament] this is one of the rivers of hell, which (according to the poets) flows out of *Styx*, and is so called from the lamentation the dead make for their past misarriages, and the dread they have of future punishments which they will soon find after they have pass'd over the flaming streams of *Phlegethon*.

CO'DDY [co'ddiz, *Sax.*] having pods or shales, as peas, beans, &c.

CODE [of *codex* a book of *caudex* the trunk or timber of a tree, because the books of the ancients were made of wood, and their leaves were something like our table books] a volume or book.

CODE [among *Lawyers*] a certain book or volume of the ancient *Roman* law. In old time, the pleas and answers of the lawyers were in loose scrolls or sheets of parchment or paper. These the emperor *Justinian* having collected and compiled into a book, called it *Codex*, and ever since this book by way of eminence has been called the *Code*, and is accounted the second volume of the *Roman* civil law, and contains twelve books.

The matter of it, especially as to the first eight books, is pretty near the same with the *Digests*; but in these things it differs, first, as to the stile, which is not so pure; 2. Its method is not so accurate as that of the *Digests*; 3. in that it discusses matters of more common use; whereas the more abstruse and subtle questions of the law are discuss'd in the *Digests*, and there are the opinions of the ancient lawyers upon them, and so contains more polite, fine witty arguing, than of use to the generality of mankind.

And for this reason *Justinian* compos'd the code, because he found the *Digest* in many places too fine and subtle for common use, and also very defective and imperfect, as not deciding many cases that did daily occur.

This *Code* was compiled from the answers and determinations of 56 emperors and their councils, many of which were learned and skilful lawyers, as the famous *Papinianus* and some others, from the time of the emperor *Adrian* to *Justinian's* own time. And in this *Code* there are abundance of things fully and distinctly determined which before were either o-

mitted or too briefly handled.

The *Theodosian CODE*, is of good use to explain the other *Code*, which cannot well be understood without it. This was held in great esteem, and was used in the *Western* parts of *Europe* for several hundred years, as *Mr. Selden* relates, after that law was in a manner disused and forgotten; but now the *Theodosian Code* is also grown much out of use.

CODOSCE'LE [according to *Fallopianus*] venereal buboes in the groin.

COE'CUM [*Anatomy*] the blind gut, the first of the thick intestines, so called because made like a sack, having but one aperture, which serves it for both entrance and exit. *L.*

COEFFI'CIENCY [of *coefficiens*, *L.*] the causing or bringing to pass together with another.

COEFFI'CIENTS [in *Algebra*] are numbers prefix'd to letters or species into which they are supposed to be multiplied; and therefore with such letters, or with the quantities represented by them, they make a rectangle product, or *coefficient production*; whence the name, thus *6ab* implies that the quantities represented by *ab* are multiplied into the coefficient 6, and that out of these 2 the rectangle or product *6ab* is formed.

COE'LIA [*κοιλία*, *Gr.* *Anat.*] signifies any kind of original cavity in an animal body; and hence diseases seated in the cavities or venters of the body, are called *Cæliack affections*.

COE'LIACK [of *κοιλία*, *Gr.* the belly] of or belonging to the belly.

COELI'GENOUS [*cœligena*, *L.*] heaven born.

COE'LUM *Heaven* [with *Anatomists*] the cavity of the eye towards the corner. *L.*

COE'LUS [according to the *Pagan Theology*] was the ancientest, the great grandfather (or first) of all the gods [in the *Greek* called *Οὐρανός*] he had 2 sons, *Titan* was the elder, and *Saturn* the younger; the last of which committed a most impious action, by cutting off his privy parts with a scythe, to deprive him of the power of begetting, and threw his genitals into the sea, where, by the continual agitation of the waves, it finding a favourable womb among the froth, they say the goddess *Venus* was produced out of the bleeding genitals.

Hesiod says, his wife *Vesta* brought forth many sons and daughters, the names of which were *Codu*, *Japetus*, *Theia*, *Hyperrion*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, *Saturnus*, *Gigas*, *Titan*, *Brontes* &c. to the number of 45. Of these *Apollodorus* says,

says, *Cælus* married *Terra* (the Earth) and had by her three sorts of children, i. e. the giants with 100 hands and 50 heads, called *Briareus*, *Gyas* and *Cæus*; 2. the *Cyclops* and the *Titans*, of whom *Saturn* was the youngest.

Lactantius says, that *Cælus* was some potent and aspiring prince, who affecting to be a god, called himself the son of the ambient sky: and after him *Saturn* thought it no less glory to be the son of *Heaven*, whose vast concavity contains all things immortal, as well as those liable to corruption. And that the supreme power was confer'd on him for his singular prudence and policy; that his dethroning happen'd in the 32d year of his reign, and that he was buried in *Oecania* (supposed to be *Crete*) near the town called *Aularia*.

COENO'SE [*cænosus*, L.] filthy, muddy.

COENOTA'PHIUM } [of *κένω* emp-
CENOTAPHIUM } ty and *τάφος*
a sepulchre] an empty tomb or monument erected in honour of some illustrious person deceased, who perishing in shipwreck, battle or the like, his body could not be found to be deposited in it.

COEQUA'LITY } [of *coequalis*, L.]

COE'QUALNESS } a being equal with.

COE'RCIVENESS [of *coercere*, L.] compulsiveness.

COE'RCION, a restraining, a keeping in good order or decorum.

COERU'LEUS, *a, um* [with *Botanick Writers*] of a blue colour.

COESSE'NTIALNESS } [of *con* and

COESSENTIA'LITY } *essentia*, L.]

the being of the same essence with.

COETA'NEOUSNESS [of *con* and *etas*] the being of the same age with.

COETE'RNALNESS } [of *coeternel*, F.]

COETE'RNITY } the being eternal with.

COEVA'LITY, the being of the same age or duration.



COEUR [in *Heraldry*] as *Party en cœur*, signifies a short line of partition in pale in the centre of the escutcheon, which extends but a little way, much short of top and bottom, and is there met by other lines, which form an irregular partition of the escutcheon.

COEXI'STENCE [of *con* and *existencia*, L.] the existing at the same time with.

CO'FFER [with *Architects*] the lowermost part of a cornice, or a square depression or sinking in each interval, between the modillion of the *Corinthian*

cornice, usually filled with a rose, pomegranate or other enrichment.

CO'FFIN [of a *Horse*] is the whole hoof of the foot above the coronet, including the coffin-bone, the sole and the frush.

CO'FFIN-BONE [of a *Horse*] is a small spongy bone, inclosed in the middle of the hoof, and possessing the whole form of the foot.

COFFIN of Paper, a triangular piece, such as grocers put up pepper, &c. in form of a cone.

COGS, the teeth of a mill-wheel; also a sort of boat used on the river *Humber*.

CO'GENCY } [of *cogens*, L.] the
CO'GENTNESS } being cogent or compelling.

COGITA'TION [with the *Cartesians*] whatever a man experiences in himself, and of which he is conscious; as all the operations of the understanding, will, imagination and senses.

COGNA'TION, kindred, affinity, alliance.

CO'GNIZANCE [*connoissance*, F. *cognitio*, L.] knowledge.

COGNISANCE, a badge of arms on a serving man, or waterman's sleeve, shewing that he belongs to a particular master or society.

COGNI'TIO *præjudicialis* [in *Civil Law*] is a debating of a point that happens accidentally before the principal cause can have an end. L.

CO'GRITAL Line [*Fortification*] a line drawn from the angle of the centre to that of the bastion.

COG men, dealers in *Cog-ware*.

COG-ware, coarse cloths anciently used in the north of *England*.

COHA'BITANT, one who inhabits with another.

COHA'BITANCE [of *cobabitare*, L.] a cohabiting or dwelling with.

COHE'RENT Discourses, are such discourses in which there is a connexion and agreement between their parts.

COHERENT Propositions, such that have some relation or agreement the one with the other.

COHE'SIVENESS [of *cobærere*, L.] cohesive quality.

COI'NCIDENCE } [*coincidentia*,
COI'NCIDENTNESS } L.] a falling or jumping together.

COINS } [with *Printers*] certain
QUINES } small wedges used to fasten the whole compofure of letters in the chase or frame.

COI'NOBITE } *κοινοβίαι*, of *κοινός*
CE'NOBITE } common and *βίος*, Gr. life]

[life] a religious person who lives in a convent, &c. under a certain rule, contrary to an hermit or anchorite who lives in solitude.

CO'KER, a boat-man or waterman.

CO'KERS, fishermen's boats.

A COKE, a meer fool, a ninny.

To COLAPHIZE [*colapbizo*, L. of *κολαφίζω*, Gr.] to buffet.

COLA'PTICE [of *κολάπτω*, Gr. to carve] the art of carving figures in stone.

CO'LARIN [in *Architecture*] the little frieze of the capital of the *Dorick* and *Tuscan* column, placed between the astragal and the annulets, also the *orle* or ring on the top of the shaft of the column next to the capital.

CO'LCHICUM [with *Botanists*] meadow-saffron. L.

CO'LDNESS [*cealdneýýe*, Sax.] the being cold or quality of cold.

CO'LDNESS *Potential*, is a relative quality, which plants, &c. are supposed to have. Thus a plant is said to be cold in the second or third degree; not that it is actually cold to the touch; but in its effects or operations, if taken inwardly.

To COLLA'BEFY [*collabefacere*, L.] to break, to destroy, to waste.

COLLA'PSED [*collapsus*, L.] fallen down together.

COLLAR *Beam* [in *Carpentry*] a beam framed cross, betwixt two principal rafters.

COLLA'TERAL [in *Geography*] any place, country, &c. situate by the side of another.

COLLATERAL *Points* [in *Cosmography*] are the intermediate points, or those between the cardinal points.

Primary COLLATERAL *Points*, are such as are removed by an equal angle on each side, from 2 cardinal points.

Secondary COLLATERAL *Points*, are either those which are equally distant from a cardinal and first primary; or equally distant from some cardinal or primary, and first secondary.

COLLATERAL *Descent*, is springing out of the side of the whole blood, as grandfather's brother, &c.

COLLATERALS [in *Genealogy*] are such relations as proceed from the same stock but not in the same line of ascendants or descendants; but being as it were aside of each other. Thus uncles, aunts, nieces, cousins, are collaterals, or in the collateral line.

COLLATERA'LIS *Penis* [*Anatomy*] a muscle, otherwise called *Erector Penis*.

COLLA'TION [in a *Logical* sense] a

comparing one thing well with another.

COLLATION [in *Common Law*] the comparison or presentation of a copy to its original, to see whether they are alike; also the report or act of the officers who made the comparison.

COLLE'CTION [with *Logicians*] an inference or conclusion.

COLLE'CTION of *Light* [with *Astrologers*] is when 4 principal significators behold not one the other; but both of them cast their several aspects to a more momentary planet than themselves, whom they each of them receive in some of their essential dignities; so that the planet, which does thus collect their lights, signifies in their judgment the accomplishing of a business in hand between 2 persons by the mediation of a third.

COLLE'GATARY [*Civil Law*] a person to whom a legacy is left in common with one or more persons.

CO'LLERED [in *Heraldry*] signifies wearing a collar, as a dog collered, &c.

CO'LLET [of a *Ring*] that part of it in which the stone is set, the *Bezil*.

COLLI'CULUM [*Anat.*] the same as *nympha*. L.

COLLIERIES, coal-mines.

COLLIGA'TION, a gathering or tying up together. L.

COLLINEA'TION, a levelling at, or aiming to hit the mark. L.

COLLIQUANS *Febris* [with *Physicians*] is one of the kinds of burning fevers, but such a one as they say, by its excessive heat, suddenly melts the fat flesh and substance of the solid parts of the body; nay, sometimes even the very blood in the veins, and discharges it by insensible transpiration, as sweat, urine or stool. L.

CO'LLIQUANT [*colliquans*, L.] consuming, wasting.

To CO'LLIQUATE [*colliquatum*, L.] to melt, consume or waste.

CO'LLIQUATIVENESS [of *colliquativus*, L.] wastingness, consumingness.

COLLIQUEFA'CTION, a melting down. L.

To CO'LLOCATE [of *collocatum*, L.] to place, to set, to appoint to a place.

COLLOCU'TION, a talking together. L.

CO'LLUM, a neck. L.

COLLUM *minus uteri* [*Anat.*] the cavity of the womb next its internal orifice, where it is more contracted than it is at the bottom. L.

COLLYRI'DIANS [of *κολλῦρα*, Gr. a cake] a sect who out of an extravagant devotion to the *Virgin Mary*, met on a certain day in the year to celebrate a solemn

solemn feast, and render divine honour as a goddess, eating a cake, which they offer'd in her name.

COLOCASI'A [*κολοκασία*, Gr.] the Egyptian bean.

COLOCY'NTHIS [*κολοκυνθίς*, Gr.] a kind of wild gourd whose apple is called *Coloquintida*.

COLOME'STRUM [*Botany*] the herb Dog-bane.

CO'LOM [with *Anat.*] is one of the thick gurs, and the largest of all, being in length about 8 or 9 hands breadth, and full of little cells, sometimes stuffed with wind and other matters, which cause pains of the colic.

COLONA'DE [*Architecture*] a range of pillars running quite round a building and standing within the walls of it, or a portico of pillars, such as before St. Peter's church at Rome.

Polystyle **COLONA'DE**, is one whose number of columns is too great to be taken in by the eye at a single view.

COLONEL *Lieutenant*, one who commands a regiment of guards, whereof the king, prince or other person of the first eminence is colonel.

Lieutenant **COLONEL**, is the second officer in the regiment, who is the captain and commands in the absence of the colonel.

Lieutenant **COLONEL** of horse or dragoons is the first captain of the regiment.

COLOPHONI'A [with *Chymists*, of *κολοφών*, Gr.] the top of a thing, the chief, the end, *L.* the *caput mortuum*, or gross substance of turpentine, the more liquid part being distilled into oil.

COLOPHONIA *resina*, a kind of rosin issuing out of the pine-tree.

COLORBASIAN [of *Colorbasius* their chief] a branch of the *Gnosticks*, who improv'd on the visions of the *Gnosticks* that preceded them.

COLORI'FICK [*colorificus*, *L.*] making colour, colouring.

COLORISA'TION } [*in Pharmacy*] the
COLORA'TION } changes of colour which bodies undergo, by the various operations either of nature or art, as by calcinations, coctions, &c.

COLOSS. See *Colossus*.

COLOSSE'UM [at Rome] an amphitheatre built by the emperor *Vespasian*, capacious enough to contain 100000 spectators to sit round the *Area*, i. e. the place where the beasts were let loose, and was the place where St. *Ignatius* was exposed to the lions.

COLO'SSUS, a statue of prodigious size, as that of *Apollo* or the *Sun* in the

harbour of the island *Rhodes*. That at *Rhodes* was made by *Chares* of *Asia the lesser*, and was the work of 12 years, and was dedicated to the *Sun*. It cost about 44000 pounds *English* money. It was placed at the entrance of the harbour of the city, with the right foot standing on one side of the land, and the left on the other. The tallest ships with their masts sailed into the haven between the legs of it, and when it was thrown down to the ground by an earthquake, few men were able to embrace the little finger of this prodigious statue, the brass of which it was made loaded 900 camels.

CO'LOUR [*color*, *L.*] is a quality inherent to natural bodies, which are said to be so and so coloured: as others define colour, an accident that happens to them by the reflection of light; also complexion, looks; also pretence or shew.

COLOUR [*in Heraldry*] colours are generally red, black, blue and purple, which are called as follows: the red is called *gules*; the blue, *azure*; the black, *sable*; the green, *vert* or *sinople*; and the purple, *purpure*, *tenny* or *tawney*, and *sanguine* sometimes, but this is not common, and these colours are sometimes otherwise express'd; *gules* is called *Mars*; *azure*, *Jupiter*; *sable*, *Saturn*; *vert*, *Venus*; *purpure*, *Mercury*; *tenny*, the *Dragon's head*; and *sanguine* the *Dragon's tail*.

In precious stones *gules* is called *ruby*; *azure*, *sapphire*; *sable*, *diamant*; *vert*, *emerald*; *purple*, *amethyst*; *tenny*, *hyacinth*; and *sanguine* *sardonix*.

COLOUR [*in Philosophy*] a property inherent in light, whereby, according to the different sizes or magnitudes of its parts, it excites different vibrations in the fibres of the optick nerve; which being propagated to the *sensorium*, affect the mind with different sensations.

COLOUR of Office [*Law Phrase*] an evil or unjust act done by the countenance of office or authority.

CO'LOURING [with *Painters*] the manner of applying and conducting the colours of a picture; or the mixture of lights and shadows form'd by the various colours employ'd in a painting.

Emphatical **COLOURS** [according to the ancient *Natural Philosophy*] are (as they term them) those apparent colours frequently seen in the clouds, before sun-rising or after its setting; the colours that appear in the rainbow, &c. these they will not allow to be true colours, because they are not permanent or lasting.

Field

Field COLOURS, are small flags of about a foot and half square, carried along with the quarter-master general for marking out the ground of the squadrons and battalions.

COLOURABLENESS, plausibleness.

COLP'CIA, samplars or young poles in the woods, which when they are cut down make *Levers*, which the inhabitants of *Warwickshire* call *Colpices*.

CO'LPINDACH } [according to the
COW'DACH } practick of *Scotland* } a young cow or heifer.

COLTS-FOOT [*Botany*] an herb good in distempers of the lungs, &c.

COLTER [*cultop*, *Sax.*] a piece of iron belonging to a plough that cuts the ground.

COLUBRI'NA [*Botany*] the herb *Briony* or *White-vine*. L.

COLU'BRINE [*colubrinus*, L.] of or belonging to a serpent; also wily, crafty.

COLUMBI'NA [*Botany*] the herb *Base* or *Flat-vervain*. L.

COLUMBI'NE [*columbinus*, L.] of, like or pertaining to a pigeon.

CO'LUMN [*columna*, L.] a round pillar to bear up or beautify a building; or for a monument of some notable event.

CO'LUMN [*in Architecture*] in a strict sense is that long, round cylinder, or part of a pillar, which is called the *shaft* or *trunk*, and contains the body of it from the spire to the base, or from the astragal of the base to the chapter.

Tuscan COLUMN, is the shortest and most simple of all the columns, its height, according to *Scamozzi*, is 15 modules, to *Vitruvius*, &c. 14.

Doric COLUMN, is something more delicate, its height from 14 to 15 modules, and is adorned with flutings.

Corinthian COLUMN, is the richest and most delicate of all, its height is 19 modules, its capital is adorned with two rows of leaves and with caulicoles, from whence volutes do spring out.

Ionick COLUMN, is more delicate than the *Doric*, its height is 17 or 18 modules, it is distinguished from the rest by the volutes in its capital, and by its base.

Composite COLUMN, its height is 19 and a half or 20 modules, it has two rows of leaves in its capital like the *Corinthian*, and angular volutes like the *Ionic*.

COLUMNS [*Mil. Art*] is a long file or row of troops, or of the baggage of an army in its march.

COLUMN [*with Printers*] is a part of a page divided by a line, as the pages

in this book are into two columns, and others into 3, 4, &c.

Cylindrical COLUMN, a column that has neither swelling nor diminution.

Attic COLUMN, a pilaster insulated, having four equal faces or sides and of the highest proportion.

Angular COLUMN, is an insulated column, placed in the coin or corner of a portico, or inserted into the corner of a building.

Doubled COLUMN, is an assemblage of two columns, joined in such a manner as that the two shafts penetrate each other with a third of their diameter.

Fusible COLUMN, is a column made of some metal or matter cast.

Hydraulick COLUMN, a column from the top of which a *jet d'eau* proceeds, to which the capital serves as a basin, whence the water descends by a little pipe, which turns spirally around the shaft.

Moulded COLUMN, is one made by impaction of gravel and flints of divers colours, bound together with a cement, which grows perfectly hard and receives a polish-like marble.

Transparent COLUMN, a column made of some transparent alabaster, &c.

Water COLUMN, one whose shaft is formed of a large *jet d'eau*, which spouting out water forcibly from the base drives it within the tambour of the capital, which is made hollow, thence falling down again it has the effect of a liquid crystal column.

COLUMN of Joinery, is made of strong timber boards, joined, glued and pinned together, is hollow turned in the lathe and usually fluted.

Incrusted COLUMN, is made of several ribs or thin shells of fine marble or other rare stone, cemented upon a mold of stone, brick or the like.

Astronomical COLUMN, a kind of observatory in form of an high tower, built hollow, and with a spiral ascent to an armillary sphere, placed at the top for taking observations of the courses of the heavenly bodies.

Carolinick COLUMN, is one that is adorned with foliages or leaves or branches turned spirally around the shaft; or in crowns and festoons.

Diminished COLUMN, is one that begins to taper or diminish from the base in imitation of trees.

Cantoned COLUMNS, are such as are engaged in the four corners of a square pillar, to support four springs of an arch.

Coupled COLUMNS, are such as are disposed by two and two, so as almost

to touch each other at their bases and capitals.

Chronological COLUMNS, are such as bear some historical inscription digested according to the order of time.

Geminated COLUMN, a column whose shaft is formed of three similar and equal sides or ribs of stone, fitted within one another, and fastened at bottom with iron pins, and at the top with cramp-irons.

COLUMN of Masonry, is made of rough stone well laid and coloured with plaster, or of bricks moulded triangular-wise and covered with stucco.

COLUMN with Tambours, is one whose shaft is formed of several courses of stone or blocks of marble less high than the diameter of the column.

COLUMN in Truncheons, consists of three, four or five pieces of stone or metal, differing from the tambours, being higher than the diameter of the column.

Fluted COLUMN, is one whose shaft is adorned with flutes or channellings, either from top to bottom, or only two thirds of its height.

Cabled COLUMNS, are such as have projectures in form of cables in the naked of the shaft, each cable having an effect opposite to a fluting, and accompanied with a little list on each side.

Cabled and fluted COLUMN, one whose flutes are filled up with cables, reeds or staves, beginning from the bottom of the shaft and reaching one third of its height.

Fluted COLUMN enrich'd, a column whose flutings are filled up with ornaments of foliages, rinds, ribbands, &c. instead of cables.

Colossal COLUMN, a column of an enormous size, too large to enter any ordonnance of architecture.

Gothick COLUMN, a round pillar that is either too short for its bulk, or too slender for its height.

Hermetick COLUMN, a sort of pilaster in manner of a *Terminus*, having the head of a man instead of a capital.

Historical COLUMN, is one whose shaft is adorned with a *basso relievo*, running in a spiral line its whole length, and containing the history of some great personage.

Hollow COLUMN, is one that has a spiral stair-case on the inside for the convenience of ascending to the top.

Indicative COLUMN, one which serves to shew the tides, &c. along the sea-coasts.

Itinerary COLUMN, a column erected

in the cross ways in large roads, having several faces, which by the inscriptions serve to shew the different routs.

Laryary COLUMN, a column in the herb-market at Rome, having a cavity in its pedestal where young children were put, being abandoned by their parents either out of poverty or inhumanity.

Legal COLUMN, a column whereon the fundamental laws of the state were engraven.

Limitrophous COLUMN, one that shews the bounds and limits of a country conquered.

Luminous COLUMN, a kind of column formed on a cylindrical frame, mounted and covered over with oiled paper, &c. so that lights being disposed in ranks over each other, the whole appears to be on fire.

Manubary COLUMN [of *manubie*, L. spoils of an enemy] a column adorned with trophies in imitation of trees, on which the ancients hung the spoils of the enemy.

Median COLUMN, are two columns in the middle of a porch, whose intercolumniations are larger than the rest.

Massive COLUMN, one that is too short for the order whose capital it bears.

Memorial COLUMN, a column raised on account of any remarkable event.

Phosphorical COLUMN, a hollow column, or a light-house built on a rock or the tip of a mole to serve as a lantern to the port.

Rostral COLUMN, a column adorned with beaks or prows of ships, and galleys with anchors and grapnels erected to preserve the memory of some notable sea-fight.

Sepulchral COLUMN, a column erected on a tomb or sepulchre, with an inscription on its base.

Statuary COLUMN, one which supports a statue.

Symbolical COLUMN, a column representing some particular country by some attribute peculiar to it, as the *Fleur-de-lis* for France.

Crouped COLUMNS, are such as are placed on the same pedestal or *socle*, either by 3 and 3, or by 4 and 4.

Gnomonick COLUMN, a cylinder on which the hour of the day is represented by the shadow of a style.

Legal COLUMN, one on which the fundamental laws of the state were engraven.

Nick'd COLUMN, is one whose shaft enters with half its diameter into a wall, which is hollowed for its reception.

Pastoral

Pastoral COLUMN, one the shaft of which is formed in imitation of the trunk of a tree, with barks and knots.

Polygonous COLUMN, one that has several sides or faces.

Oval COLUMN, one whose shaft has a flatness; the plan of it being made oval to reduce the projecture.

Funeral COLUMN, one which bears an urn in which the ashes of some deceased Hero are supposed to be inclosed; and the shaft of which is sometimes overspread with tears or flames, which are symbols of sorrow and immortality.

Inserted COLUMN, is one that is attach'd to a wall by a third or fourth part of its diameter.

Insulated COLUMN, one that stands free and detach'd on all sides from any other body.

Serpentine COLUMN, a column formed of 3 serpents twisted together, the heads of which serve as a capital.

Swelled COLUMN, is one which has a bulging or swelling in proportion to the height of the shaft.

Twisted COLUMN, is one whose shaft is twisted round in manner of a screw, with six circumvolutions, and is for the most part of the *Corinthian* order.

Twisted, fluted COLUMN, is a column whose flutes follow the contour of the shaft in a spiral line throughout the whole length.

COLUMN twisted and enriched, is a column of which one third of its shaft is fluted, and the rest adorned with branches and other enrichments.

Triumphal COLUMN [among the *Ancients*] a column erected in honour of an Hero; of which the joints of the stones or courses were adorn'd with as many crowns as he had made military expeditions.

Zopborick COLUMN [of *ζωοφόρος*, Gr. bearing living creatures] a statuary column, on which the figure of some animal is placed.

COLUMNÆ carneæ [Anatomy] several small muscles in the ventricles of the heart, detach'd as it were from the *parietes* of the ventricles, and connected by tendinous extremities to the valves of the heart.

COLUMNA'RIOUS [columnarius, L.] having many pillars.

COLUMNI'FEROUS [columnifer, L.] bearing or supporting pillars.

CO'LUS rustica [Botany] white, bastard saffron. L.

COLUTE'A, the hather or tree-soil tree; also bastard Senna. L.

COLY'BA [κολύβα, Gr.] an offering of

grains and boil'd pulse, made in honour of the saints, and for the sake of the dead.

COM } [of the *British* word *Kum*,
COMB } which signifies low] at the
COMP } beginning of the name of a place, intimates that the place stands low, as *Comton* or *Compton*.

CO'MA [κόμη, Gr.] the hair of the head, a bush of hair. L.

COMA [κάμα, Gr.] deep sleep. L.

COMA Somnulentorum [i. e. the deep sleep of the drowsy] a deep sleep, not so great as a lethargy, and not attended with a fever, out of which, when the patient is awaked, he answereth to any questions that are asked him, but presently falls into a deep sleep again, with his mouth open, and under-jaw fallen. L.

COMA'TUS [Botany] a wilding, the crab-tree. L.

COMBINA'TION of Quantities, the many several ways that may be taken in any number of quantities, without having any respect to their places.

COMBINATION [in *Arithmetick*] is the art of finding how many different ways a certain given number of things may be varied, or taken by 1, and 1, 2 and 3, &c. And thus the combinations of the 24 letters of the alphabet, first taken 2 by 2, and 3 by 3, and so on, has been calculated to be 139,172,428-888,725,999,425.128,493,402,200 139 millions of millions of millions; and so on.

COMBINATION [in *Law*] is the entering of several persons into a conspiracy, to put in practice some unlawful design.

COMBUST Way [with *Astrologers*] is the space of the half of *Libra*, and all *Scorpio*, so called upon account of several violent and ill-boding stars, that, as they pretend, are fixed there; so that they account it unfortunate, and weakening to any planet that happens to be in it.

COMBU'STIBLENESS [of *combustibilis*, L.] aptness to take fire or burn.

COME [in *Botany*] the herb Goat's-beard.

COMEDIO'GRAPHY [of *κομῳδία* and *γραφῆν*, Gr. a description or writing] the writing of comedies.

COMEDY [of *κόμη* a village and *αἶδῃ* a song; because comedies were first acted in country villages] is an agreeable representation of the actions of human life. It is reckoned part of the great poetry on account of its end, which is instruction as well as pleasure. For men will sooner be laugh'd out of their follies than beat out of them; and therefore comedy will arrive at the end of dramatick poetry sooner than tragedy. The

three unities of action, time and place are requisite in this, and therefore whatever action is compound, whatever time above what is necessary for the representation, whatever scene is removed from one street to another, or one house to another, break the rules, or are against nature.

That which distinguishes our comick poetry from all others, and gives it the advantage over both the ancients and moderns, is humour, which Mr. *Dryden* thus defines.

It is the ridiculous extravagance of conversation wherein one man differs from all others.

Some have fancied that the excellence of comedy consists in the wit of it; others confine it to the intrigue, and turns of incidents; and others to the humours. But indeed the excellence lies in the just mixture of the whole.

CO'MELINESS, gracefulness, beauty.

CO'MET [in *Heraldry*] as *Guillim* says, is not of an orbicular form as other celestial natures are; but protracts its light at length like a beard, or rather dilates it in length like an hairy bush, and thence grows taper-wise like the tail of a fox. That it contracts its matter or substance from a slimy exhalation, and was not originally in the creation; nor is number'd among natural things mentioned in the history of *Genesis*; but is something preternatural, and is placed with heavenly bodies, because they seem to be of their kind. Many are of opinion, that they prognosticate dreadful and horrible events of things to come; but others hold that they are as much stars as any other, and only draw nearer to us at the time they appear, and do not forebode any accidents whatsoever. The figure annexed is *azure*, a comet or blazing-star streaming in bend or.

CO'METS [cometa, L. of *κομήτης*, Gr. so called because of their figure which seems to be as it were hairy] are an imperfect substance, which consists of a thick fat vapour, that is supposed to be enkindled in the upper region of the air; they seem hairy or to shed hairs, especially on that side which is opposite to the sun, but after a various manner: Some drag a tail after them, and are called *Crinita*; others have a long beard, and are called *Barbata*; others appear something in the shape of a rose, having those hairs scattered round them; others are in the shape of a sword, and are called *ensiformis*. Comets compass the whole earth in the space of 24 hours, and are never of very long appear-



ance. The comet of the longest continuance that ever was in the world, was in the time of *Nero*, which was visible for six months.

CO'MFORT, consolation, F.

CO'MFORTABLE, bringing or producing comfort, refreshing.

CO'MFORTABLENESS [of comfort, F.] pleasantness, refreshing quality.

CO'MFORTLESS, being without comfort.

CO'MFORTLESSNESS, the being without comfort.

CO'MICALLY [of comique, F. comice, L.] pleasantly, with mirth, &c.

CO'MICALNESS, pleasantness, &c.

COMITATUS, a retinue, a train of attendants or followers. L.

COMITATUS [in *Common Law*] a county or shire; also a roll or list of dead farms and desperate debts, anciently made every year and read upon the account of sheriffs in their respective counties.

COMITIA [among the Romans] an assembly, either in the *comitium* or *campus Martius*, for the election of magistrates or consulting of other important affairs of the state.

Front COMMA'NDING Ground [in *Fortification*] is a height or eminence opposite to the face of the post, and plays upon the front of it.

Reverse COMMANDING Ground, is an eminence that can play upon the back of any post.

Enfilade COMMANDING Ground }
Courtin COMMANDING Ground }
is an eminence, which with its shot sweeps or scours all the length of a strait line.

COMMATERIA'LITY, the quality of being of the same matter, &c. with another.

COMME'MORABLE [commemorabilis, L.] worthy to be mentioned or remembered.

To COMME'NCE a horse [with Horsemen] is to initiate him in the manage, or to put him to the first lessons in order to break him.

COMME'NDABLENESS [of commendabilis, L.] worthy to be commended.

COMME'NDAM [in *Law*] when a king makes a parson a bishop, his benefice is resigned by the promotion; but if he is empowered by the king to retain his benefice, then he still continues to be parson of it, and is said to hold it in *Commendam*.

COMME'NSURABLE Magnitudes [in *Geometry*] are such as may be measured by one and the same common measure.

COMME'NSURATENESS, the quality of the being of the same or equal measure.

CO'MMENTARIES [with *Historians*] are

are histories written by those persons who had the greatest hand or share in the actions there related, as *Cæsar's Commentaries*.

COMMENTARIES, also are such as set forth a naked continuance of the events and actions, without the motives and designs, the councils, speeches, occasions and pretexts, with other passages.

COMMENTITI'IOUSNESS [of *commen-titius*, L.] counterfeitness, forgedness.

COMMI'NATORY [of *comminari*, L.] of or pertaining to threatening.

A **COMMINATORY**, a clause in a law, &c. importing a punishment to delinquents, which however is not executed in the rigor of it.

COMMINUTION [with *Surgeons*] is when a bone is broken into many small parts.

CO'MMISSARY of stores [in *Military Affairs*] an officer of the artillery who has the charge of all the stores.

CO'MMISSARY of horses [in *Military Affairs*] an officer belonging to the artillery, who has the inspection of the artillery horses to see them mustered, and to send such orders as he receives from the commanding officer of the artillery, by some of the *conductors* of horses, of which he is allowed a certain number for his assistants.

COMMI'SSION, a warrant for an office or place; a charge to buy or to do any act for another.

COMMISSION, commission-money, the wages or reward of a factor.

COMMI'TMENT [of *commettre*, F. *committere*, L.] a being committed or ordered to prison; also the doing an undecent or illegal action.

COMMI'XT [*commixtus*, L.] mixed together.

CO'MMODATE, is a kind of a *loan*, yet is different from a *loan* in that things which consume by use or time cannot be the objects of a *commodate*, but of a *loan*, in that they may be return'd in kind, tho' not in identity.

COMMODATE [*Civil Law*] the loan or free concession of any thing moveable or immoveable for a limited time, on condition to restore the same individual at the expiration of that time.

COMMO'DIOUSLY [*commodement*, F. *commode*, L.] advantageously, conveniently.

CO'MMON [*communis*, L.] that which belongs to all alike; own'd or allow'd by all and not affected to this more than that.

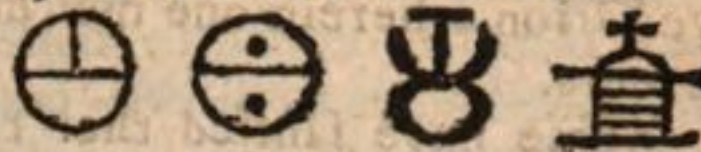
COMMON [with *Grammarians*] that gender of nouns that is equally applicable to both sexes, male and female.

COMMON [in *Geometry*] is apply'd to

an angle line or the like, which belongs equally to two fingers, or makes a necessary part of both.

COMMON [according to the *Law Definition*] that sort of water, the use of which is common to a particular town or lordship; also as *common of pasture* for feeding of cattle; *common of fishing*; &c. *common of turbary*, i. e. a liberty of digging turf.

COMMON [in *gross*] a liberty to have commons alone, that is, without any land or tenement in another man's land, to himself for life, or to him and his heirs.

COM-MON Salt  [in *Chymical Writers*] is expressed by these characters.

COMMON Council [in *London*] was first constituted in the reign of king *John*; who ordained that 35 of the most substantial citizens should be chosen, and he also gave the city liberty to chuse a new mayor and sheriffs every year, which before held their places during life.

COMMON appendant } a liberty of
COMMON appurtenant } common appertaining to, or depending on such a freehold, which common must be taken with beasts commonable, as *horses*, *oxen*, &c. and not of *goats*, *geese* and *hogs*.

COMMON Law [of *England*] had its original from *Edward the confessor*, who out of the *Danish*, *Saxon* and *Mercian* laws, collected one universal and general law, about the year 1045.

COMMON Places [among *Rhetoricians*] are general advertisements, which help those that consult them to remember all the ways by which a subject may be considered. Tho' there are many more ways by which a thing may be considered; yet the authors of topics have settled sixteen common places; which are, the *Genus*, the *Difference*, the *Definition*, the *Division* or *Distribution*, the *Etymology*, the *Conjugation*, the *Similitudes*, the *Dis-similitudes*, the *Contraries*, the *Opposites*, the *Comparison*, the *Antecedents*, the *Adjuncts*, the *Consequents*, the *Effect*, and the *Cause*. These are sufficient to furnish with ample matter for a discourse, and to make the invention of a barren understanding fruitful.

COMMON Ray [in *Opticks*] is a right line drawn from the point of concurrence of the two optical axes, thro' the middle of the right line, which passes by the centre of the apple of the eye.

CO'MMONALTY [in *Law*] are the middle sort of king's subjects, such of the commons, who being raised above the peasants,

peasants, arrive at having the management of offices, and are one degree inferior to burghesses.

COMMONITION, an admonition or warning, an advertisement.

COMMO'RIENTS [*commorientes*, L.] persons dying together, at the same time.

COMMUNIA placita non, &c. a writ directed to the treasurer and barons of the *Exchequer*, forbidding them to hold plea between two common persons in that court, where neither of them belong to it.

COMMUNIBUS annis, signifies the same thing in regard to time, as *communibus locis* does to places, taking the years one with another.

COMMUNIBUS locis, a term often us'd by *Writers* for some medium or mean relation between several places, as taking one place with another.

COMMUNICABLENESS [of *communicabilis*, L.] easiness to be communicated or to communicate.

COMMUNICABILITY [in *Metaphysics*] is when one being may partake of another.

COMMUNICA'TION, the act of communicating, intercourse, converse, conference; also the act of imparting a thing to another, or making him a sharer therein.

COMMUNICATION [with *Rhetoricians*] is when the orator argues with his auditory, and demands their opinion, as *Gentlemen, suppose your selves in the same case, what measures would you have taken but those that I took? what would you have done upon the like occasion?*

COMMUNICATION of Idioms [with *Divines*] signifies the communication of the attributes of one nature in *Christ Jesus* to that of another.

COMMUNICATIVENESS [of *communicative*, F. of L.] aptness to communicate.

COMMUNITAS Regni [*Old Records*] i. e. the community of the kingdom, and signified the barons and tenants *in capite*, or military men, who were anciently comprehended solely under that title. L.

COMMUNITY [in *Law*] sometimes signifies the joint property in effects between a husband and wife.

Tacit COMMUNITY, a community contracted between a man and a woman by the mere mingling of their effects, provided they have lived together the space of a year and a day.

COMMUNITY continued, is that which subsists between two persons joined in marriage, and the minor children of that marriage, when the survivor has not made

any inventory of the effects in possession during marriage.

COMMUTABLE [*commutabilis*, L.] that may be easily altered or changed.

COMMUTA'TION [in *Astronomy*] the angle of commutation is the distance between the sun's true place, seen from the earth, and the place of a planet reduced to the ecliptick.

COMMUTATIVE Justice, is that justice that ought to be observed and done in buying and selling, borrowing and lending, performing covenants, &c.

COMMUTATIVELY [of *commutatif*, F. of L.] by way of exchange.

COMPA'CTILE [*compactilis*, L.] that may be set together.

COMPA'CTION, a compacting or joining together.

COMPA'CTNESS [of *compacté*, F. *compactus*, L.] closeness together.

COMPA'CTURE, a close joining together.

COMPA'NION of the Garter, a knight of that noble order.

COMPA'NIONSHIP [of *compagnon*, F.] accompanying with, the being of the same company.

Independent CO'MPANY, a company of foot or troop of horse not embodied in a regiment.

CO'MPARABLENESS [of *comparabilis*, L. and *ness*] the being comparable to.

COMPA'RATIVE Anatomy, is that branch of it that considers the same parts of different animals with relation to the different structure and formation which is most suited to the manner of living, and the necessities of every creature.

COMPA'RISON of Ideas, is an act of the mind by which it compares its ideas one with another, as to extent, degree, time, place, and other circumstances.

COMPARISON [with *Rhetoricians*] comparisons differ from similitudes only in this, that comparisons are the more warm of the two. Note, that in comparisons it is necessary that there be an exact agreement between all the parts of a comparison and the subject that is treated of; for several things are taken in for no other reason but to render the comparison more lively.

COMPARISON parallel, the relation of two persons or things considered as opposed or set before each other in order to find out wherein they agree or differ.

COMPA'RTIMENT } [*Gardening*] a

COMPA'RTMENT } bed, border or knot; a design composed of several different figures dispos'd with symmetry to adorn a parterre, platford, &c.

COMPA'RTMENTS [in *Heraldry*] are partitions,

Partitions, as also quarterings of the escutcheon, according to the number of coars that are to be in it, or the several divisions made in it, when the arms of several families are born altogether by one, either on account of marriages or otherwise. See *Party*.

COMPARTIMENT [in *Joinery*, &c.] a symmetrical disposition of figures to adorn pannels, &c. the squares of a cieling, &c.

COMPARTIMENT of tiles, an arrangement of white and red tiles varnished for the decoration of the covering of a roof.

COMPARTITION [in *Architecture*] the useful and graceful distribution of the whole ground-plot of a building, into rooms of reception or entertainment, office, &c.

Beam CO'MPASSSES, a mathematical instrument made of wood or brass, with sliding sockets, to carry several shifting points, in order to draw circles with very long radii, of use in large projections, and for drawing the furniture on wall-dials.

COMPASS Callipers [with *Gunners*] is an instrument for disparting a piece of ordnance. It resembles two semicircles, having a handle and a joint like a pair of compasses; but the points are blunt, and may be opened at pleasure.

COMPASS, or } is an instrument
Mariners COMPASS } of great use in *Dialling*, *Navigation*, *Surveying*, and several other parts of the mathematicks. It consists of a circle drawn on a round piece of pasteboard, which is called the fly; this circle is divided into four quadrants which represent the four principal points or cardinal winds, *East*, *West*, *North* and *South*, and each of these quadrants or quarters are again subdivided into eight other equal parts, which in all make 32 points of the compass, called rumbs. This card or pasteboard hangs horizontally on a pin set upright, and under it is fix'd a needle or iron wire, touch'd with a loadstone, which keeps the fly or point of the north-pole always towards the north, and by that means directs the steersman how to keep the ship in her course.

Meridional COMPASS, is the common compass before described.

Dark COMPASS, is the same as the other; but that the fly has the points marked with black and white, without any other colours, and is so called because most convenient for steering by candle-light.

Hair COMPASSES, compasses so contrived on the inside as to take an extent to a hair's breadth.

German COMPASSES, those whose legs are a little bent outwards towards the

top, so that when shut the points only meet.

Spring COMPASSES, are dividers made of hardened steel, the head arched, which by its spring opens the compasses, the opening being directed by a circular screw, fastened to one leg and let through the other worked with a nut.

Trisecting COMPASSES, compasses for the trisecting of angles geometrically.

Draught COMPASSES, a pair of compasses with several moveable points used in making fine draughts or maps, charts, &c. also in *Architecture*, *Dialling*, *Fortification*.

Fly of the COMPASS, is the round piece of pasteboard (call'd also the card) on which the points of the compass are drawn.

Variation COMPASS, is a compass the use of which is to shew how much the common compass varies from the exact points of north and south.

COMPA'SSIONATENESS [of compassion, *F.* of *L.*] fellow-feeling, &c.

COMPA'TIBLENESS [compatibilité, *F.*] agreeableness,

COMPE'LLABLE, that may be forced.

COMPENDIA'RIOUS [compendiarius, *L.*] brief, short, abridg'd.

COMPENDIO'SITY [compendiositas, *L.*] compendiousness.

COMPE'NSATIVENESS [of compensativus, *L.*] fitness or readiness to make amends, &c.

COMPERE'NDINOUS [comperendinus, *L.*] prolonged, deferred.

CO'MPETENCE } [competentia, *L.*]

CO'MPETENCY } a sufficient estate, stock of learning, &c.

CO'MPETENTNESS [of competentia, *L.*] sufficiency, &c.

COMPE'TIBLENESS [of competit, *L.*] suitableness, &c.

COMPITALI'TIA, feasts held among the ancients in honour of the *Lares*.

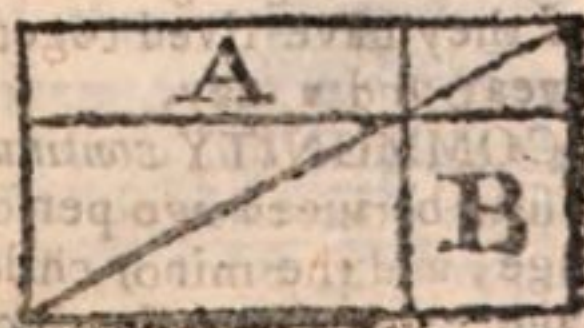
COMPLA'CENTNESS [of complacentia, *L.*] a being pleased with.

COMPLAISANTNESS, the same as complaisance.

COMPLEMENT [in *Heraldry*] signifies the full moon.

COMPLEMENT [with *Astronomers*] the distance of a star from the zenith, or the arch that is comprehended between the place of a star above the horizon and the zenith.

COMPLEMENTS [in a *Parallelogram*] are the 2 lesser parallelograms A and B, which



are

are made by drawing two right lines parallel to each side of the figure thro' a given point in the diagonal. See the figure.

COMPLEME'NTAL [of *complementum*, L.] of or pertaining to complement.

CO'MPLEX Diseases, distempers that cannot be separated, as a pleurisy and fever.

A COMPLEX Proposition [with *Logicians*] is that which has at least one of its terms complex, or such an one as contains several members, as causal propositions.

COMPLE'XNESS [of *complexus*, L.] a being compounded of divers things.

COMPLE'XIO } [with *Rhetoricians*]
COMPLICA'TIO } a rhetorical figure, which is the same as *Simpli'ce*, which see. L.

COMPL'E'XURE, a joining together.

To CO'MPLICATE [*complicatum*, L.] to fold or wrap up together.

CO'MPLICATEDNESS [of *complicatio*, L.] a being folded together.

COMPLO'SION, a striking or shaking together.



CO'MPONE [in *Heraldry*] signifies compounded, and is also called *Gobone*: See the escutcheon.

COMPO'NENT [*component*, L.] composing, making up, constituting, as *component parts*, parts that make up the whole.

To be COMPOS Mentis, in a right mind, having a sound mind and not delirious.

COMPOSED Bastion [in *Fortification*] is when the two sides of the inner polygon are very unequal, which makes the gorges also very unequal.

COMPO'SEDNESS [of *composer*, F.] quietness of mind, &c.

COMPO'SITES [in *Pharmacy*] medicines compounded of several simple ones; as electuaries, ointments, opiates, syrups, &c.

COMPOSITION [in *Metaphysics*] is an unity that is divisible.

COMPOSITE Number [with *Arithmeticians*] a compound number, or a number which may be divided by some number less than the composite it self, but greater than unity; as 4, 6, 8, 9, 10, &c.

COMPOSITION of Proportion [with *Math.*] is the comparing the sum of the antecedent and consequent, with the consequent in two equal ratios, as if you suppose 4, 8 :: 3, 6, which is expressed by composition of proportion 12 is to 8 :: as 9 to 6.

COMPOSITION Entitative [with *Schoolmen*] is between things of the same nature, e. g. two or more drops of water.

COMPOSITION Essential [with *Schoolmen*] is when things of different kinds are joined, and thus constitute new things or essences, different from any of the parts; and thus they say from the matter and the form of wood arises wood, whose essence is very different from either of these ingredients taken separately.

COMPOSITION [with *Orators*] is the proper order of the parts of the discourse adhering to each other.

COMPOSITION [with *Logicians*] is a method of reasoning, wherein a person proceeds from some general self-evident truth to particular and singular ones.

COMPOSITION [with *Grammarians*] the joining of 2 words together, or the prefixing a particle to another word, to augment, diminish or change its signification.

COMPOSSIB'LITY, capableness of existing together.

COMPO'SSIBLE [of *con* and *possibilis*, L.] capable of existing together.

COMPO'UND [*compositus*, L.] that which is made up or composed of different parts.

COMPOUND Quantities [in *Algebra*] are such as are joined together by the signs + and -, and are either expressed by the same letters unequally repeated, or by more letters than one, as $b d - b$ and $a - b - c$ are compound quantities.

A COMPOUND Leaf [with *Bot.*] is divided into several parts, each of which resembles a single leaf.

COMPOU'NDABLE, that may be compounded.

COMPREHE'NSION of an idea [among *Logicians*] is the comprehension of the attributes it contains in it self, and which cannot be taken away without destroying it, as the comprehension of the idea of a triangle includes extension, figure, 3 lines and 3 angles, &c.

COMPREHENSION [in *Metaphysics*] is an act of the mind, whereby it apprehends or knows any object which is presented to it on all sides, on which it is capable of being apprehended or known.

COMPREHENSION [with *Rhetoricians*] a trope or figure whereby the name of a whole is put for part, or that of a part for the whole; or a definite number of a thing for an indefinite.

COMPREHE'NSIVENESS, aptness to comprehend, or to be comprehended.

COMPRE'SSIBLENESS [*compressibilitas*, F.] capableness to be pressed close.

To **COMPR'OMISE** [in a *figurative sense*] to put to the hazard of being censured.

CO'MPTNESS [of *comptus*, L.] neatness, fineness, trimness.

COMPU'LSIVE, of a restraining nature.

COMPU'LSIVENESS [of *compulsio*, L.] compelling quality.

COMPU'TABLE [*computabilis*, L.] that may be counted or reckoned.

COMPUTA'TION [in *Common Law*] signifies the true and indifferent construction of time, so that neither party shall wrong the other, or that the determination of time referred to shall neither be taken the one way or the other; but shall be computed according to the censure of the law.

CO'MUS [among the *Ancients*] the God of banquetting.

CONA'TUS, an endeavour. L.

CONATUS *recedendi ab axe motus* [with *Philosophers*] is a term in *Mechanicks*, which implies the endeavour which any natural body that moves circularly, has to fly off or recede from the axis or center of its motion. L.

CONATUS [in a *Body of Motion*] is that disposition or aptitude to go on in a right line, if not prevented by other causes; it is the same as *attraction* or *gravitation*, in matter without motion.

CONCALEFA'CTORY [*concalefactorius*, L.] heating much.

CONCAMERA'TION, a vaulting or arching. L.

CONCATENA'TION of *Causes* [with *Philosophers*] a term used to express that an effect is the result of a long chain of causes linked to, or depending one upon another.

CONCA'TENATENESS [of *concatenatio*, L.] the being chained together.

CO'NCAVE [*concavus*, L.] hollow on the inside or vaulted like an oven; also hollowness; *i. e.* the inside of a hollow body, especially if it be circular.

CONCAVE *Glasses*, are such as are ground hollow, and are usually of a spherical or round figure; though they may be of any other, as parabolical, &c.

CONCA'VENESS [*concavitas*, L.] the hollowness of the inside of a round body.

CONCAVO-CONCAVE, concave on both sides.

Plano-CONCAVE concave on the one side, and plain on the other.

CONCAVO-convex, concave on one side, and convex on the other.

Convexo-CONCAVE, as when the one or the other surface is a portion of a sphere.

CONCEA'LEDNESS [of *concelare*, L.] hiddenness.

CONCEI'TEDNESS [of *concupere*, L.] a being self-opinionated.

CONCEI'VABLENESS, easiness to be conceived.

CONCEI'VING [with *Logicians*] is the simple view that we have of the things which present themselves to the mind; as if we imagine the sun, a tree, a globe, a square, a thought, a being, without forming any particular judgment. This is the first of the four principal operations of the mind.

CONCENTRA'TION [with *Naturalists*] the highest degree of mixture, as when 2 or more particles or atoms of the mixture touch, by receiving and thrusting one into the other, or by *Reception* and *Intrusion* one into the other; and this *Dr. Grew* takes to be the case of all fixed bodies, which are without taste or smell, whose constitution is so firm, till that the particles are as it were *unprimed* from each other, they cannot affect either of those senses.

CONCE'PTACLE [*conceptaculum*, L.] any hollow thing that is fitted to receive or contain another.

CONCE'PTIO [with *Gram.*] a figure, otherwise called *syllipsis*. L.

CONCE'PTION [with *Logicians*] is an act of the mind or the product of it, as thought, notion, or principle; the simple idea or apprehension that a person has of any thing without proceeding to affirm or deny any matter or point relating to it.

Immaculate CONCE'PTION of the *holy Virgin* [with *Roman Catholics*] a feast held on the 8th of *December*, in regard to the *Virgin Mary's* being conceived and born immaculate.

CONCE'RT, agreement between persons in action, &c.

CONCE'RTATIVE [*concertativus*, L.] contentious.

CONCE'SSIO [with *Rhet.*] a figure the same as *Synchorexis*. L.

CONCE'SSIONARY [of *concession*, F. of L.] by way of grant or allowance.

CO'NCHA [*κογχή*, Gr.] a shell-fish, with 2 shells, as a scallop, an oyster, &c. L.

CONCHI'LIS, the same as *conchoid*.

CONCHI'TES [of *κόγχη*, Gr. a shell-fish] a stone resembling a shell-fish.

CONCHOI'D [of *κόγχη*, Gr. a shell-fish] is the name of a curve line invented by *Nicomedes*: it is a curve which always approaches nearer to a straight line, to which it inclines; but never meets it: it is described thus:



Draw the right line Q Q. and another perpendicular to it in E; draw the right lines G M, G M, cutting Q Q, and make Q M = Q N = A E = E E, the curves wherein the points M M are, is the first con-

choid, and those where the points N N are found, the second conchoid.

To **CONCI'LIATE** [*conciliare, L.*] to reconcile; also to procure.

CONCILIA'TIO, a figure in Rhetorick, the same as *Synæseosis, L.*

CONCI'LIATORY [*conciliatorius, L.*] of reconciliation.

CONCI'NNATENESS [*concinnitas, L.*] decency, fitness, &c.

CONCI'NNOUS [*concinnus, L.*] fit, agreeable, &c.

CONCINNOUS Intervals [in Musick] are such as are fit for musick, next to and in combination with concords.

CONCI'SENESS [of *concis, F. concisus, L.*] briefness.

CONCITA'TION, a provoking, stirring up or pricking forward. *L.*

CO'NCLAVE, a closet or inner room, that shuts up under lock and key. *L.*

CONCLU'SION [in Oratory] consists of two parts, the *Recapitulation* or *Enumeration* and the *Passions*.

CONCLU'SIVENESS [of *conclusivus, L.*] the drawing of consequences.

CONCO'CTION, a boiling together. *L.*

CONCO'MITANCY, an accompanying together with.

CO'NCORD [in Gram.] that part of Syntax or construction, whereby the words of a sentence agree among themselves, whereby verbs are put in the same number and person with nouns, &c.

Simple **CONCORDS**, are those whose extremes are at a distance, less than the sum of any other 2 concords.

Perfect **CONCORDS**, are the 5th and the 8th, with all their octaves.

Compound **CONCORDS**, are equal to any 2 or more concords.

Imperfect **CONCORDS**, are the 3d and 8th, with all their octaves.

CONCO'RDANCY [*concordantia, L.*] agreement.

CONCO'RDANT Verses, such as have in them several words in common, but by the addition of other words have a quite different meaning; as,

Et { *Canis* } in Sylva { *Venatur* } Et
 { *Lupus* } { *Nutritur* }
 omnia { *Servat* }
 { *Vastat.*

CONCO'RDAT [in the Canon Law] a covenant or agreement in some beneficiary matter; as relating to a resignation, permutation, or other ecclesiastical cause.

CONCO'RDITY [*concorditas, L.*] concord.

CONCO'RPORAL [*concorporalis, L.*] of the same body or company.

CONCREMA'TIO, a burning together. *L.*

Natural **CONCRE'TE** [with Philosophers] as antimony is a natural concrete, which has been compounded in the bowels of the earth.

Facitious **CONCRETE** [with Philosophers] a concrete compounded by art, as soap is a *facitious* Concrete, or a body mixed together by art.

CONCRE'TENESS [of *concretere, L.*] being grown together, &c.

CO'NCUBINE, is sometimes used for a real, legitimate and only wife, and distinguished by no other circumstance but a disparity of birth and condition to her husband.

CONCUPI'SCIBLENESS, fitness or readiness to desire or be desired earnestly, &c.

CONCU'RRENTNESS [of *concurrens, L.*] agreeableness to or with some other.

CONCU'SSION, a publick extortion, when any officer or magistrate pillages the people by threats, or pretence of authority. *L.*

CONCU'SSIONARY [of *concussio, L.*] of or pertaining to shaking together.

CONCU'SSIVE [of *concussus, L.*] shaking or jumbling together.

CONDE'MNABLENESS, worthiness to be condemned.

CONDENSA'NTIA [with Physicians] medicines that are of a condensing or thickening quality. *L.*

To **CONDE'NSATE** [with Philosophers] is to bring the parts of a natural body into less compass; the term opposite to *condensate*, is to *rarefy*.

CONDENSA'TION [with Philosophers] is when a natural body takes up less space, or is confined within less dimensions than it had before.

CONDE'NSER, a pneumatick engine, whereby an unusual quantity of air may be crowded into a given space.

CONDE'NSENES [of *condensitas, L.*] thickedness, closeness, hardness.

CO'NDERS [of a Ship] those who cond or give direction to the steersman for guiding or governing of a ship.

CON-

CONDI'GNESS [of *condignus*, L.] the being according to merit.

CONDISCI'PLE [*condiscipulus*, L.] a school-fellow, a fellow-student.

CONDI'TE [*conditus*, L.] seasoned, pickled.

CONDITION [in a *Legal Sense*] a bridle or restraint annexed to a thing, so that by the non-performance of it, the party shall receive prejudice and loss; but by the performance, benefit and advantage.

CONDITION [in *Deed*] is that which is knit and annexed by express words to the feoffment, deed or grant either in writing or without.

CONDITION *implied*, is when a man grants to another an office of bailiff, steward, &c. though there be no condition in the grant, yet the law makes one covertly.

CONDITIO *sine qua non* [in *Philosophy*] a term used in speaking of some accident or circumstance, which is not essential to the thing, but yet is necessary to the production of it.

CONDIT'IONAL *Propositions* [with *Logicians*] are propositions that consist of two parts joined together by the particle *if*, of which the first proposition, that includes the condition, is called the *antecedent*, the other the *consequent*. Thus *if the body of a man be material, it is mortal*, which is a continual proposition, in which the clause, *if the body of a man be material*, is the *antecedent*, and the other *is mortal*, is the *consequent*.

CONDIT'IONALNESS } [*conditional-*
CONDITIONA'LITY } *tas*, L.] the being conditional.

CONDO'LEMENT [of *condolere*, L.] an expression of feeling a sympathy at the affliction of others.

CONDRI'LLÆ } [Botany] wild suc-
CONDRI'LLON } cory, dandelion.

CONDORMA'NTES [of *con* together and *dormire*, L. to sleep] a religious sect in Germany, so called of their lying all together, men and women, young and old.

CO'NDOR } [in Peru in America] a
CO'NTUR } strange and monstrous

bird, some of which are said to be 5 or 6 ells long, from one end of the wing to the other, they have very hard and sharp beaks, that will pierce a hide, and 2 of them will kill and devour a bull: Their feathers are black and white like a mag-pye, having a crest on the head in the shape of a razor. It is a very furious bird, and several Spaniards have been killed by them, and the ancient natives are said to have worshipped this bird as one of their deities; when these birds fly, they make a terrible noise.

CONDU'CTS, sewers or gutters to

convey away the sullage of a house.

CONDUPLICA'TION, a doubling, a folding together. L.

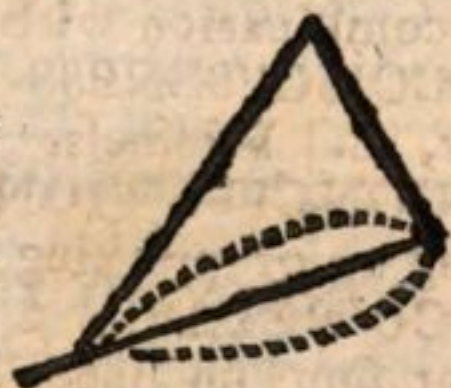
CONDY'LUS [*κονδύλας*, Gr.] a joint, a little round eminence, or protuberance at the extremity of a bone.

CONE [*conus*, L. of *κων*, Gr.] a geometrical solid figure consisting of straight lines that arise from a circular base, and growing narrower by degrees, end in a point at the top, directly over the center of the base. The manner of producing this figure may be imagined by the turning the plane of a right lined triangle, round the perpendicular leg or *Axis*, so that if the leg be equal to the base, the solid produced will be a *right Cone*; if it be less, it will be an *acute-angled Cone*; and if greater, an *obtuse-angled Cone*; as in the figure.

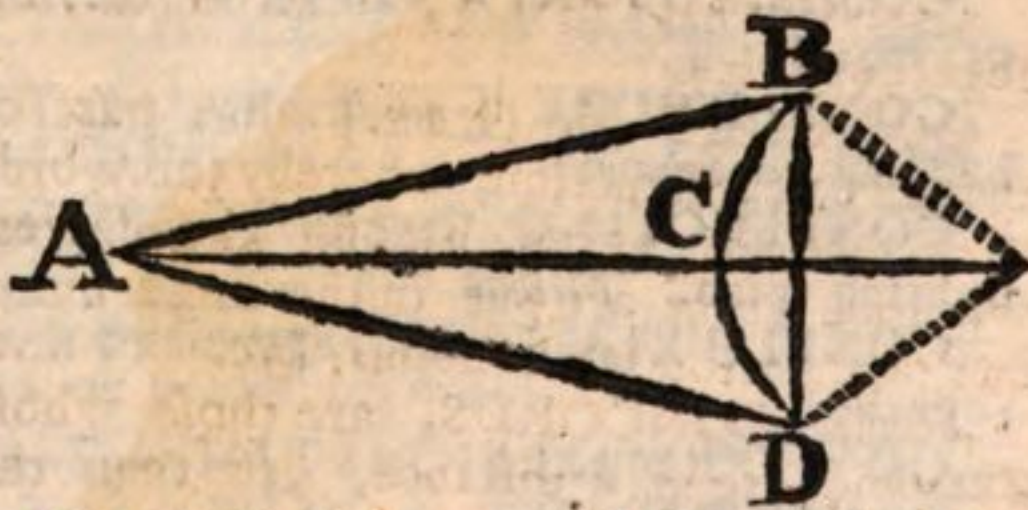


Right CONE [with *Geo.*] a cone is said so to be, with respect to the position of its axis, *i. e.* when it is not perpendicular to the horizon, it is called an *oblique cone*.

A Scalenous CONE, is when one side of it is longer than the other, as in the figure.



CONE of Rays [in *Opticks*] are all those rays which fall from any point, as suppose A in any object on the surface of any glass, as B, C, D, having the vertex in A, and the glass for its base, such is the cone B, C, D, A.



CONE [with *Botanists*] signifies not only such dry, squammous fruits as are properly of a conick figure, as the fir and pine-fruits; but also any fruit composed of several parts of a lignous substance, adhering together, and separating when ripe, as the cypress.

CONE } cone, Sax. } an account
COLNE } colne, Sax. } or reckon-
ing when a young woman, at the age of 14 or 15, is in law accounted to be of a competent age to keep Cone and key of a house, *i. e.* to take upon her the management of household affairs.

CONFA'BULATORY [of *confabulare*, L.] pertaining to talking together.

CONFARREA'TION [among the Romans,] a ceremony used in the marriage of those persons whose children were destined to the honour of the priesthood. This was the most sacred of the 3 manners of contracting marriage amongst them. The ceremony of which was this, the *Pontifex maximus* and *Flamen dialis* joined and contracted the man and woman by making them eat of the same cake of salt bread.

CONFECTIO. See *Confects*.

CONFERVA, the herb Spurge of the River. L.

CONFESSIO [with *Rhetoricians*] is a figure by which the person acknowledges his fault, to engage him whom he addresses to pardon him.

CONFESSIONAL, a place in churches under the main altar, where they anciently deposited the bodies of deceased saints, martyrs and confessors.

CONFIDENTNESS [*confidentia*, L.] confidence.

CONFINITY [*confinitas*, L.] nearness of place.

CONFIRMATION [with *Rhetoricians*] is the third part of an oration, wherein the orator undertakes to prove by reasons, authorities, laws, &c. the truth of the proposition advanced in his oration.

CONFISCA'TION, a forfeiting of, or a legal adjudication, or taking the forfeitures of goods, &c. to the fisc or treasury, or the king's use. L.

CONFLA'GRANT [*conflagrans*, L.] burning or being in a blaze together. *Milt.*

CONFLATI'LE [*conflabilis*, L.] cast or molten.

CONFLA'TION, a casting or melting of metal. L.

CONFLEXURE [*conflexura*, L.] a bending together.

CONFLI'CTING, struggling, engaging, fighting with. *Milton.*

CONFLU'XIBLENESS, aptness to flow together.

CONFO'RMABLENESS } [of *conformitas*, L.] agreeableness in form.
CONFO'RMNESS } *ité*, F. *conformitas*, L.]

CONFORMA'TIO *Membrorum* [with *Rhetoricians*] is when things, to which nature has deny'd speech, are brought in speaking. L.

CONFORMA'TION, the shaping, fashioning, or ordering of a thing; also the particular texture and consistence of the parts of a body, and their disposition to make a whole.

CONFORMATION [in the *Art of Physick*] an essential property of health or sickness.

CONFO'RMNESS [of *conformis*, L.] conformity, agreeableness.

CONFORTATI'VA [*i. e.* strengthening things] medicines that comfort and strengthen the heart. L.

CONFOU'NDED [*confondu*, F.] put into confusion, &c.

CONFOU'NDEDNESS, confusedness, the being in confusion.

CONFRAT'RY [*q. confratria*, L.] a fraternity, brotherhood, or society united together, especially upon a religious account.

CONFRONTA'TION, the action of setting two people in opposition to each other, to discover the truth of some fact which they relate differently.

CONFRO'NTE [in *Heraldry*] signifies facing or fronting one another.

To **CONFUSE** [*confusum*, Sup. of *confundere*, L.] to mingle, perplex, or put out of order.

CONFU'SEDNESS [*confusion*, F. of L.] a being in confusion.

CONFU'SION [in a *Metaphysical* sense] is opposed to order, is a perturbation of which confusion consists, *ex. gr.* when things prior in nature do not precede, or posterior do not follow.

CONFUSION [with *Logicians*] is opposed to distinctness or perspicuity.

CONFUSION [in a *Physical* sense] is a sort of union or mixture by mere contiguity, as that between fluids of a contrary nature, as oil, vinegar, &c.

CONFUTA'TIO [with *Rhetor.*] a part of a narration, wherein the orator seconds his own arguments, and strengthens his cause by refelling and destroying the opposite arguments of his antagonist.

CO'NGE [with *Architects*] a moulding either in form of a quarter round or of a cavetto, which serves to separate two members from one another.

CO'NGES [with *Architects*] the rings or ferrels anciently used about the ends of wooden pillars to keep them from splitting, and afterwards imitated in stonework.

CONGE'NEROUSNESS [of *congener*, L.] the being of the same kind.

CONGE'NERATED [*congeneratus*, L.] begotten together.

CONGE'NERS [*congeneres*, L.] of the same generation or kind.

CONGE'NIALNESS, the likeness of one kind to or with another.

CONGE'NITURE [*congenitura*, L.] the birth of things at the same time.

CO'NGER } [of *congrus*, L.] a society
CO'NGRE } of bookellers, to the number of 10 or more, who unite into a sort of company, or contribute a joint stock for

for the printing of books; so called, because as a large conger eel is said to devour the small fry, so this united body overpowers young and single traders, who have neither so much money to support the charge, nor so united an interest to dispose of books printed; tho' (according to tradition) the foregoing was the original of the name *conger*, yet to be a little more complaisant, you may derive it of *congruere*, *L.* i. e. to agree together; or *si licet in parvis magnis exemplis uti*, of *congressus* a congress. *Utrum horum mavis accipe.*

CONGE'STIBLE [of *congestio*, *L.*] that may be heaped up or gotten together.

CONGE'STION, a heaping or gathering together. *F.* of *L.*

CO'NGLOBATED } [of *conglobatus*, *L.*]
CONGLO'BED } heaped or gathered round together.

CONGLO'BATELY [of *conglobatio*, *L.*] in a round mass or lump, &c.

CONGLUTINA'TION [with *Physicians*] a joining of bodies by means of their oily, sticky and clammy parts.

CONGLU'TINATIVE [of *conglutinare*, *L.*] gluing, sticking or fastening together.

CONGRA'TULANT [of *congratulus*, *L.*] congratulating. *Milton.*

CONGRA'TULATORY [of *congratulator*, *L.*] of congratulation.

CONGREGA'TION [with some *Philosophers*] the least degree of mixture in which the parts of the mix'd body are inconsistent, or do not adhere to or touch each other but in a point; which properly, they say, is peculiar to the particles of water and all other fluids.

CO'NGRESS, an assembly, or the meeting together of the deputies or plenipotentiaries of several princes to treat about a peace or any other affair of importance.

CONGRESS [of *congressus*, *L.*] an essay or trial made by appointment of a judge in the presence of surgeons and matrons, to prove whether a man be impotent or not, in order to dissolve a marriage.

CO'NGRUENCE } [of *congruentia*, *L.*]
CONGRU'ITY } [of *congruitas*, *L.*]

agreeableness, conformity, suitableness; it is properly said of a theme or discourse in which there is no fault committed contrary to the rules of grammar.

CONGRU'ITY [with *Schoolmen*] is a suitableness or relation between things whereby we come to a knowledge of what is to come to pass therein.

CONGRUITY [with *Geometricians*] is

a term apply'd to figures, lines, &c. which exactly correspond when laid over one another, as having the same terms or bounds.

CO'NGRUOUSNESS [of *congruité*, *F.* *congruitas*, *L.*] agreeableness, &c.

CO'NIC Section, is a figure which is made by the solidity of a cone, being supposed to be cut by a plane.

If the section be made by the *axis*, or thro' the *vertex*, the figure arising is a *triangle*. If the section be made by a plain parallel to the base of the cone, or eccentrically posited, the figure produced is a *circle*.

If the section be made parallel to one side of the cone, it will be an *Ellipsis*.

If the section be made thro' one side of the cone, thro' the base, and not parallel to the other side of the cone, it will be an *Hyperbola*.

CO'NICALNESS [of *conicus*, *L.*] the being in form of a cone.

CONJE'CTURABLE [of *conjecturo*, *L.*] that may be conjectured or guess'd.

CONI'FEROUS, *a, um* [in *Botanick Writers*] coniferous, i. e. which bears its seeds inclosed in a hard scaly fruit, of a conical figure, that is broader at the bottom, and narrower at the top, as the pine-tree, the fir-tree, the alder-tree, &c. *L.*

To **CONJO'BBLE**, to chat together.

CONJOINT Degrees [in *Musick*] are two notes which immediately follow each other in the order of the scale, as *Ut* and *Re*.

CONJOINT Tetrachords [in *Musick*] are 2 tetrachords, where the same chord is the highest of the one, and the lowest of the other.

CONJOINTLY [of *conjoint*, *F.* *conjuncte*, *L.*] unitedly.

CO'NJUGALLY [of *conjugal*, *F.* of *con* with and *jugum* a yoke, *L.*] after the manner of man and wife.

CO'NJUGATED [of *conjugatus*, *L.*] coupled or yoked together.

CONJUGA'TION [with *Anatomists*] is understood of a pair of nerves, or two nerves arising together and serving for the same operation, sensation or motion. *L.*

CONJUNCTI'VA tunica [in *Anatomy*] the first coat or membrane of the eye, so named because it incloses all the rest, or because it fastens the eye in its orbit.

CONJU'NCTIVENESS, the being of a joining quality.

CONJU'NCTNESS [of *conjunctio*, *F.* of *L.*] the being close joined.

CONJURA'TION, a plot or conspiracy, secret cabal or league to do any publick harm, as to subvert the government, attempt the life of the prince, &c.

CONJURA'TION [in *Common Law*] is in a more especial manner taken to intend a personal conference with the devil or evil spirits, either to compass some design, or to attain the knowledge of some secret; magick words, characters or ceremonies, whereby evil spirits, tempests, &c. are supposed to be raised and driven away.

To **CONJU'RE** [*conjurare*, L.] to charge upon the sacredness of an oath; to desire earnestly, to intreat with the greatest importunity; also to conspire or plot together.

To **CO'NJURE** [*conjurer*, F. of L.] to practise conjuration or the raising, &c. of spirits.

A **CONN**, a blow with the fist clutched.

CONNA'SCENCE [of *con* and *nascens*, L.] the being born together with another.

CONNATURA'LITY, a being of the same nature with some other.

CONNI'VENCE [*conniventia*, L.] a feigning not to see, a winking at a fault, a passing it by without punishment.

CONNOISEU'R [of *connoître*, F. to know] a person well skilled in any thing.

CONOI'D Elliptical [in *Geometry*] is a solid figure, made from the plain of a semi-ellipsis turned about one of its axes.

CONOID Parabolical [in *Geometry*] is a solid made by the turning of a parabola about its axis.

CONOI'DES [with *Anatomists*] a particular gland or kernel in the brain, the same with *Conarium* or *Glandula Pinealis*.

CO'NQUERABLE [of *conquerant*, F.] that may be conquered.

CONSANGUI'NOUS [of *consanguineus*, L.] a-kin by blood.

CO'NSCIENCE [*conscientia*, L.] a secret testimony or judgment of the soul, whereby it gives approbation to things it does that are naturally good, and reproaches itself for those that are evil.

CONSCIE'NTIOUSNESS [of *conscientieux*, F.] the having a good conscience.

CO'NSCIONABLENESS [of *conscientia*, L.] knowing within one's self.

CONSECRA'TION of *Emperors*, took its original from the deification of *Romulus*, which *Herodian* describes as follows.

The emperors, who leave either sons

or designed successors at their death, are consecrated after this manner, and are said to be enroll'd among the number of the gods. On this occasion the whole city maintains a publick grief mixed as it were with the solemnity of a festival. The true body is buried in a very sumptuous funeral according to the ordinary method. But they take care to have an image of the emperor made in wax done to the life, and this they expose to publick view, just at the entrance of the palace gate, on a stately bed of ivory, cover'd with rich garments of embroider'd work and cloth of gold. The image lies there all pale, as if under a dangerous indisposition, the whole senate dress'd in black sit the greatest part of the day round the bed on the left hand, and the aged matrons, who either on account of their parents or husbands are reputed noble, on the right hand. They wear no jewels, or gold, or other ornaments; but are attired in close white vests. This ceremony continues seven days together, the *Physicians* being admitted every day to the bed-side, and declaring the patient continually to grow worse and worse. At last, when they suppose him to be dead, a select company of young gentlemen of the senatorian order take up the bed upon their shoulders, and carry it through the *via sacra*, or the holy way, into the old forum, the place where the *Roman* magistrates are us'd to lay down their offices. On both sides there are raised galleries with seats one above another, one side being fill'd with boys nobly descended, and of the most eminent patrician families; the other with a like set of ladies of quality; who both together sing hymns and *Pæans* compos'd in very mournful and passionate airs, to the praise of the deceased. When these are over, they take up the bed again and carry it into the *Campus Martius*, where in the widest part of the field is erected a four-square pile, intirely composed of large planks in shape of a pavilion, and exactly regular and equal in dimensions. This in the inside is filled with dry chips, but without is adorned with coverlids of cloth of gold, and beautified with pictures and curious figures in ivory. Above this is placed another frame of wood, less, but set off with the like ornaments with little portico's. Over this is placed a third and fourth pile, each less than that whereon it stands; and so others perhaps till they come to the least of all, which forms the top. The figure of the structure taken all together may be compared to those watch-towers, which are to be seen in

in harbours of note, and by the fire on their top direct the course of ships into the haven. After this, hoisting up the body into the second frame of building, they get together a vast quantity of all manner of sweet odours and perfumes, whether of fruits, herbs or gums, and pour them in heaps all about it: there being no nation, city, or indeed any eminent men, who do not rival one another in paying these last presents to their prince. When the place is quite filled with a huge pile of spices and drugs, the whole order of knights ride in a solemn procession round the structure, and imitate the motions of the *Pyrrhic* dance. Chariots too in a very regular and decent manner are drove round the pile, the drivers being clothed in purple, and bearing the images of all the illustrious *Romans*, renowned either for their councils, or administration at home, or their memorable achievements in war. The pomp being finished, the successor takes a torch in his hand and puts it to the frame, and at the same time the whole company assist in lighting it in several places; when on a sudden the chips and drugs catching fire, the whole pile is quickly consumed. At last from the highest and smallest frame of wood an eagle is let loose, which, ascending with the flames towards the sky, is supposed to carry the prince's soul to heaven.

CONSE'CTARY [*consecrarium, L.*] that which follows upon the demonstration of an argument; a consequence drawn from a proposition that went before; also an addition, inference or deduction, and is the same as corollary.

CONSECTARY [in *Geometry*] is some consequent truth which is gained from some demonstration.

CONSECUTIVELY [in *School Philosophy*] is a term used in opposition to *antecedently*, and sometimes *effectively* or *causally*.

To **CONSE'MINATE** [*confeminatum, L.*] to sow divers seeds together.

CONSE'NT [*Anatomy*] is the mutual sympathy or correspondence between the several parts of the body; as when one nerve is affected with the hurt that is received by another; as when the inflammation of the *Pleura* is communicated to the lungs.

CONSENT [among *Moralists*] is our simple approbation of means, as we judge them proper for our work; and those means, when they are placed within our reach and power, employ the two acts of the will, called *Eliciti* and *Imperati*; which see.

CONSENT [with *Physicians*] is the depending of one distemper upon another, as a difficulty of breathing is said to proceed by consent from a pleurisy; and when so, it ceases immediately upon the removal of the diseases on which it depends.

CONSENTA'NEOUSNESS, agreeableness, suitableness.

CO'NSEQUENT of a *Ratio* [with *Mathemat.*] is the latter of the two terms of proportion or the term between which and the antecedent the comparison is made, as in the reason of proportion of the number 4 to 6, 6 is the consequent with which the antecedent 4 is compared, or if the proportion were a magnitude or quantity, as B to C, C is said to be the consequent.

CO'NSEQUENTLY } [consequenter, L.] by consequence.
CONSEQUENT'NTIALLY } [consequenter, L.] by consequence.

CONSEQUENT'NTIALNESS [of *consequencia, L.*] the following by way of consequence, or the being of consequence.

CONSERVA'TOR, a keeper or maintainer, a protest or defender, an officer established for the security and preservation of the privileges granted some cities, bodies, communities, &c.

CONSERVATOR [in *Law*] an umpire chosen or appointed to compose differences between two parties.

CONSE'RVATORY [of *conservator, L.*] of a preserving quality.

CONCE'SSOR, one that sits with others. *L.*

CONSI'DERABLENESS [of *considerabile, F.*] the deserving notice, &c.

CONSI'DERATENESS [*consideration, F. of L.*] deliberation, considerate temper.

CONSIDERATENESS, considering and deliberating faculty.

CONSIGNMENT [in a *Legal Sense*] is the putting a sum of money, &c. into sure hands until the decision of a controversy or law-suit that hinders the delivery of the said trust.

CONSI'GNATURE [*consignatura, L.*] a sealing together.

CONSIGNIFICA'TION, a signifying by tokens or with some other thing. *L.*

CONSI'STENCE [in *Phys.*] is that state of a body wherein its component particles are so connected or entangled among themselves so as not to separate or recede from each other.

CONSI'STENTNESS } [of *consistence, F. consistentia, L.*] agreeableness, &c.
CONSI'STENCY }

CONSO'CIATED [*consociatus, L.*] joined together in mutual society.

CON-

CONSO'LABLENESS [of *consolabilis*, L.] capableness of being comforted.

CONSOLA'TION [with *Rhetor.*] one of the places whereby the orator endeavours to temper and assuage the grief and concern of another.

CO'NSOLATORINESS, aptness to give comfort.



CONSOLE [in *Architecture*] an ornament cut upon the key of an arch, a sort of bracket or shoulder piece, having a projecture and serving to support a cornice and bear up figures, busts and vases.

CONSO'LIDA [with *Botanists*] the herb Confound or Comfrey. L.

To CONSO'LIDATE [with *Surgeons*] a term used concerning broken bones, or wounds, as the parts begin to consolidate, i. e. to join together in one piece, as they were before the fracture, or the solution of the continuity.

CONSO'LIDATIVES [with *Surgeons*] healing medicines to close up a scar.

CONSO'LIDATURE [*consolidatura*, L.] a consolidation.

CO'NSONANTESS [of *consonance*, F. *consonantia*, L.] conformity, agreeableness to or with.

CO'NSONOUS [*consonus*, L.] of the same tune or sound, agreeing in sound; also agreeable, very like.

To CONSO'PIATE [*consopire*, L.] to cast into a deep sleep.

CONSO'RTION, a fellowship, association, society, &c. L.

CONSPE'CTABLE [*conspicabilis*, L.] easy to be seen.

CONSPICU'ITY } [*conspicuitas*, L.] plainness
CONSPI'CUOUSNESS }
or easiness to be seen.

CONSPI'RING Powers [in *Mechanicks*] are all such as act in direction not opposite to one another.

CONSPURCA'TION, a defiling or polluting. L.

CO'NSTABLESHIP [of *conestable*, F. or *constabulus*, L. and *Ship Eng.* office] the office of a constable.

CONSTE'LLATED [of *constellatio*, L.] formed into a constellation.

CONSTE'RNATED [*consternatus*, L.] put into sudden fear.

To CO'NSTIPATE [with *Physicians*] to bind or make costive.

CONSTIPA'TION, a crowding or thrusting close together.

CONSTITU'ENCE [of *constituens*, L.] that of which a thing is composed.

CONSTITUTION, the temper of the body or a natural disposition, the temperament of the body, or that disposition of the whole arising from the quality and proportion of its parts.

Apostolical CONSTITUTIONS, are a collection of regulations attributed to the apostles, and supposed to have been collected by St. Clement, whose name they bear.

CONSTITU'TIVENESS, constitutive quality.

CONSTRA'ININGNESS, compelling nature or quality.

CONSTRIC'TION, a binding fast, or tying hard, drawing the parts of a thing closer together. L.

To CONSTRU'CT [*construere*, L.] to build, to frame; also to contrive.

CONSTRU'CTION [in *Geometry*] is the drawing such lines of a figure, as are necessary beforehand, in order to render the demonstration more plain and undeniable.

CONSTRU'CTIVENESS, the estate of a thing, as to its capacity of producing a construction.

CONSTRU'CTIVE, that tends to construction that may be framed or made.

To CO'NSTUPRATE [*constuprare*, L.] to deflower a woman.

CONSUA'LIA [among the *Romans*] certain feasts and games appointed by *Romulus*, when he stole the *Sabine* virgins in honour of *Consus*, the god of counsels.

CONSUBSTANTIA'LITY } [*consub-*
CONSUBSTA'NTIALNESS } *stantialis*, L.] a being of the same substance.

To CONSUBSTA'NTIATE [of *con* and *substantia*, L.] to make of the same substance.

CONSU'ETUDE [*consuetudo*, L.] custom or usage.

CONSUETU'DO [Old Records] a customary service, as a day's work, to be done by the tenant for the lord of the manor.

CONSU'LTER [*qui consulte*, F. *consultor*, L.] one who asks counsel.

CONSU'MPTIVENESS } [of *consump-*
CONSU'MTIVENESS } *tio*, L.] wasting condition or quality.

CONSURRE'CTION, a rising up of many together for the sake of reverence.

CONSU'TILE [*consutilis*, L.] that is sowed together.

CONSU'TURE [*consutura*, L.] a sowing together.

CONTA'CTION [*contactus*, L.] a touching.

CONTAGIO'SE } [*contagiosus*, L.] full
GONTA'GIOUS } of contagion, infectious, apt to infect.

CONTA'GIOUSNESS [of *contagieux*, F. *contagiosus*, L.] infectiousness.

CONTA'MINATED [contaminatus, L.] defiled, polluted.

CONTE'MERATED [contemeratus, L.] violated.

CONTEMPLATION, an act of the mind, whereby it applies it self to consider of, reflect on, &c. any thing.

CONTE'MPLABLE [contemplabilis, L.] that may be meditated on; openly to be seen.

CONTE'MPORARINESS [of *contemporarius*, L.] the being at the same time.

CONTE'MPLATIVENESS [of *contemplativus*, L.] addictedness to contemplation.

CONTE'MPORAL [contemporalis, L.] of the same time.

CONTE'MPORA'NEOUS [contemporaneus, L.] living both at the same time, or in the same age.

CONTEMPTIBI'LITY [contemptibilitas, L.] contemptibleness.

CONTE'MPTIBLENESS } [of *contemptibilis*, L.]
CONTE'MTIBLENESS }
deservingness to be despised, meanness, vileness.

CONTE'MPTUOUSNESS } [of *contemptuosus*, L.]
CONTE'MTUOUSNESS } scornfulness.

CONTE'NEMENT [Old Law] the countenance, credit or reputation a person has with and by reason of his freehold; according to *Spelman*, &c. it signifies what is necessary for the support and maintenance of men according to their several qualities, conditions or states of life.

CONTE'NTED [contentus, L.] satisfied.

CONTE'NTEDNESS [contentement, F. *contentatio*, L.] satisfaction of mind.

CONTE'NTFUL, full of content; also appeasing.

CONTE'NTIOUSNESS [of *contentieux*, F. *contentiosus*, L.] contentious humour.

CONTE'NTLESS, discontented, unsatisfied.

CONTE'RMINAL [conterminalis, L.] near to the bounds.

CONTERRA'NEOUS [conterraneus, L.] of the same country.

CONTE'RMINOUS [conterminus, L.] bordering near or upon.

CONTE'STABLENESS, liableness to be contested.

CONTE'STED [contesté, F. *contestatus*, L.] disputed.

CO'NTINENTNESS [contenance, F. *continentia*, L.] continency.

CONTI'NGENTNESS [contingence, F. *contingentia*, L.] contingency.

CONTI'NGENT, the quota of money, &c. that falls to any person upon a division.

Future CONTINGENT [with *Logicians*] a conditional proposition that may or may not happen according as circumstances fall.

CONTI'NUALNESS [of *continuel*, F. *continuus*, L.] the being continual.

CONTINUANCE of a Writ or Action, is from one term to another, in a case where the sheriff has not returned or executed a former writ, issued out in the said action.

CONTINUA'TIVE, causing continuance.

CONTINUA'TOR, one who continues or carries on an affair.

CONTI'NUED *Thorough Bass* [in *Musick*] is that which continues to play constantly, both during the recitatives, and to sustain the chorus.

CONTINUED proportion [Arithmetick] is that where the consequent of the first Ratio is the same with the antecedent of the second, as 3, 6, 4, 8.

CONTINU'ITAS, the connection of solid bodies. L.

CONTINU'ITY [Mathematical] is merely imaginary and fictitious, in that it supposes real or physical parts where there are none.

CONTINUITY *Physical*, is strictly that state of 2 or more parts or particles, whereby they appear to adhere or constitute one uninterrupted quantity or *continuum*.

CONTINU'OUS Body, a body whose parts are no way divided.

CONTI'NUUM. See *Continued quantity*.

CONTO'RE, a counting-table or scripture.

CONTO'RTED [contortus, L.] wreathed.

CONTO'RTEDNESS, wreathedness.

CONTOU'R [in *Architecture*] the outline of any member, as that of a base, a cornice, &c. F.

CONTOUR [in *Painting*, &c.] the outline or that which terminates and defines a figure, it makes what we call the draught or design.

CONTOURNE' [in *Heraldry*] signifies a beast standing or running with his face to the sinister side of the escutcheon; being always supposed to look to the right; if not otherwise express'd, as in the escutcheon annexed.



CONTOU'RNIATED [with *Antiquaries*] a term used of a sort of medallions struck with a kind of hollowness all round, leaving a circle on each side; the figures having scarce any relieve, if compared with true medallions.

Good CO'NTRACT [in Law] a covenant.

nant or agreement with a lawful cause or consideration, as when a sum of money is given for the lease of a manour, &c. or where one thing is given for another, which is called *Quid pro quo*.

Bad or nude CONTRACT [in Law] where a man promises to pay 10 shillings, and afterwards refuses to do it, no action will be against him to recover it, because the promise was no contract, but a bare promise; but if any thing, tho' but the value of two pence, had been given for the 10 shillings, it had been a good contract.

CONTRACTIBLENESS, a being shortened, shortness

CONTRACTIBLENESS [of contractor, F. *contractum*, L.] capableness of being contracted.

CONTRACTILE Force, is us'd of such a body which when extended has a property of drawing it self up again to the same dimension, that it was in before the extension.

CONTRACTION [in Physicks] is the diminishing the extent or dimensions of a body; or a bringing of its parts closer to each other; upon which it becomes heavier, harder, &c.

CONTRACTION [in Grammar] the reduction of two vowels or syllables into one.

CONTRACTION [Anatomy] the shrinking up of a fibre or an assemblage of fibres, when extended.

CONTRADICTION, a species of direct opposition, wherein one thing is directly opposed to another. F of L.

CONTRADICTIONOUSNESS } [of con-
CONTRADICTORINESS } *traditio*,
L.] aptness, &c. to contradict.

CONTRADICTOR [in Law] one who has a right to contradict or gainsay.

CO'NTRA Harmonical Proportion [in Musick] that relation of three terms, wherein the difference of the first and second is to the difference of the second and third, as the third is to the first.

CONTRANI'TENCY [of contra and nitens, L.] a resisting against opposition.

CONTRAPOSITION, a putting against. L.

CONTRAPOSITION [with Logicians] an altering of the whole subject into the whole predicate; and *e contra*, retaining both the same quantity and the same quality; but altering the terms from Finite to Infinite; as every man is an animal; therefore every thing that is an animal is not a man.

CONTRARIETY [contrarietas, L.] opposition, disagreement.

CONTRARIES [with Logicians] is when one thing is opposed to another, as light to darkness, sight to blindness.

CONTRARINESS [contrariet  , F. con-

trarietas, L.] contrariety.

CONTRARY [contrarius, L.] opposite things are said to be contrary, the natures or qualities of which are absolutely different, and which destroy one another.

CONTRARY *legg'd Hyperbola*, one whose legs are convex towards contrary parts, and run contrary ways.

CONTRA'ST [contraste, F.] 2 difference, an opposition. L.

CONTRAST [in Painting, &c.] signifies an opposition or difference of position, attitude, &c. of two or more figures to make a variety in the design, as when in a group of three figures one appears before, another behind, the other sideways.

To CONTRAST [with Architects] is the avoiding the repetition of the same thing in order to please by variety.

Well CONTRA'STED Figures [in Painting and Sculpture] are such as are lively and express the motion proper to the design of the whole piece, or of any particular *groupe*.

CONTRAVE'NTION, a contravening, infringement, &c. a failure in a man of performing or discharging his word, obligation, duty or the laws and customs of the place; sometimes it is used to signify the non-execution of an ordinance or edict, supposed to be only the effect of negligence or ignorance.

CONTRAYE'RVA, a plant in the West Indies much used with others in counter-poisons, and which distillers with us use in strong waters.

CO'NTRECHA'NGED [in Heraldry] or as it is most commonly written counter-changed, is used when any field or charge is divided or parted by any line or lines of partition consisting all interchangeably of the same tinctures, as in the escutcheon annexed.



CONTRE-BANDE' [in Heraldry] is in French, what we call Bendy of six per Bend sinister counter-changed.

CONTRE-BARRE [in Heraldry] is with the French the same as our Bendy sinister per Bend counter-changed.

CONTRE-CHE'VRONNE' [in Heraldry] signifies a shield parted by some line or partition. F.

CONTRE-COMPONE' [in Heraldry] or Counter-compone, is when the figure is compounded in two panes, as in the escutcheon annexed.



CONTRE-ERMINE [in Heraldry] signifies contrary to ermine, being a black field with white spots, as ermine is a white field with



black

black spots; and some writers call this ermines; see *escutcheon*.

CONTRE-ESCARTELE' [in *Heraldry*] signifies counter-quartered, and denotes the *escutcheon*, after being quartered, to have each quarter again divided into two, so that there may be said (tho' improperly) to be eight quarters, or divisions. *F.*

CONTR' ESPALIER [in *Horticulture*] a palisade or pole-hedge.

CONTREFACE' [in *Heraldry*] signifies what we call *Barry per Pale* counter-changed.

CONTRE-PALLE' [in *Heraldry*] is when an *escutcheon* is divided into 12 pales, *partie per Fesse*, the two colours being counter-changed so, that the upper are of one colour or metal, and the lower of another. *F.*



CO'NTRE - POTENCE' [in *Heraldry*] or potent counter. Potent is counted a surr as well as *vare* and *ermine*; but composed of such pieces as represent the tops of crutches called in *French* *potences*, and in *old English* *potents*, and some have called it *Vary Cuppe* and *Vary Tasse*, as in the *escutcheon*.



CO'NTRE-POINTE' [in *Heraldry*] is when two chevrons in one *escutcheon* meet in the points, the one rising as usual from the base, and the other inverted setting from the chief, so that they are counter or opposite one to the other in the points, as in the figure. They may be also counter-pointed the other way, *i. e.* when they are founded upon the sides of the shield, and the points meet that way, which we call counter-pointed in *Fesse*, and the *French*, *contre-pointé in fasce*.

CONTREQUE'UE d'bironde [in *Fortification*] *i. e.* the counter swallow-tail, is an outwork in the form of a single tenail, being wider next the place or at the gorge than at the head or towards the country; and in this it is contrary to the *swallow-tail* or *queue d'bironde*, this last being widest at the head. *F.*



CONTREVAI'RE [in *Heraldry*] is represented as in the *escutcheon* annexed.

CONTRIBUTIONSHIP, the society of contributors; also the contribution it self.

CONTRI'BUTOR [contribuant, *F.*] one that gives or does towards the doing of something. *L.*

CONTRI'BUTORY [qui contribuit, *F.* contributorius, *L.*] belonging to contribution.

CONTRI'TENESS, a true and sincere sorrow for sin, proceeding from love to God more than fear of punishment. *F.* of *L.*

CONTRI'VEMENT, device, ingenuity in contriving. *F.*

To **CONTRO'L** [controller, *F.*] to examine an account, to overlook, to disprove, to censure to find fault with.

CONTRO'LLER General, an officer belonging to the artillery.

CONTRO'LLERSHIP, the office of a controller.

CONTRO'LEMENT [of controller, *F.*] controlling.

CONTROVE'RSIALNESS, controverted nature or circumstances.

CONTROVE'RSIOUS [controversiosus, *L.*] full of controversy.

CONTUMA'CIOUSNESS [contumace, *F.* contumacia, *L.*] stubbornness.

CONTUME'LIOSUSNESS [of contumeliosus, *L.*] reproachfulness.

CONTU'SED [of contusus, *L.*] bruised.

CONVALE'SCENT [convalescens, *L.*] recovering, amending.

CONVE'NIENTNESS [convenientia, *L.*] convenience.

CO'NVENTICLE [conventiculum, *L.*] a little private assembly for religious exercises, a name first given to the meetings of *John Wicliff* more than 300 years ago, but since to the meetings of the *Non-conformists*.

CONVE'NTION, a treaty, contract or agreement between two or more parties.

CONVE'RGENT } [convergens, *L.*]
CONVE'RGING } bowing or bending together.

CONVERGENT Lines [in *Geometry*] are such as continually approximate, or whose distances become less and less.

CONVE'RGING Rays } [in *Opticks*]
CONVE'RGENT Rays } are those rays

that issue from divers points of an object, and incline towards one another, till at last they meet and cross, and then become diverging rays, as the rays *AM BM* are converging to the point *M*, and then diverge and run off from each other in the lines *MC MD*.

CONVERGING Hyperbola [Mathem.] is one whose concave legs bend in towards one another, and run both the same way.

CONVERGING Series [with *Mathematicks*] a method of approximation still

nearer and nearer towards the true root of any number or equation, even tho' it be impossible to find out any such true roots in numbers.

CONVE'RSABLENESS [of *converser*, *F. conversari*, *L.*] easiness of being conversed with, sociableness.

CO'NVERSE [in *Geometry*] a proposition is said to be the converse of another, when after drawing a conclusion from something first supposed, we proceed to suppose what had been before concluded, and to draw from it what had been supposed.

CONVE'RSION [in *Milit. Affairs*] is when soldiers are ordered to present their arms to the enemy, who attack them in flank, whereas they are supposed to be before in the front.

CONVERSION of *Equations* [with *Algebraists*] a particular manner of changing an equation, which is commonly done with the quantity sought or any member or degree of it is a fraction; the manner of doing it is by multiplying the whole number by the denominator of the fractional part, and then omitting the denominators, the equation is continued in the numerators only; as suppose

$$a-b = \frac{aa+cc}{d} + b + b, \text{ then mul-}$$

tiply all by d and it will stand thus $da-db = aa+cc+db+db$.

CONVERSION of *Ratio's* [with *Arithmeticians*] is the comparing the antecedent with the difference of the antecedent and consequent in two equal ratio's or propositions. As if there be the same ratio of 3 to 4 as of 9 to 12, it is concluded, there is the same ratio of 3 to 2, as of 9 to 6.

CONVERSION [with *Rhetoricians*] a figure the same as *Apostrophe* or the changing the subject into the place of the predicate, and *e contra*; but always retaining the same quantity of propositions, as *every living creature is an animal, every animal is a living creature*.

CONVE'RSIVE, sociable, &c.

CONVE'RSLY [in *Mathematicks*] transitively; as when two right lines are supposed to be parallel and another crosses them, it may be demonstrated that the alternate angles are equal; and so it is equally true conversely, that if the alternate angles are equal, the lines which are crossed, must be parallel.

CONVE'RTIBLENESS } [of *conver-*
CONVE'RTIBILITY } *tible*, *F. conver-*
 } *vertibilis*, *L.*] possibility, &c. of being changed or turned.

CO'NVEX *Glasses*, are such as are opposite to *Concave*, thicker in the middle than at the edges; or, properly speaking, when their surface rises up regularly above the plain of the base, and *e contra*. Those glasses are said to be concave, when the surface sinks down regularly, or with a regular crookedness below it; so that the same glass or other thing is oftentimes convex on the outside and concave within.

CONVEX *Lens*, is either convex on both sides, and called *convexo-convex*, or it is plain on one side, and convex on the other, and is called *Plano-convex*.

CONVE'XITY [*convexitas*, *L.*] the exterior surface of a convex; i. e. a gibbous and globular thing, in opposition to concavity or the inner surface, which is hollow or depressed.

CONVE'XNESS [*convexé*, *F. convexitas*, *L.*] convexity.

Recusant CONVI'CT, one who has been legally presented, indicted and convicted for refusing or not coming to church, to hear the common prayer, according to several statutes, a term generally apply'd to several papists in *England*.

CONVI'CTION, full proof, *F. of*
CONVI'NCINGNESS } [of *convinc*
CONVI'CTIVENESS } *L.*] con-
vincing or condemning quality.

To CO'NVOCATE [*convocare*, *L.*] to call together.

To CONVO'LTE [*convolvere*, *L.*] to roll round about, to roll round together.

CONU'NDRUM, a quaint, humorous expression, phrase or sentence.

CO'NUS [*κωνός*, *Gr.*] the fruit of the cypress-tree, a pine-apple, &c. *L.*

CO'NUS [with *Geometricians*] a solid figure broad and round at bottom with a sharp top like a sugar-loaf. *L.*

CONU'SANCE, cognisance, knowledge.

CONVULSED [*convulsus*, *L.*] drawn or pulled together.

CONVU'LSIVE [*convulsivus*, *L.*] pertaining to convulsions; a term applied by physicians to those motions, which naturally should depend on the will; but which become involuntary by some external cause.

CONVULSIVE *Motions* [with *Physicians*] the sudden and swift convulsions and shakings, that cease and return again by turns.

CONVU'LSION, a pulling or drawing together; also a distortion, *L.*

CONVULSION [with *Physicians*] an involuntary contraction or motion, whereby the nerves, muscles, and members are contracted and drawn together against or without the will; as in the cramp.

COOKS



mount (upon a helmet and torse) the supporters a buck and doe, each vulned with an arrow all proper. The motto, *Vulnerati non viâi*.

Their hall is on the east side of *Aldersgate-street*, near *Little-Britain*.

COO'LNES [cealdney, Sax.] cool quality.

To **COOP** up [of coya, Sax.] to put up in a pen.

COO'PERATIVE [of cooperari, L.] working together with.



COOPERS were incorporated anno 1530, in the 16th of *Henry VII.* by the name of *Master and Wardens or Keepers* of the commonality of the freemen of the mystery of *Coopers*, in *London* and the suburbs of the same city, their arms are party per pale *Gules*, and or a chevron between 3 hoops in a chief azure. Their supporters two camels, their crest an eagle winged, surmounted on a torse and helmet.

COOPTA'TION, an election or choosing by suffrage.

COORDINA'TION [in *Physicks*] in respect of causes, as an order of causes, wherein several of the same kind, order and tendency concur to the production of the same effect.

COO'RDINATELY [of con and ordinatus, L.] in equal order.

COO'RDINATENESS, equality of order, rank or degree.

COPA'RTNERSHIP [of con and particeps, L.] a being partners together.

COP } at the beginning of a name
COPE } signifies a top of an hill, as *Copeland*.

CO'PAYVÆ Balsamum, a sort of gum, which distils like turpentine from a certain tree in *Brasil*.

COPE [in *Doomsday Book*.] an "hill.

COPE [cop, Sax.] a tribute paid to the king out of the lead mines in *Wicks-worth* in *Derbyshire*.

COPE'RNICAN System [so called of *Nicholas Copernicus* the inventor or frasher reviver of it] is a system of the

world, wherein the sun is supposed at rest, and the planets with the earth to describe ellipses round him. The heavens and stars are here supposed at rest; and that diurnal motion they seem to have from *East* to *West* is reputed to be the earth's motion from *West* to *East*. It is described thus.



The sun being found to be a body more than 300 times bigger than our earth, it seemed preposterous that so mighty a body of fire should whirl round so large a circle as this sphere, according to the *Ptolemaick* system in so short a time as 24 hours (when, according to its computed distance, he must move 7570 miles in a minute) It was therefore more reasonable to believe that the earth was seated in the sphere that *Ptolemy* had placed the sun in, and that the sun was placed in the center; for by that means, if the earth but turn round upon its own axis in 24 hours, every side of it is turned to the sun, and consequently a day and a night is afforded to all its inhabitants, without the necessity of the sun's or earth's making so vast a journey as the circle of its sphere requires. He therefore placed the sun in the center, with no other motion than turning round upon its own axis which it performs in 27 days and a half. He also supposes the sun to be surrounded with a vast space of *Æther* of many millions of miles extent, which is called its *vortex*, which *Æther* is carried round with the sun; and because the planets float in it, they also are carried in a continual circuit from *West* to *East* round the sun in certain periodical times, according to their nearness or distance from the sun. The earth is one of these planets and has another attending her, viz. the moon.

moon; for that planet belongs to us only, being in a continual circuit round this earth, and with it carried on in the annual circuit that the earth makes round the sun. The use of it being to reflect the sun-beams to us at such times as he is gone from us. The other planets have the like concomitants. *Jupiter* has four, and *Saturn* five, as is supposed for the same reason; and because those planets are so much farther distant from the sun than we are, they have of consequence occasion for more moons than we have. It is certain, by ocular demonstration, that there are four little planets, called *Satellites*, which are in continual circuit round about *Jupiter*, that are so regular in their motions that the eclipses of them are calculated, and thereby a great help found out to the correcting of the maps. See the above scheme.

CO'PIA, plenty, abundance. *L.*

CO'PING [in *Architeſture*] the top of a building or the brow of a wall made sloping to carry off the wet.

COPIO'SITY [*copioſitas*, *L.* plenty.

CO'PIOUSNESS [of *copieux*, *F.* *copius*, *L.*] plentifulneſs.

CO'PPER [*cuprum*, *L.* *kopper*, *Du.*] a red metal, the ſpecifick gravity of copper comes next to that of ſilver; being to that of gold as 8 to 19, to that of water as 8 to 1, and to that of ſilver as 8 to 10. It is the moſt elaiſtick and ſonorous of all metals.

COPPER [in *Chymical Writings*]  is expreſs'd by this character.

Burnt COPPER [in *Chymical Writings*] is expreſſed by this character.



COPROCRITICA [of *κρόνος* dung and *secretus* of *secerno*, *L.*] medicines which purge away the excrement of the guts.

COPROPHORIA [*κοπροφορία*, *Gr.*] purgation or purging.

CO'PTIC *Language*, the ancient language of the *Egyptians*, mix'd with much *Greek*, and in the *Greek* characters.

To **CO'PULATE** [*copulare*, *L.*] to join together.

CO'PULATIVENESS, coupling or joining quality.

To **COQUE'T** [*coqueter*, *F.*] to be a coquer or general lover.

CO'RA [*κόρη*, *Gr.*] the apple, ſight or black of the eye.

CORACOBRACHIÆ'US [of *κόραξ* and *brachium*, *L.* an arm] a muscle ariſing from the end of the *Proceſſus coracoides* of the ſhoulder-blade, and is inſerted to the middle part of the *Oſ humeri*. This muscle moves the arm upwards and turns it ſomewhat obliquely outwards.

CORACOBOTANE [of *κόραξ* a raven and *βοτάνη*, *Gr.* an herb] the thrub *Burchers-broom*.

CORACOHYOIDÆ'US [with *Anatomists* of *κόραξ* and *εἶδος*, *Gr.* form] muscles which take their riſe from the proceſs of the ſhoulder-blade, called *Coracoides*, and go as far as the bones *Hyoides*, the uſe of them is to move obliquely downwards.

CORACOI'DES [of *κόραξ* and *εἶδος*, *Gr.* ſo called from its reſembling a crow's beak] the ſhoulder-blade.

CO'RAL [*corallium*, *L.* of *κοράλλιον*, *Gr.*] a ſhoot from a rock, that receives the form of a plant, it grows under deep hollow rocks in many places in the *Mediterranean* ſea and elſewhere, and is, while growing, of ſeveral colours, as white, red, black and ſky-blue; and ſome is of two colours, red and black.

CO'RAL-WORT [of *corallium*, *L.*] an herb.

CORALACHA'TES [of *κοράλλιον* and *ἀχάτης*, *Gr.*] a kind of agate-ſtone, the ſpots of which are like coral.

CORA'LLIS, a precious ſtone like ſinoper or red lead.

CO'RBEILS [in *Fortification*] ſmall baſkets filled with earth, and placed upon the parapets, &c. having port-holes leiſt between to fire upon the enemy under covert.

CORBEI'L [in *Architeſture*] a ſhouldering piece or jutting out in a wall to bear up a poſt, ſummer, &c.

CORBEI'LLES [in *Architeſture*] a piece of carv'd work in form of a baſket full of flowers and fruits for finiſhing ſome ornament.

CO'RCHORUS [in *Botany*] the herb *Pimpernel* or *Chickweed*.

CORDEAU' [in *Fortification*] a line divided into fathoms, feet, &c. for marking of outworks upon the ground.

CO'RDED [in *Heraldry*] as a croſs-corded, is a croſs wound about with cords, but yet ſo that the cords do not hide all the croſs, as in the figure annexed.



A **CO'RDIAL** [of *cor*, *L.* the heart] a medicinal drink to comfort the heart.

CORDIA'LIA [with *Physicians*] medicines which are commonly ſuppoſed to ſtrengthen the heart; tho' they only put the blood into a fine fermentation which corroborates and facilitates the motion of the heart.

CO'RDOVAN *Leather* [ſo called of *Cordova* in *Spain*] a ſort of leather made of goat-skins.



CO'RDWAINERS

[*Cordonniers*, F. which *Menagius* derives of *Cordouan* a kind of leather brought from *Cordoua* or *Corduba* in *Spain*, of which they formerly made the upper leather

of their shoes.

The French workmen, who prepare the leather are called *Cordonniers*.

There are in *Paris* two societies, who bear the title of *Freres Cordonniers*, Brothers Shoemakers; established by authority about the middle of the XVIIth century, the one under the protection of *St. Crispin*, and the other of *St. Crispianus*, two saints who had formerly honoured the profession.

They live in community, under the direction of fix'd statutes and officers, the produce of the shoes they make goes into the common stock to furnish necessities for their support, and the surpiusage goes to be distributed among the poor.

CORINTHIAN Order [in *Architect.*] so called because columns were first made of that proportion at *Corinth*. It is the noblest, most delicate and rich of all others. Its capital is adorned with two rows of leaves, between which arise little stalks or *caulicols*, whereof the volutes are formed that support the *abacus*, and which are in number sixteen, the height of the pillars contains nine of their diameters.

CO'RION } [*κρόeis*, Gr.] the herb *St. John's-wort* or *Ground-pine*.
CO'RIS }

CORNEA Luna, a tough tasteless mass, almost like horn, made by pouring spirit of salt or strong brine of salt and water on crystals of silver prepared, or by dissolving silver in *aqua fortis* or spirit of nitre.

CORNEA oculi tunica [with *Anatomists*] the second coat of the eye, otherwise called *Sclerotes* and *Tunica dura*, which proceeds from a membrane or skin in the brain, called *dura meninx*, being transparent forward, in order to send forth the visible *Species*, and containing the aqueous humour. L.

To **CORN**, to season with salt lightly.

CO'RNED [*ȝecorned*, Sax.] seasoned with salt.

CO'RNEOL, the cornelian-stone.

CO'RNER Teeth [of a Horse] are the 4 teeth which are placed between the midding teeth and the tusks; being 2 above and 2 below on each side the jaw, which put forth when a horse is 4 years and a half old.

CORNER-wise [of *cornel*, Brit.] by way of corners.

CO'RNET [with *Chymists*] a paper head in form of a cone to cover a chymical vessel.

CORNET [of *Paper*] a piece of paper wound about in the shape of a horn, such as grocers, &c. wrap up small quantities of wares in.

CO'RNICE [with *Architects*] the crest or flourishing works at the upper end of a pillar, which differs according to the several orders.

CO'RNICE [with *Joiners*] an ornament set round the top of a room, &c.

Architrave CORNICE [*Architrave*] is that immediately contiguous to the architrave, the frieze being retrenched.

Coving CORNICE, one which has a great casemate or hollow in it; commonly lath'd and plaster'd upon compass sprockets or brackets.

Cantativer CORNICE, one that has cantalivers underneath it.

Modilion CORNICE, a cornice with modillions under it.

Mutilated CORNICE, is one whose projecture is cut or interrupted, to the right of the larmier, or reduced into a platband with a cimaise.

CORNI'ULATE [*corniculatus*, L.] horned or having horns.

CORNI'FICK [*cornificus*, L.] causing or making horns.

CORNI'GENOUS [*cornigenus*, L.] of that kind that has horns.

CORNICHO'NS [in *French Heraldry*] are the branches of stags horns. F.

CORNOCE'RASUM, a wild hard cherry. L.

CO'RNU Ammonii, an extraordinary kind of stone which in vinegar, juice of lemons, &c. has a motion like that of an animal. L.

CORNUCO'PIA [i.e. the plentiful horn] a horn out of which (as the poets feign) proceeded all things that could be wished for in abundance, by a privilege that *Jupiter* granted his nurse, who they supposed to be the goat *Amalthea*.

Some interpret the moral of the fable to be, a little territory not unlike a bull's horn, exceeding fruitful, which king *Ammon* gave to his daughter *Amalthea*.

CORNUCO'PIA [in *Painting*, &c.] is represented by the figure of a large horn, or a woman holding it, out of the wide end of which issue out flowers, fruits, &c.

CORNU'TE [with *Chymists*] a still or luted matrafs, having a crooked neck covered with earth or loam an inch thick, to which is joined a receiver, set in water,

to draw spirits or oils out of woods, minerals, and other things which require a strong heat.

CO'RODIES, allowances from some monasteries to bishops.

CO'ROLLARY [with *Mathematicians*] an useful consequence drawn from something that has been advanced before; as viz. that a triangle that has 3 sides equal, has also 2 angles equal; and this consequence should be inferred, that a triangle, all whose 3 sides are equal, has also its 3 angles equal.

CORO'NA, or the flat crown [in *Architecture*] a member in a Dorick gate, made by so extraordinary an enlargement of the drip or larmier, that it has 6 times more breadth than the projecture.

CORONA Borealis [with *Astronomers*] a northern constellation consisting of about 20 stars. L.

CORONA Meridionalis [with *Astronomers*] a southern constellation of 13 stars.

CORONA [on *Globes*] this is said to be Ariadne's crown, which Bacchus placed among the stars, when the gods celebrated his marriage in the island *Dia*. For the new bride was crowned with this first, having been presented by the *Hours* and *Venus*. It was the work of *Vulcan*, made of most fine gold, and jewels of *India*; and had so great a lustre, that by the help of it *Theseus* is said to have been delivered out of the labyrinth: This crown has 9 stars in the circuit, of which 3 are bright, placed at the serpent's head near the bears.

CORONA'RE Filios [the ancient villains were forbidden *Coronare filios*, i. e. to let their sons receive the first preparatory tonsure, or to begin to be ordained priests;] because that afterwards they were freemen, and could not any longer be claimed by their lords, as servants in villainage.

CORO'NAL, belonging to a crown.

CORONA'LE [with *Anatomists*] the coronal bone or forehead-bone. L.

CO'RONARY Garden, a flower-garden.

CORONEO'LA, the musk rose, or canker rose that flowers in *Autumn*.

CO'RONET of a horse. See *Cornet*.

CORO'NIS [in *Architecture*] the cornice or top ornament of a pillar or other member of a building.

CORONO'PUS [*κρονονος*, Gr.] the herb Buck's-horn, Dog's-tooth, or Swine-crests.

CO'RPORA Cavernosa Penis [with *Astronomers*] are two capitulæ or little long bags in the yard, defended on all parts of the outside with a thick skin. They arise with two distinct originals from the low-

er side of the *Os pubis* or share-bone, and are joined one to the other by a *septum intermedium*, which, the nearer it approaches to the glands, grows the lesser. L.

CORPORA Glandulosa [with *Anatomists*] are two glandules or kernels, which lie under the seminal bladders, near to the common passage of the semen and urine. Their use is to lubricate and make them slippery, and afford a kind of vehicle to the seminal matter.

CO'RPORAL of a Ship, an officer whose business it is to look to all the small shot and arms, to keep them clean with due proportions of match, &c. and to exercise the musketeers on ship-board.

CO'RPORALNESS } [corporalitas,
CO'RPORATENESS } L.] bodiliness,
CORPO'REALNESS } bodily substance.

CORPORA'TION [Common Law] a company of men united and joined together into one fellowship, of which one is the head, and the rest are the body, having a charter from the king, empowering them to have a common seal, and to be able by their common consent to grant or receive in law any thing within the compass of their charter.

CORPORATION Spiritual, and of dead Persons in Law, was a corporation established by the king and pope, consisting of an abbot and convent.

CORPO'REOUS [corporeus, L.] that is of or belonging to a bodily substance.

CORPORIFICA'TION, a making into a body.

CORPS [with *Architects*] a term signifying any part that projects or advances beyond the naked of a wall, and which serves as a ground for some decoration.

CO'RPULENCY } [corpulentia,
CO'RPULENTNESS } L.] bigness, bulkiness or grossness of body.

CO'RPUS [*q. d. corruptus*, because it is subject to corruption] the bulk or material part of animals, vegetables, &c.

CO'RPUSCLES [with *Natural Philosophers*] those minute parts or particles, or physical atoms of a body, by which it is not meant the elementary parts, nor those principles, which chymists call *hypostatica*; but such particles, whether of a simple or compounded nature, the parts of which will not be dissolved, disjoined or dissipated by ordinary degrees of heat.

CORPU'SCULAR Philosophy, a method of philosophizing, that claims the greatest antiquity, which attempts to explain things, and give an account of the *Phænomena* and appearances of nature by the figure, situation, motion, rest, &c. of the corpuscles or very small particles of matter, according to the principles of the philosophers,

philosophers, *Leucippus*, *Epicurus*, *Democritus*, &c.

CORPUSCULARIAN, one who holds the corpuscular principles.

CORPUSCULARITY [of *corpusculum*, L.] corpuscular quality.

CORRA'GO, the herb Corage or Bugloss. L.

CORRE'CTIO [with *Rhetoricians*] is a figure, when the orator unsays what he has already said, and says something more fit in the stead of it. The same as *Epanorthosis*.

CORRE'CTNESS [of *correctus*, L.] the being correct.

CORRE'CTOR, one who corrects or amends. L.

CORRECTO'RIMUM [in the *Medicinal Art*] any thing that serves to correct or improve medicines.

CORRE'LATIVENESS [of *correlativa*, L.] the having a mutual relation one to another.

CORRE'PTIO [in *Gram.*] a figure, the same as *Syllepsis*. L.

CORRESPO'NDENCY [correspondence, F.] a holding a mutual intelligence, commerce and familiarity with; also an answering, fitting, agreeing, or the proportion of one thing with another.

CORRESPO'NDENTNESS, suitable quality.

CORROBORA'NTIA [with *Physicians*] medicines which strengthen and comfort the parts. L.

CORRO'SIBLENESS [in *Chymistry*] the faculty or liability of being corroded.

CORRO'SION [in *Medicine*] an eating away by any salt humour or corrosive medicine.

CORRO'SIVENESS, a quality that some liquors, called *menstruums*, have of dissolving bodies.

CORRU'DA, the herb Wild-sperage. L.

CO'RRUGANT [corrugans, L.] wrinkling.

CO'RRUGATED [corrugatus, L.] wrinkled.

CORRUPTIB'LITY } [in *Metaphy-*

CORRU'PTIBLENESS } *sicks*] a liability

CORRUPTIBILITY from within, is when a thing contains within it self, the principles of its own destruction.

CORRUPTIBILITY from without, is when a thing is liable to be destroy'd by some external principle.

CORRU'PTIBLENESS [corruptibilitas, F. *corruptibilitas*, L.] corruptibility.

CORRUPTI'COLÆ, a sect of heretics, who hold that the body of *Jesus Christ* was corruptible.

CORRUPTION of Blood [in *Law*] is

an infection that happens to the blood, issue and estate of a man attainted of treason and felony, whereby he forfeits all to the king or other lord of the fee, and both he and his children are rendered ignoble; and besides, his issue cannot be heir to him, or to any other ancestor of whom he might have claimed by him.

CORRU'PTNESS, badness, naughtiness.

CO'RSA [in *Architecure*] a plat-band.

CORSOI'DES [κορσοειδής, Gr.] a certain stone in colour of the whiteness of an old man's hair.

CO'RTES, the states or the assembly of the states in *Madrid*.

CO'RTEX *Winterianus*, a kind of cinnamon first brought from the *Indies* by one captain *Winter*.

CO'RTICAL part of the brain [with *Anatomists*] the external barkly substance of the brain full of turnings and windings on the outside, it is covered with a thin skin of an ash and grisly colour. The use of it is thought to be to breed the animal spirits, and many anatomists do there place the seat of memory and sleep.

CO'RTICATED [corticatus, L.] having the bark pulled off.

CORTICO'SE [corticofus, L.] full or thick of bark.

CO'RTICOUSNESS [of *corticofus*, L.] fulness of, or likeness, &c. to bark.

CO'RVETS [in *Horsemanship*] are leaps of an indifferent height, made by a horse in raising first his fore-legs in the air, and making the hinder feet follow with an equal cadency, so that his haunches go down together, after the fore-feet have touched the earth in continual and regular reprises.

CORUSCATIONS [coruscationes, of *coruscare*, L. to lighten, &c.] flashes that may be caused by an exhalation spread under one cloud only, which by motion, running downwards, is set on fire, and flasheth much after the same manner as a torch newly put out, and yet smoking, which is by some violence and sudden motion again enkindled.

The **CORYBA'NTES** [of κορυβαντες, Gr. to wag the head in dancing, or q. *κορυβαντες* of *κορυβαντες*, Gr. to hide, of the sounding the tympany to drown the noise of *Jupiter's* crying being heard by his father *Saturn*] the priests of *Cybele* were *Pbrygians*, and being most of them eunuchs, were therefore called *Semiviri*: *Pbryges* their chief priest was called *Archi-gallus*, who was likewise an eunuch.

They performed their solemnities with a furious noise of drums, trumpets, beating on brass and musical instruments.

They were called *Jupiter's* life-guard; because

because they brought him up. For *Titan* the eldest son of *Cælus*, having resigned the kingdom of the world to *Saturn* his younger brother, to hold the scepter for life, upon condition that he should never suffer any male children to live, that the empire should after his decease return to *Titan's* posterity, *Saturn* was used to devour all his male children as soon as they were born; but his wife *Cybele* being brought to bed of twins, *Jupiter* and *Juno*, she caused little *Jupiter* to be conveyed away and put into the hands of the *Corybantes* to be brought up, and let *Saturn* her husband know of none but *Juno*. The *Corybantes*, to prevent the discovery of *Jupiter* by his crying, invented a new sport, which was to leap and beat the ground in a certain measure called *dactyle*. And holding in their hands little brass bucklers, and in their dancing, when they met one another, they struck on them in a certain order; the noise of which drowned the crying of *Jupiter*, so that it could not be heard by *Saturn*. Poetical.

CO'RYLUS, the hazel-tree. L.

CORY'MBIA, climbing ivy. L.

CORY'MBIATED [corymbiatus, L.] set about with berries.

CORY'MBIFER, a, um [with *Botanick Writers*] corymbiferous, is applied to such discoid plants, whose seeds are not downed, as the *Sun-flower*, *Chrysanthemum*, *Corn-marygold*, &c. L.

CORY'MBUS [with *Botanists*] is the extremity of a stalk or branch, divided into several pedicles, in such manner as to form a spherical figure, as in the garden *Angelica*; or it is used to signify a compound discous flower, the seeds of which are not pappous, or do not fly away in down, as *Corn*, *Marigold*, *Daisies*, &c.

CORY'MBUS [in ancient *Botanick Writers*] was used for clusters of ivy-berries.

CORY'MBUS [by others] is used for *umbella*, which is the name for the top of such plants whose branches and flowers spread round in the form of an *umbrella* worn by women.

CORYPHÆ'US [κορυφαῖος, Gr.] the chief leader of the company or chorus in the ancient tragedy.

CORYPHE' [κορυφή, Gr.] the very top of the head where the hair turns.

COSCI'NOMANCY } [κοσκινομαντεία,

COSKI'NOMANCY } Gr. of κόσκινον a sieve and μαντεία divination] divination by a sieve, to find out persons unknown, and also to discover the secrets of those who were known. The manner of performing it was as follows. The sieve be-

ing suspended, the diviner rehearsed a formula of words, and then taking it between two fingers only, repeated the name of the parties suspected, and when at the mention of any name the sieve turns, trembles or shakes, that person is suspected as guilty of the evil, concerning which the enquiry is made. The sieve was also sometimes suspended by a thread, or fixed to the points of a pair of shears, having room left to turn, and then the names of persons suspected were rehearsed. After this manner it is still practised in some parts of *England*.

To CO'SEN, to defraud, to cheat.

CO'SENAGE, cheating, defrauding.

COSMO'GONY [κοσμογονία of κόσμος the world and γενεά, Gr. generari- on] the creation or original of the world.

COSMOLA'BE [of κόσμος and λαβεῖν, Gr. to take] an ancient mathematical instrument for measuring distances both in heaven and earth.

COSMOPO'LITAN [of κόσμος and πολίτης, Gr. a citizen] a citizen of the world; one who has no fixed living or place of abode.

CO'SSE } as *Cossick Numbers*. This

CO'SSICK } was the old name of the art of *Algebra*, and is derived from *casa*, *Ital.* for *res* or the root, for the *Italians* called *Algebra*, *Regula Rei & Censur*, i. e. the rule of the root and the square.

CO'SSICK Numbers [with some *Algebraists*] are the powers of numbers, as the roots, the square, the cube, &c.

CO'SSET, a lamb, colt, calf, &c. fallen and brought up by hand without the dam.

To COST [constare, L.] to be purchased for a price.

CO'STÆ, the ribs, or those bones which with other bones make the *thorax* or chest, being joined backwards with the *vertebra's* of the back, and forward with the cartilages or gristles of the *sternum*; they are 12 in number on each side.

CO'STAL [of *costa*, L.] belonging to the *Costa*.

COSTE'RA [Old Records] a coast or sea-coast.

CO'STIVENESS, a being bound in the belly.

CO'STLY, of great price.

CO'STLINESS, costing a great price.

CO'STMARY, an herb.

CO'STONS, chards of artichokes.

CO'STUS, a certain shrub, whose root has a very pleasant, spicy smell, growing in *Syria* and *Arabia*. L.

COSTUS [with *Botanists*] the herb *Costmary*. L.

COSTUS [with *Physicians*] an *Indian* drug,

drug, of which there are two sorts, the sweet and the bitter. *L.*

COT } [of *coṭ*, *Sax.* a little house,
COTE } cottage or hut] added to the name of a place, intimate that the place was denominated from such a thing as *Cote-bill*, *Cotswold* in *Gloucestershire*, &c.

CO'TAGE. See *Cottage*.

COTE'MPORARY [of *con* and *temporarius*, *L.*] of, belonging to, or being at the same time.

COTERE'LLI [*Old Records*] straggling thieves and plunderers, like the moss-troopers on the borders of *Scotland*.

COTO'NEA [with *Botanists*] the quince-tree.

COTO'YE [in *Heraldry*] signifies *cottised*. *F.*

COTSE'THLA [*Old Records*] a cot-settle, *i. e.* a little mansion, to which a small farm belongs.

COTSE'THLUS [*Old Records*] a cottager, one who holds a cottage, who was bound to work for his lord by a servile tenure.

CO'TYLA [with *Botanists*] an herb, otherwise called Penny wort, Mother-wort, Dog-kennel, May-weed and Coverfew. *L.*

COTY'LEDON [in *Anatomy*] the cavity of the huckle-bone, that is appointed to receive the head of the thigh bone.

COTYLE'DONES [*Anatomy*] certain glandules that are in some creatures, but not in women; they are disposed up and down the *chorion* or outermost membranes which cover the *fœtus*; their use is to separate the nutritious juice from the womb for the nourishment of the *fœtus*. They are called *Cotyledones* from the resemblance they bear to the leaves of the herb called *Cotyla* or Penny-wort; also the gaping meetings of the veins in the womb.

COTY'TTIA [*κοτυττία*, *Gr.*] a nocturnal festival celebrated in honour of *Cotyto* the goddess of wantonness. It was celebrated by the *Grecians* with such rites as were most acceptable to the goddess, who was thought to be delighted with nothing so much as lewdness and debauchery.

To **COUCH** [with *Writers*, &c.] to comprehend or comprise.

COUCH [with *Painters*] a lay or impression of colour, whether in oil or water, wherewith the painter covers his canvas; or it is the ground-bed or basis on which any colour lies.



COU'CHANT [*Heraldry*] signifies lying down, couching, or along; but with the head lifted up; spoken of a beast so born in an escutcheon,

and the holding up the head distinguishes a beast couchant from dormant, as in the escutcheon annexed. *F.*

COUCHE' [in *Heraldry*] denotes any thing lying along, as a *Chevron couché* signifies a *Chevron* lying sideways, with the two ends on one side of the shield which would properly rest on the base.

COU'CHED [of *coucher*, *F.*] comprised or concealed in.

COUDEE'S [in *Fortification*] are lines that return back from the end of the trenches, and run almost parallel with the place attacked. *F.*

COVE, a small creek.

CO'VEING [in *Architecture*] a term used of houses that are built projecting forth over the ground-plot, and that is turned with a quadrant of a circle (or semi-arch) of timber, which is lathed and plastered under which people may walk dry.

CO'VENANT [in *Law*] is that the law intends to be made tho' it be not expressed in words.

COVENANT [in *Fact*] is that which is expressly agreed on between the parties.

COVENANT, the name of a writ that lies for the breach of covenants.

COVENANT personal, is where a man agrees with another to do him some work or service, &c.

COVENANT real, is that by which a man obliges or ties himself to pass a thing that is real, as lands or tenements, to levy a fine, &c.

CO'VENT [in *Law*] the society of members of an abbey or priory.

CO'VENTRY Bells [with *Florists*] a kind of flower.

CO'VERLICT [*couverliet*, *F.*] a covering for a bed.

CO'VERT [among *Hunters*] a thicker or shady place for deer or other beasts; a shelter or hiding place.

CO'VERTNESS [of *couvert*, *F.*] hiddenness.

COU'NCIL [in *Church History*] is a synod or assembly of prelates and doctors met for the regulating of matters relating to the doctrine or discipline of the church.

A **Provincial COUNCIL**, is an assembly of the prelates of a province, under the metropolitan.

A **National COUNCIL**, is an assembly of the prelates of a nation under their primate or patriarch.

An **Oecumenial COUNCIL** } is an assembly of
A **General COUNCIL** } all the prelates in christendom.

A **COU'NCIL of War**, is an assembly of the principal officers of an army or fleet,

feet, occasionally called by the general or admiral to consider of the present state of things and concert measures for their conduct, with respect to sieges, retreats, engagements, &c.

COU'NSEL [among *Moralists*] is when a man endeavours by reasons taken from the nature of a thing to induce another person to some performance or omission, having, at least as to the present business, no power over that person, so that he can lay no direct obligation on him; but must leave it to his pleasure and choice, whether he will do it or not.

COUNTEE' [Old Law] a count or earl, which before the time of *William the Conqueror* was the highest title next to a duke, the countee had the charge of the county, and is now succeeded in that office by the sheriff.

COU'NTER [of a Horse] is that part of the fore-hand of a horse, that lies between the shoulder and under the neck.

COUNTER-time [with *Horsemen*] is the defence or resistance of a horse, that interrupts his cadence and the measure of his manage.

COUNTER-marked [with *Horsemen*] is when the teeth of a horse are made hollow artificially by a graver in imitation of the eye of a bean, in order to make the horse appear not to be above 6 years old.

COUNTER-mark of a Medal, is a mark added to it a considerable time after it had been struck.

To COUNTER-DRAW [with *Painters*] is to copy a design by the help of an oiled paper, or any transparent matter, by tracing the strokes appearing through with a pencil.

COUNTER-Proof [with *Rolling-press Printers*] a print taken from another just printed, which pass'd through the press and gives the figure inverted.

To COUNTER-prove [at the *Rolling-press*] is to pass a design in black lead or red chalk thro' the press after they have been first moisten'd with a sponge, both that and the paper on which the counter-proof is to be taken.

COUNTER-light [with *Architects*] a light opposite to any thing which makes it appear to a disadvantage.

COUNTER-distinction, a distinction with respect to the opposite side.

COUNTER-chevroned [in *Heraldry*] a shield *Chevronny*, or parted by some line of partition.



COUNTER Compound
COUNTER Compone
COUNTER Compony }
 [in *Heraldry*] is when a border is compounded of two

ranks of panes; or rows of checkers of different colours set checkerwise.

COUNTER-Barry [in *Heraldry*] is used by the *French* for what we call *Bendy sinister per Bend countercharged*.

COUNTER-pointed [in *Heraldry*] is when two chevrons in one escutcheon meet in the points.

COUNTER-quartered [in *Heraldry*] denotes the escutcheon being quartered, to have each quarter again divided into two.

COUNTER-LATH [with *Builders*] a lath that is laid in length between the rafters.

COUNTERPASSANT [in *Heraldry*] is said when there are two lions or other beasts on the same escutcheon, the one passing or walking one way, and the other another, so that they look the direct opposite ways.



COUNTER-trench [in *Fortif.*] a trench made against the besiegers and which of consequence has its parapet turned towards them.

COUNTER-gage [in *Carpentry*] a method used in measuring the joints, by transferring the breadth of a mortoise to the place in the timber where the tenon is to be, in order to make them fit together.

COUNTER-vallation [in *Fortif.*] a counter-line or ditch made round a place besieged, to prevent the sallies and excursions of the garrison.

COU'NTERPOISE [with *Horsemen*] is the balance of the body or the liberty of the action and seat of a horseman, acquired by practising in the manage, so that in all the motions the horse makes, the horseman does not incline his body more to one side than the other, but continues in the middle of the saddle, bearing equally on the stirrups, in order to give the horse the seasonable and proper aids.

COUNTER-scuffle, a falling out of friends one with another; also a scuffle among prisoners in the counter.

COU'NTING-house, an apartment or closet where merchants enter down and keep their accounts.

COU'NTLESS, *numberless, innumerable.*

COUPED } [in *Heraldry*] is that honourable partition which we call *Party per fesse*, or a line drawn across the escutcheon from side to side at right angles, by some supposed to denote a belt; by others a cut received in battle across the shield. F.

COUPE



COUPE [*Heraldry*] from the *French Coupe* cut, signifies the head or any limb of an animal cut off from the trunk, smooth, distinguishing it from that which is called *erased*, that is, forcibly torn off, and therefore is ragged and uneven, as in the figure.

COU'PED, also denotes crosses, bars, bends, chevrons, &c. as do not touch the sides of the escutcheon, but are as it were cut off from them.

COUPEE' [*in Dancing*] a motion wherein one leg is a little bent, and suspended from the ground, and the other makes a motion forwards.

COU'PLET, a division of an hymn, ode, song, &c. wherein an equal number or an equal measure of verses are found in each part.

COURA'GEOUSNESS [*of courageux, F.*] courage, boldness.



COURA'NT [*in Heraldry*] running, as a buck courant signifies a buck in a running posture, as in the figure annexed; and the like of any other animal.

COU'RANT, a term used to express the present time, as *the year 1730 is the courant year, the 20th courant is the 20th day of the month now running.*

Price **COURANT** of any merchandise, is the known and common price given for it.

COURANT *Coin*, common and passable money.

COURONE' [*in Heraldry*] crowned. *F.*

COURSE [*with Architects*] a continued range of bricks or stones of the same height throughout the length of the work.

COURSE of *Plinths* [*in Masonry*] is the continuity of a plinth of stone, &c. in the face of a building.

Civil **COURSE**, the collection of the *Roman* laws compiled by order of *Justinian*.

Canonical **COURSE**, the collection of the *Canon* law made by *Gratianus*.

COURSE, is often used for the time ordinarily spent in learning a science, as a course of studies, anatomy, philosophy, &c.

To go under a pair of **COURSES** [*Sea phrase*] is when a ship sails under the main-sail and fore-sail, without lacing on any bonnets or tops.

COU'RSEY [*in a Galley*] a space or passage about a foot and a half broad, on both sides of which slaves are placed.

COURT of *Delegates*, a court where

delegates or commissioners are appointed by the king's commission to sit in the court of *Chancery* or elsewhere, upon an appeal made to it. This is granted in three cases; *first*, when the sentence is given by the archbishop or his official in an ecclesiastical cause; *secondly*, when a sentence is given in an ecclesiastical cause in places exempt; *thirdly*, when sentence given is in the admiralty court, in suits civil or marine, by order of the civil law.

COURTAU'D, a short, thick-set man, a durgeon, a short-als. *F.*

COURTAUD [*with Horsemen*] a crop or cropped horse, a bob-tail.

COURTAUD [*with Musicians*] a short bassoon.

COURTAUD [*with Gunners*] a short kind of ordinance used at sea.

COU'RTEOUSNESS [*courtoisie, F.*] courteous behaviour.

COU'RTLINESS [*of cour, F. curia, L. a court*] court-like behaviour.

To **COU'SEN** [*cousiner, F.*] to defraud or cheat.

COUSINET [*with Architects*] a cushion is the stone which crowns a piedroit or pier, or that lies immediately over the capital of the impost, and under the sweep; also the ornament in the *Ionic* capital between the *Abacus* and *Echinus*, or quarter-round, serving to form the *Volutes*.

COU'SIN, a title of honour which the king bestows to peers or nobles, foreign princes of the blood, &c.

Paternal **COUSINS**, are such as issued from relations on the father's side.

Maternal **COUSINS**, those issuing from the mother's side.

COU'SINET [*in Masonry, &c.*] the first stone, whence a vault or arch commences.

COUSU [*in Heraldry*] is the same as *Rempli*, and signifies a piece of another colour or metal placed on the ordinary, as it were sewed on. This is generally of colour upon colour, or metal upon metal, contrary to the general rule of heraldry; and therefore this word is used, according to the signification of the *French* word, to distinguish that the piece is not properly upon the field, but in the nature of a thing sewed on. *F.*

COU'VERT [*in Heraldry*] denotes something like a piece of hanging, or pavilion falling over the top of a chief or other ordinary, so as not to hide, but only to be a covering to it.

COW-QUARE [*of cowl, Essex, a tub*] a sort of brewing-vessel; a cooler. *O.*

COW'ARDLINESS [*of Cow and aery, nature*]

nature, *Teut.* or *Cowardise*, *F.*] want of courage.

CO'WARDIOUS, cowardly.

COX-BONES } a vulgar and odd un-

COXNOONS } intelligible oath.

COXENDICIS ILIUM [with *Anatomists*] the same as *coxa os*, so called, because it contains the gut *Ilium*. *L.*

COX-CO'MICAL [probably of the *Comb* or *Crest* of a cock] conceited.

COXE'NDIX [with *Anatomists*] is the same with *Coxa* and *os Ischium*, and is the third and lower of the nameless bones called *Ossa innominata*, and has a large cavity or hollow called *Acetabulum Coxendicis*, that receives the head of the thigh bone; The circumference of this hollow being tipped with a gristle called its *supercilium*. *L.*

COY'NESS [not improbably of *quoi*, *F.* why] shyness, seeming modesty.

CRAB [*crabba*, *Sax.* *krabbz*, *Dan.*] a sea-shell; also a wild apple.

A CRAB Fish [in *Hieroglyphicks*] was used by the *Egyptians*, to signify holy mysteries that were brought to light, because it lives, in holes under the rocks; and also it was the symbol of an unconstant person, because it does not always go in the same manner, but sometimes forwards and sometimes backwards.

To be CRAB, to be cross-grained, four or furly.

CRAB [with *Shipwrights*] an engine with 3 claws for launching of ships, or heaving them into the dock.

CRA'BBEDNESS [probably of *crabba*, *Sax.* a wild apple] sourness either of taste or countenance; also difficultness.

CRACK BRA'INED [of *craquer*, *F.* to crack, and *Brain*] disordered in the head.

To CRA'CKLE [of *craquer*, *F.* of *kracken*, *Dut.*] to make a crackling noise.

CRACKT boiling of Sugar [with *Confectioners*] a boiling of sugar to such a degree, that if you dip the tip of your finger into cold water, and thrust it into the boiling sugar, and then immediately into the water again, rubbing the sugar off with the other fingers, it will break, making a crackling noise.

CRA'DLE [of a *Lobster*] the belly.

CRA'DLE [*Scythe* with *Husbandmen*] a scythe with a wooden frame fixt to it for moving corn, and the better laying it in order.

CRA'FTINESS [*crest*, *Brit.* *cræft*, *Sax.*] cunningness.

CRAIERA [*Old R.*] a vessel of burden, a hoy or smack.

CRA'GGEDNESS } [probably of *kræig*,

CRA'GGINESS } *Brit.* the top of

a rock] fulness of crags.

CRAMA } [with *Physicians*] a mix-

CHRAMA } ture of any thing, whe-

CROMA } ther medicines or elements

CRA'MBLING Rocket [with *Gardeners*] a sort of herb.

CRAMP [with *Falconers*] a disease happening to hawks in their soorage, it lies in their wings, and proceeds from cold.

CRAMP [of *krampe*, *Dan.* the cramp] puzzling.

CRAMPONNEE' [in *Heraldry*] as a cross *Cramponnée* so called, has a cramp at each end, or square piece coming from it; that from the arm in chief towards the sinister



angle, that from the arm on that side downwards, that from the arm in base towards the dexter side, and that from the dexter arm upwards, as in the escutcheon.

CRANE [*kratt*, *Teut.* *cræn*, *Sax.*] a fowl with a long neck, bill and legs.

A CRANE [in *Hieroglyphicks*] represents democracy. It is said of them, that when any of their company all upon one, as the mob are apt to do in nations, &c. they will strive to injure him, who has the unhappiness to have an ill report. It is said, that when cranes fly together, they represent the Greek Δ ; and from this their form of flight in company, *Palamedes* took the letter Δ .

CRANE [in *America*] a fowl of an hideous form, having a bag under the neck, which will contain 2 gallons of water.

A CRANK [in *Mechanicks*] a machine resembling an elbow, excepting that it is in a square form, projecting out of an axis or spindle, which by its rotation serves to raise or lower the pistons of engines for raising water.

CRANK-Sided [*Sea term*] a ship is said to be crank-sided when she cannot bear her sails, or can bear but a small sail, for fear of being over-set.

CRA'NKNESS, briskness, liveliness.

CRA'PULENCE [*crapula*, *L.*] surfeiting by over-eating.

CRASH, a great noise; also a quarrel, a scuffle.

CRASIS [in *Pharmacy*] a convenient mixture of qualities, either *simple* or *compound*, *simple* when one quality exceeds the rest, as *hot*, *cold*, *moist*, *dry*, &c.

A CRASSAME'NTUM [with some *Anatomists*] the cruor or blood, or that part which upon standing to cool and separate, forms the *coagulum*, in opposition to the *serum* in which it swims.

CRA'SSITY [*crassitas*, *L.*] fatness, thick-ness, grossness. *L.*

CRA-

CRASSUS, *a, um* [with *Botanick Writers*] thick.

CRA'SSULA major [Botany] the herb lib-long, or orpine, or love-long. *L.*

CRA'SSULA minor [Botany] the herb Prick-madam, Worm-grass or Stone-crop. *L.*

CRASTINA'TION, a deferring or delaying, &c. *L.*

CRATÆ'GONON [κράταινον, *Gr.*] the herb Arse-smart, culrage or wild Cow-wheat.

CRATÆO'NUN [Botany] the herb Stich-wort.

CRA'TER, a cup or bowl, a goblet; also a southern constellation consisting of 11 stars.

CRATE'RITES [of κρατήρ, *Gr.*] a precious stone between the chrysolite and the amber.

CRATI'CU'LA [with *Chymists*] an iron instrument used in making fires to keep up the coals.

CRA'VINGNESS, an earnest or eager desire after.

To **CRAWL**, to creep along slowly.

CRA'ZINESS [prob. of κραισμός, *Gr.*] weakness, indisposition of body or mind.

CRA'YON, a small pencil of any sort of colouring stuff made up in paste and dried, to be used for drawing and painting in dry colours, either upon paper or parchment.

CRE'ABLE [*creabilis, L.*] that may be created.

To **CREAM**, to skim off cream.

CREA'MY [of *cremor, L.*] having or full of cream.

CREA'NSOUR, a Creditor, one who trusts another, either with money or wares, *O. L.*

CRE'AT [with *Horsemen*] an usher to a riding master, or gentleman educated in an academy of horsemanship, with intent to qualify himself for teaching the art of riding the horse.

CREA'TABLE, capable of being created.

CREA'TE } [*creatus, L.*] created.
CREA'TED } ed, made, framed, formed.

CRE'BER, *a, um* [with *Botanick Writers*] set thick upon the stalk.

CRE'BRITUDE [*crebritudo, L.*] frequency, oftenness.

CRE'DIBLENESS [*credibilité, F.*] probability, likelihood; also reputableness.

CRE'DITABLE [*crédible, F.*] true; also reputable.

CRE'DITABLENESS [of *credit, F.*] reputableness. *L.*

CRE'DIT [in *Traffick*] a mutual loan

of merchandizes, &c. on the reputation of the honesty and solvability of the person negotiating; also the course which papers or bills, &c. of commerce have in negotiating the actions of a company, as the *Bank, South-Sea, &c.* which is said to rise when they are received and sold at prices above *par*, or the standard of their first appointment.

CREDIT [in *Ancient Writers*] a right which lords had over their vassals, to oblige them to lend money for a certain time.

Letters of CREDIT [in *Commerce*] are letters given by a merchant, &c. to such persons as he can trust to take money of his correspondent.

CRE'DITIVES, credentials.

CRE'DULOUSNESS [*credulitas, L.*] aptness, easiness or readiness to believe.

To **CREEK** [prob. of schryger, *Dan.*] to make a noise as a door does when its hinges are rusty.

CREME'NTUM comitatus [*Law term*] the improvement of the king's rents above the *vicontiel* rents; for which improvements the sheriff answered by *crementum comitatus*.

CREMESI'NUS, *a, um* [with *Botanick Writers*] of a crimson colour.

CRE'MNOS [κρίμνος, *Gr.* a precipice or shelving place] is used by *Anatomists* for the lip of the *pudendum muliebre*; also the lip of an ulcer.

CRENELLE' [in *Heraldry*] or *embattled* in *English*, from the *French* word *Cren*, signifying a notch or interval, is used when any honourable ordinary is drawn like the battlements on a wall to defend men from the enemies shot; that is, the wall rising at small intervals, so as to cover them, and lower at those intervals; and the use of it is taken from such walls, either for having been the first at mounting them, or the chiefest in defending them; as in the figure.



To **CRE'PITATE** [*crepitatum, L.*] to make a noise often, to crack.

CRE'PITUS, *a fart, L.* also a certain deity worshipped by the *Egyptians* under an obscene figure, which is to be seen in some curious collections of antiquity.

CRE'PITUS Lupi [Botany] a kind of fungus, commonly called puff-ball.

CRE'SCENT [in *Heraldry*] is the half moon, with the horns turned upwards. It is used either as an honourable bearing, or a difference to distinguish between elder and younger families;



families; this being generally assigned to the second son, and to those that descend from him. See *the Figure*.

CREST-MA'RINE [with *Botanists*] the herb Rock-samphire.

CRESTS [in *Heraldry*] seem to take their name of *Crista*, the comb or tuft on the head of a cock, peacock, heath-cock, &c. and as these occupy the highest part of the heads of birds, so do these cognifances. Crests are seated upon the most eminent part of the helmet; but yet so that they admit an interposition of some escrol, wreath, chapeau, crown, &c. *Heralds* say, they were taken from great men and prime commanders in former times wearing on the top of their helmets the figures of animals or other things, as well to appear formidable to their enemies, or to be known by their own soldiers, that they might stick to them in battle, and rally about them, if dispersed.

It appears that crests were very ancient, *Alexander the Great* wore a ram's head for his crest, and *Julius Caesar* a star, and the christians in their first religious wars were wont to wear a cross, darting forth rays for their crest.

Those former crests were made of either leather stiffened, or of paste-board painted and varnished, to be proof against rain; and sometimes of thin iron.

Those crests were taken for some particular cause and motive, and accordingly they had some mysterious signification to express some remarkable action or other notable thing, appertaining to their family or country, as *Julius Caesar's* star, to denote that he descended from *Venus*.

Esquires who had no notable command, were not permitted to wear such crests on their helmets; but only a steel crest, from which hung down feathers or scrolls upon their armour.

CRETA'CEOUS [*cretaceus*, L.] of or belonging to chalk.

CRETA'TED [*cretatus*, L.] chalked.

CRETO'SE [*cretosus*, L.] full of chalk, chalky.

CRETO'SITY [*cretositas*, L.] chalkiness.

CREUX [in *Sculpture*] a hollow cavity, out of which something has been scooped or digged.

CRI'ANCE } [with *Falconers*] a line

CRI'ANTS } of fine strong even pack-thread fastened to the leath of a hawk when he is first lured. F.

CRI'BROSUM Os [*Anatomists*] a bone of the nose resembling a sieve. L.

CRI'BRUM *Benedictum* [with *Anatomists*] i. e. the blessed sieve; a membrane or certain thick skin full of small holes

like a sieve, which (as the ancients had a notion) was in the reins, and through which they fancied the serum was strained into the ureter; leaving the good blood behind for the nourishment of the reins.

CRICOARYTÆNOI'DES [of *κρίκος* a ring, *ἀρῶ* to drink, or *ἀρῆς* a sort of cup to drink out of, and *εἶδος* form] certain muscles which arise from the cartilage called *Cricoides*, and are inserted into the *Arytenoides*, which while they draw sideways and outwardly, the *Rimula* of the *Larynx* is widened.

CRIMINALNESS [of *criminel*, F. *criminalis*, L.] guiltiness of a crime.

CRIMINA'TION, a blaming or accusing. L.

CRIMINATORY [*criminatorius*, L.] full of accusations or crimes.

CRIMINO'SE [*criminosus*, L.] ready to blame or accuse.

CRIMNOI'DES } [with *Physicians*]
CRIMNO'DES } urine with thick sediments at the bottom like bran.

CRI'MPLING [probably *q. crippling*] as to go crimpling, i. e. as if the feet were tender.

CRIMP, a dealer in coals.

CRINA'NTHEMUM [*κρινάινθεμον*, Gr.] the wild lily.

CRI'NATED [*crinatus*, L.] having long locks.

CRINI'GEROUS [*criniger*, L.] wearing hair or long locks.

CRINO'SE [*crinosus*, L.] having much or long hair.

CRINO'SITY [*crinositas*, L.] hairiness.

CRINI'TA *Stella*, a comet or blazing star. L.

CRINO'NES [of *crinis*, L. hair] a sort of worms sometimes found under the skin in children, resembling short thick hairs or bristles.

Imperfect CRI'SIS for the better [with *Physicians*] is a crisis which does not quite take away the disease, but enables the patient to bear it better.

Imperfect CRI'SIS for the worse [with *Physicians*] is when the disease becomes more violent and dangerous.

CRI'SPED [*crispatus*, L.] curled; also made triable or brittle.

CRI'SPNESS, brittleness, aptness to crumble or break.

CRISPI'NA [with *Botanists*] the raspistree. L.

CRISPISU'LCANT [*crispisulcans*, L.] coming down wrinkled; spoken of lightning.

CRI'SPITUDE [*crispitudo*, L.] curledness.

CRI'STA [*Anatomy*] a crooked, twisted, spiral

spiral eminence in the middle of the spine of the omoplate.

CRI'STATED [*cristatus*, L.] having a crest or comb.

CRI'STÆ [with *Physicians*] excrescences of flesh growing about the fundament, the roots of which are often chapt and cleft.

CRI'THE [with *Physicians*] a little oblong push or swelling growing to the eye-brows where the hairs are, so called from its resembling a barley-corn.

CRI'THMUM } [*κρίθμον*, Gr.] sea-
CRI'THMUS } fennel or samphire.

CRI'THOMANCY [of *κριθή* barley, and *μαντεία*, Gr. divination] a kind of divination performed by considering the dough or matter of the cakes offered in sacrifice, and meal strewed over the victims that were to be killed.

CRI'TICALLY [*en critiquant*, F. *critico more*, L.] like a critick; also in the very nick of time.

CRI'TICALNESS, an aptness to judge and censure mens actions, words or writings.

CRO'CEOUS [*croceus*, L. *κρόκεος*, Gr.] of or like saffron.

CRO'CEUS, *a*, *um* [with *Botanick Writers*] of a saffron colour. L.

CROCITA'TION, the croaking or kawing of crows, &c. L.

CRO'CIUM } the collation or disposal

CRO'CIÆ } of bishopricks and abbies by the giving of a staff.

CRO'CODILE [*κροκοδείλον*, Gr.] a ravenous beast shaped like a lizard, being an amphibious creature, living both on land and in the water, very frequent in the river Nile and elsewhere, which grows to a prodigious size, sometimes to the length of 20 or 30 foot.

CROCODILE [of *κροκοδείλον*, of *κροκόν* saffron, and *δείλων* fearing] the Egyptians worshipped God under the form of a crocodile, because it is a creature which is said to be the only one without a tongue; and so they imagined it hieroglyphically to represent God, beholding all things both in heaven and earth with a profound silence.

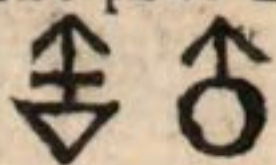
CROCODILE, bearing on the head the feather of an Ibis [Hieroglyphically] represented a slothful man; because the bird *Ibis* is said to have a secret power on the crocodile, so that if the body of this serpent be stroaked with it, tho' it be in its nature cruel and rapacious, it loseth its former dispositions, and becomes extreme slothful and idle for a time.

CROCODILI'NE [*crocodilinus*, L. of *κροκοδείλον*, Gr.] like a crocodile; also sophistical.

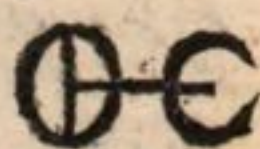
CROCODILI'TES [with *Rhetoricians*] a captious and sophistical kind of argumentation, so ordered as to seduce the unwary, and draw them speciously into a snare.

CROCOME'RION [*κροκομήριον*, Gr.] the herb Great Sanicle or Lion's-paw. L.

CRO'CUS Martis [in *Chymical Writers*] is expressed by these characters.



CROCUS of Copper [in *Chymical Writers*] is expressed by this character.



CROFT, a slip of ground adjoining to an house, which is called toft; so formerly they used this saying of a very poor man, *be had ne toft ne croft*, i. e. *be had neither house nor land*.

CROI'SADE, a name given to a Christian expedition against *Infidels*, for conquering the *Holy Land*, because those that engaged in the expedition wore a cross on their bosoms, and bore a cross in their standards. There were at several times 8 croisades, the first was begun at the solicitation of the patriarch of Jerusalem, in the year 1095; the 2d in 1144 under Lewis VII; the 3d in 1188 by Henry II. of England, and Philip Augustus of France; the 4th in 1195 by pope Celestin III. and the emperor Henry VI; the 5th and 6th was published in 1198 and 1213 by pope Innocent III; the 7th was undertaken by St. Louis about the year 1245; and the last was in the year 1268.

CRO'ISIERS, a religious order, or a congregation of regular canons.

CRO'ISIER } [of *croix*, F.] a shep-

CRO'IZIER } herd's crook, a symbol of pastoral authority; being a staff of gold or silver, crooked at the top, carried before bishops and abbots, and held in the hand when they give benedictions.

CRO'ISSANTE [in *Heraldry*] as *la croix croissante*, F. is a cross crescented, i. e. having a crescent or half-moon fixt at either end.

CRO'NEL } is the iron at the end

CRO'NET } of a tilting spear, ha-

CO'RONET } ving a socket for the end of the staff to go into, and terminating in three points.

CROO'KEDNESS [of *crook*, a curl of the hair] bendingness.

CROP-SICK, sick at the stomach.

CRO'SLET [in *Heraldry*] as a *Cross Croset*, is a cross crossed again at a small distance from each of the ends, as in the figure.



CROSS [*crux*, L. *croix*, F.] a gibbet on which the ancients used to hang their slaves and malefactors, who were either

tied thereto with ropes or nailed with nails, who having their bones broken to dispatch them the sooner, always died upon it.



A CROSS [with *Heralds*] is an ordinary composed of 4 lines, two of which are perpendicular, and the other two transverse, that meet by couples in 4 right angles, and contains one fifth of the shield, as in the figure. Crosses are of various sorts.

To make a **CROSS** in *Corvets* } [with
To make a **CROSS** in *Balotades* } *Horse-*
men] is to make a sort of leap or air with one breath forwards and backwards, as in the figure of a cross.

CROSS-TREE yard [in a *Ship*] is a yard standing square just under the mizzen-top, and is fastened below to fit the mizzen-top-sail.

CROTA'PHIUM [with *Physicians*] a pain in that part of the head.

CROUCHING [of *crocher*, F.] bowing down, stooping.

CROUPA'DES [with *Horsemen*] are leaps of a horse that are higher than corvets, which keep the fore and hind quarters of an horse in an equal height, so that he trusses his hind leg under his belly without jerking or shewing his shoes.

To gain the **CROUPE** [in *Horseman-ship*] is one horseman's making a demi-tour upon another, in order to take him upon the croup.

Without slipping the **CROUP** [in *Horseman-ship*] a term which signifies without transverging, without letting the croup go out of the volte or the tread of the gallop.

A **CROW** [*crape*, Sax.] a bird well known.

A **CROW** [*Hieroglyphically*] represents a soothsayer, because it is dedicated to *Apollo* the god of soothsaying and prophecy. When crows are put together they signified discord and war.

Two **CROWS** [*Hieroglyphically*] being put together, signified discord and war, and were generally accounted unhappy birds, and the foretellers of misfortunes. This bird was dedicated to *Apollo*, the god of prophecy and soothsaying, and so it was the symbol of a soothsayer, and as some say in later times of an impostor; because those that pretend to foretel future events by such means, must play the impostor.

CROWNS [in *Heraldry*] horns were the original of crowns, the ancients, both *Jews* and *Gentiles*, look'd upon horns as a token of supreme power, and we find

in the sacred scripture the horn mentioned as a token of royal dignity, and the *Hebrew* word *קֶרֶן*, signified both a horn and a crown.

The more ancient knights and warriors wore horns for their crests; but in process of time, the horns being made to represent cuckolds, great men left them off, and wore crowns instead of them.

The most ancient kings wore only wreaths of white and purple in the form of *Turkish* turbants, as the token of regality, or else circles of gold with points rising from them, like some of our present coronets. The first *Roman* emperors wore no other than crowns and garlands of laurel, which betokened victory, because the people of *Rome* abhorred all signs of regality. *Domitian* was the first that wore a crest of gold, and that as pretending to be a god. We are told by *Aurelius Victor* that the emperor *Aurelian* made himself an imperial crown, adorned with jewels of great value, and was followed therein by all his successors.

At this time there are not only crowns for kings or emperors; but coronets for princes, dukes, marquises, earls, viscounts, barons, which see under their proper articles, the *English* crown is in the form represented in the es-



cutcheon. The *English* **CROWN** is adorn'd with 4 crosses in the manner of those of *Malta* between which are *Flower-de-lis's*. It is cover'd with 4 diadems which meet at a little globe supporting a cross.

Papal **CROWN** is composed of a *Tiara*, and a triple crown encompassing the *Tiara* having 2 pendants, like the mitres of bishops. These three crowns represent the pretended triple capacity of the pope, viz. as high priest, supreme judge and sole legislator of the christians.

Imperial **CROWN**, is a *Bonnet* or *Tiara* with a semi-circle of gold, supporting a globe with a cross at top.

The *French* **CROWN** is a circle of 8 *Flower-de-lis's*, encompass'd with 6 diadems, bearing at top a double *Flower-de-lis*, which is the crest of *France*.

The *Spanish* **CROWN** is adorn'd with large indented leaves covered with diadems bordering on a globe surmounted with a cross.

CROWN [in a *Figurative* sense] signifies kingdom, empire or dominion.

CROWN *Thistle* [with *Botanists*] a plant called *Frier's Crown-thistle*.

Radiated

Radiated CROWN } one which had
Pointed } 12 points.
Pearled CROWNS } crowns with
Flowered } pearls or
Parsley, &c. } leaves of
smallage, &c.

CROWN [with *Geometricians*] a plane included between two parallel or excentrick perimeters of circles that are unequal, generated by the motion of some part of a right line round a centre, the moving part not being contiguous to the centre.

CROWN'D [in *Horsemanship*] a horse is said to be crown'd, when he is so hurt or wounded in the knee by a fall or any other accident, that the hair sheds and falls off without growing again.

CROW'NING [with *Architects*] any thing that terminates or finishes a decoration of architecture; as a cornish, a pediment, acroteria, &c.

CROWNS of colours [with *Meteorologists*] certain coloured rings which appear like *Halo's* but of the colours of the rainbow, and at a less distance than the common *Halo's* about the bodies of the sun and moon.

CRU'CIAL Incision [with *Chirurgeons*] an incision or cut in some fleshy parts in the form of a cross.

CRUCIA'TA *Glabra* [Bot.] smooth Cross-wort. L.

CRUCIA'TA *Hirsuta*, rough or hairy Cross wort. L.

CRUCIBLE [in *Chymical Writ.*] is express'd by these characters.

CRUCI'GEROUS [*cruciger, L.*] bearing a cross.

CRUDE [*crudus, L.*] raw, indigested, that has not had the degree of coction, i. e. heat requisite to prepare it for eating or some other purpose.

CRUDE Humours [in *Physick*] are such humours as want that preparation and elaboration which they ordinarily receive from digestion.

CRUDE'LITY [*crudelitas, L.*] cruelty.

CRU'DENESS } [*crudité, F. cruditas,*

CRU'DITY } L.] rawness.

CRUDITY [with *Physicians*] is when the blood is not duly fermented and brought to a right consistence; or it may be defined to be that estate of a disease, in which the morbid matter is of such bulk, figure, cohesion, mobility or inactivity, which create or increase the disease.

CRU'ELNESS [*crudelitas, L. crudité, F.*] barbarousness, fierceness, hard-heartedness, ill usage, rigour, unmerciful temper.

CRUENTA'TED, [*cruentatus, L.*] em-

brued, or besprinkled, or bedawbed with blood.

CRUE'NTOUS [*cruentus, L.*] bloody, stained, &c. with blood.

CRU'MBLINGNESS [of acc'umian, Sax.] aptness to crumble.

CRU'MMY [of *cpuma, Sax.*] soft as bread; also full of crumbs.

CRU'MPLED [of *cpump, Sax.*] full of crumples or creases.

CRU'RA [with *Anatomists*] the two heads or beginnings of the marrowy substance of the brain. L.

CRU'RA *Clitoridis* [in *Anatomy*] a membranous partition that runs down between the *Corpora nervosa* from the glands of it to its divarication, at the *Os pubis*, dividing the *Clitoris* into two parts.

CRURÆUS [in *Anatomy*] a muscle of the leg, situate on the bone of the thigh, it is continued from between the greater and the less *Trochanter* forwards to its lowest part, and is inserted to a prominence at the upper and forepart of the bone *Tibia*. L.

CRUSE [*cruche, F. Krug, Du.*] a phial for oil or vinegar.

CRU'STA *Villosa* [with *Anatomists*] the fourth tunic or coat of the stomach. L.

CRUSTA'CEOUS *Shell-fishes*, ate fishes covered with shells, which are made up of several joints, such as lobsters, crabs, cray-fish, &c.

CRUSTA'CEOUS *Shells*, are generally softer than testaceous ones, which are intirely of one piece, and are much harder, thicker and stronger than crustaceous ones, as scallops, oysters, cockles, &c.

CRUSTA'CEOUSNESS [*crusta, L. a shell, courtoux, F.*] hardness, like, or being covered with a shell, as shell-fish.

CRUSTI'FICK [*crustificus, L.*] that bringeth a crust or skin.

CRU'STINESS [of *crouteux, F. crustosus, L.*] hardness of bread; also pettishness of temper.

CRY de Guerre, a general cry throughout an army, upon its approach to battle, with which the assailants animate their friends, and endeavour to discourage their enemies; the true cry of war was originally no other than confused shouts made by the soldiers to express their alacrity and readiness to engage.

When the christian religion prevail'd, the *European* nations having chosen a tutelary Saint, made him their cry of war, thus the *English* anciently us'd to call upon St. George as their patron saint, this being now look'd upon as superstitious, it is at present reduced only to *Huzzas*.

The Cry of France is *Monjoye St. Denys*, or as others say *Moult Joye St. Denys*, he being chosen for the patron saint of France, which was first taken up by *Clovis* the first Christian king of France. The cry of the Spaniards is *Santiago*, i. e. *St. James* the patron saint of Spain. This *Cry de Guerre* is not only used at the first engaging of armies; but when they have been broken and dispersed, in order to their knowing where the remains of their party are in order to their rallying again.

CRYMO'DES [with Physicians] a cold shivering fever, but frequently accompanied with an inflammation of the inner parts.

CRYPHAGE'NITUS [*κρυφα* or *κρυφαγενετος*, Gr. secretly born] was a god of Thebes in *Pbrygia*, whom they accounted immortal. *Herodotus* relates, that the Thebans were the only people in all Egypt that refused to admit the extravagant superstitions of other cities, and that they would never give divine honour to mortal gods. It is probable, that this singularity might proceed from some impressions the *Israelites* had left among them. For the city of Thebes was next neighbour to the land of *Goshen*.

CRYSO'RCHIS [of *κρυπνω* to hide, and *ορχις* the testicle] a disease when the testicles are hid in the belly.

CRYPTICK [*crypticus*, L. of *κρυπτεος*, Gr.] hidden, secret, hid under ground.

CRYPTOPO'RTICUS [of *κρυπνω*, Gr. to hide, and *porticus*, L. porch, &c.] a secret walk or vault under ground or in some low place; a gallery closed on all parts to be cool in summer; a grot, a cloister. L.

CRY'STAL [in Chymical Writings] is expressed by this character, Ψ .

CRYSTAL mineral, is salt-petre prepared with sulphur, the salt-petre being put in a crucible and set in a furnace, and when it is in fusion, a small quantity of flower of sulphur is added at several times, the quantity of two drams of sulphur to eight ounces of salt-petre.

CRYSTA'LLOMANCY [of *κρυσταλλον* and *μαντεια*, Gr.] a sort of divination or foretelling future events by means of a mirror or looking-glass.

CRYSTALS of Copper [with Chymists] is a solution of copper in spirit of nitre, evaporated and crystallized to gain the salt; those crystals are used as causticks, but will dissolve if exposed to the air.

CRYSTALS of Venus [with Chymists] common verdegrease dissolved in distilled vinegar, and set in a cool place to crystallize.

CRYSTALS of Allum, is allum purifi-

ed and reduced into crystals in the same manner as tartar; the crystals are quadrangular and brilliant like diamonds.

CRYSTALS of Tartar, is tartar purified and dissolved, and again coagulated in form of crystals. To do this, they boil the tartar in water, skim it and strain it, and when it is cool, little, white, shining crystals are formed at the edges, and also a pellicle or cream swimming at the top.

CRYSTALS of Tartar chalybeated, is when the tartar is impregnated with the most dissoluble parts of iron.

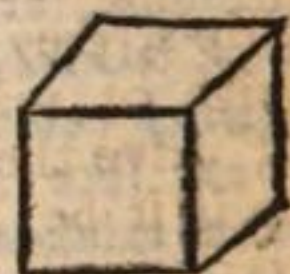
CRYSTALS of Tartar emetick, is when it is charged with the sulphureous parts of antimony to make it vomitive.

CRYSTALS of Mars, is iron reduced into salts by an acid liquor.

CU'BA [among the Romans] a deity suppos'd to rock infants in their cradles.

CU'BATORY [*cubatorium*, L.] a dormiter or dormitory.

CUBE, is a figure comprehended under six equal sides, each being a geometrical square, the same as a die, as in the figure.



CUBE Square [in Geometry] is the biquadrate or 4th power, which is produced by the root or side being thrice multiplied into itself; thus taking 3 for the side, 9 is the square, 27 the cube-square or biquadrate.

CU'BIC [*κυβικος*, Gr.] of or pertaining to or having the figure of a cube.

CU'BICAL Artery [with Anatomists] a branch of the axillary artery.

CUBICAL Parabolois, a parabola of the higher kind, as $a^2 x = y^3$, &c.

CU'BED CUBE [with Mathematicians] is the 6th power of any number or quantity, so 729 is a cubed cube raised from the root 3 times 5 multiplied into itself.

CUBITÆ'US externus [in Anatomy] a muscle arising from the outward knob of the *os humeri*, and is inserted to the upper and outward part of the *os metacarpi* of the little finger; its use is to extend the wrist.

CUBITÆUS internus [in Anatomy] a muscle springing from the inward knob of the shoulder-bone, whence it passes along the *ulna* and comes to its implantation in the fourth bone of the *carpus*, and the *os metacarpi* of the little finger. It helps to bend the wrist.

CU'BUS CUBI, the 9th power, or a number multiplied 8 times into itself.

CUBOI'DES [with Anatomists] the 7th bone of the *tarsus* of the foot; which is joined behind to the *os calcis*; before, to the outer bones of the *metatarsus*; and on the inside, to the *os cuneiforme*.

CUCHE'RUS

CUCHE'RUS [*Old Law Records*] a coucher, setter or setting dog.

CUCULLA'RIS, also called *Trapezius* [with *Anatomists*] is a muscle of the shoulder-blade or *scapula*, which arises from the *os capitis*, the *ligamentum colli*, and the top of the spine of the last *vertebra* of the neck; and also from the eight upper ones of the chest, and is inserted to the *clavicula* and the *spina scapule*; it is called *cucullaris* of *cuculla* a monk's-hood or cowl, because this together with its fellow bears a resemblance to it, covering the back. *L.*

CUCU'LLATED [*cucullatus, L.*] hooded.

CU'CULUS [with *Botanists*] the herb Night-shade. *L.*

CUCU'RBITA, a gourd. *L.*

CUCU'RBITA } a cupping-glass

CUCURBI'TULA } or hollow vessel made of tin, &c. used commonly in bagnios, they apply it to the body either with or without scarification, to divert or drive the blood into some other part; or if it be corrupt, to evacuate it or let it out.

CUCURBITA caeca } a cupping ves-

CUCURBITA ventosa } sel used without scarification, and is commonly applied or set on to the most fleshy parts, where there is no danger of hurting the large vessels and nerves. *L.*



CUCU'RBIT [in *Chymical Writings*] is expressed by these characters.



CUCU'RBITE [with *Chymists*] a vessel of glass, &c. for distillations and rectifications, usually by them called a body, in this form.

CUCURBITA'CEOUS Plants, such as resemble a gourd.

CUCURBIT'NE [*cucurbitinus, L.*] of or like gourds.

CUD-WEED } [with *Botanists*] a plant

CUD-WORT } whose leaves are made use of instead of cotton, and thence it is called cotton-weed.

CUL DE LAMP [*Architecture*] several decorations in masonry, &c. in vaults and cielings to finish the bottom of works, and somewhat wreathed in the manner of a testudo. *F.*

CUL DE FOUR [*Masonry*] a sort of low spherical vault like an oven. *F.*

CUL DE FOUR of a *Niche* [*Masonry*] the arched vault of a niche on a plan that is circular.

CULDEE'S, a sect of religious people, anciently in *Scone* in *Scotland*, &c. so called à *colendo Deum*, i. e. from their worshipping God.

CU'LINARY Fire [according to *Boorhave*] a portion of pure elementary or solar fire, attracted by oily or sulphureous parts of the fuel, with such velocity that it moves the same, agitates and whirls them violently about, and by degrees breaks and attenuates them, renders them volatile, and disperses them into air.

CU'LLENDER. See *Colander*.

CU'LLIAGE } a custom of the lords ly-

CU'LLAGE } ing the first night with their vassal's brides.

CU'LLOT, a cushion for riding post.

CULMI'FEROUS [of *culmus* and *fero, L.*] bearing stems and stalks.

CU'LMINANT [*culminans, L.*] rising up to the top or height, culmination.

CULMINA'TION, an ascending or coming to the top.

CU'LMUS [with *Botanists*] properly the stem or stalk of corn or grass, distinguished from that of all other plants, which is termed *caulis. L.*

CU'LPABLENESS } [*culpabilitas, L.*]

CULPABI'LITY } blame-worthiness, guiltiness, faultiness.

CULPA'TION, a blaming, a finding fault. *L.*

CULRA'GE, the herb Arse-smart.

CU'LVENAGE, faint-heartedness; turning tail to run away.

CU'LVERIN [*coulevrine, F.* of *coluber, L.* a snake] a piece of ordnance of several sizes.

CU'LVERIN of the least size [with *Gunners*] a piece of ordnance of 5 inches diameter at the bore, weight about 4000 pound, carries a ball of 4 inches 3 quarters diameter, and 14 pound weight, and requires a charge of 10 pound of powder.

CU'LVERIN Ordinary [with *Gunners*] is a larger gun of about 45000 pound weight, is 5 inches 1 quarter diameter at the bore, carries a ball of 17 pound 5 ounces weight, and 5 inches diameter, and requires a charge of 11 pound 6 ounces of powder.

CULVERIN Extraordinary [with *Gunners*] a large piece of ordnance in length about 13 foot, weighing 48000 pound, the diameter at the bore being 5 inches and a half, carries a shot of 5 inches 1 quarter diameter, and 20 pound weight, and requires a charge of 12 pounds and a half of powder.

CU'LVER-TAILING [with *Shipwrights*] is the fastening or letting one timber into another, so that they cannot slip out, as the carlings into the beams of a ship.

CU'LVERTAGE [in the *Norman Law*] the escheat or forfeiture of the lands of a vassal to the lord of the fee.

CU'M

CU'MBRANCES, incumbrances.

CU'MBROUS, cumbersome. *Milton.*

CU'MBERSOMNESS [prob. of *cumulus*, *L.* an heap or *kummern*, *Teut.*] unweildiness.

CU'MMIN [*κύμινον*, *Gr.*] an herb like Fennel, but less; the seed of which is good in colicks, &c.

CUMULO'SE [*cumulosus*, *L.*] full of heaps.

CUNCTI'POTENT [*cunctipotens*, *L.*] all powerful.

CUNCTI'TENENT [*cunctitenens*, *L.*] holding or possessing all things.

CU'NEAL [*cunealis*, *L.*] in the form of a wedge.

CU'NEATED [*cuneatus*, *L.*] made in form of a wedge.

CU'NEUS, a wedge, one of the 6 principles in mechanicks. *L.*

CUNEUS [in *Ancient Deeds*] a mint or place where money is coined.

CUNICULO'SE [*cuniculosus*, *L.*] full of coney burroughs.

CUNILA [*Botany*] Savoury, Marjoram with the small leaf, and Penny-royal with the broad-leaf. *L.*

CUNILA'GO [*Botany*] the herb Fleabane or Moth-mullein, or a kind of Savoury or origanum. *L.*

CO'NINA, a deity. See *Cuba*.

CU'NNING } [*Sea term*] directing, as

CO'NDING } the cunning of a ship is the directing the person at helm how to steer her.

CU'NNINGNESS [*cunningness*, *Sax.*] craftiness, &c.

CU'NNUS [of *κύνω*, *Gr.* to bring forth] the *puerum muliebre*.

CU'PID [*cupido*, *L.*] the fabulous god of love; painters, &c. represent him like a boy naked, and having wings, carrying a quiver on his shoulder, and holding a torch in one hand, and a bow with darts in the other, to give desperate wounds to the hearts of lovers; but with a veil cast over his eyes to intimate that love is blind.

As there were two *Venus's*, so there were two *Cupids*, the first named *EROS*, the son of *Jupiter* and *Venus*, the encourager of a celestial love, which imprints that spirit in nature itself, from whence arises the harmony of the elements, and the copulation of animals: the other *Cupid* was named *ANTEROS*, the son of *Venus* and *Mars*, a vulgar deity, whose followers are drunkenness, sorrow and contention: He is likewise the deity that revenges slighted love.

They are both of them represented as boys, naked, winged and blinded, arm'd with a bow, arrows and a torch: they

have two darts of different natures, one golden which procures love and the other leaden which causes hatred.

Cupid is also painted crown'd with roses, holding a rose in one hand and a dolphin in the other: sometimes standing close by fortune; sometimes between *Hercules* and *Mercury*, to intimate that love is most prevalent when it is attended on by eloquence and valour.

CU'PULO [in *Architecture*] an arched room or turret, standing on the very top of a dome or great building in form either of a circle or polygon; otherwise called a lantern.

CU'RABLENESS [of *curare*, *L.* to heal and *ness*] capableness of cure.

CURA'TOR [*Civil Law*] a person regularly appointed to take care of another. *L.*

To give a leap upon the curb [with *Horsemen*] is to shorten the curb by laying one of the mails or S like joints of the chain over the rest.

A CURB [with *Farriers*] is a hard and callous tumour running on the inside of a horse's hoof, *i. e.* on that part of the hoof that is opposite to the leg of the same side.

CURE [with *Falconers*] a remedy which they give their hawks in form of little balls or pellets of hemp, cotton or feathers, to imbibe or drink up their phlegm.

CURE'TES, are said to be descended of the *Dactyli*, who were priests of the goddess *Vesta*. They first taught men how to manage flocks of sheep, and to tame and breed up herds of other cattle, to gather honey, to live in societies to hunt, cast darts, use swords, targets and helmets, of which they were said to be the inventors.

To these *Curetes Rhea* is said to have committed the care of *Jupiter*. To preserve him from his father *Saturn*; and they by dancing in armour and clashing their weapons to the sound of pipes, drums and cymbals, made such a noise as drowned the cry of this infant god.

CURIA *Canonicorum*, the court-lodge or manour-house in a lordship, pertaining to some religious order. *L.*

CURIA *Domini*, the house, hall or court of the lord, where all the tenants are bound to give their attendance if need require, every 3 weeks, but more especially on *Lady-day* and *Michaelmas-day*; a court anciently held at *Carisbrook-castle*, in the isle of *Wight*. *L.*

CURIA *Persona*, the parsonage or parson's mansion-house. *L.*

CURIAE *Generales* [in *Common Law*] those general and solemn courts, which were

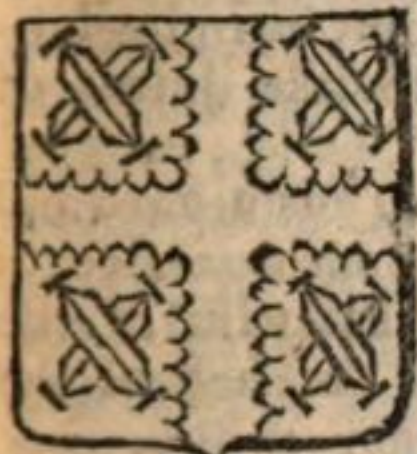
were held by the lord of the manour twice a year, viz. on the annunciation of the Virgin Mary and St. Michael's day.

CURIA Adventus, the duty of coming to pay suit and service to such a Lord. *L.*

CURIO'SITY } [*curiositas, L.*] over-
CU'RIOUSNESS } much care; a passion or desire of seeing or knowing; also delicateness or niceness; a rarity or curious thing.

CU'RRENTNESS [of *currens, L.*] currency, having a free course.

CU'RRENTS [with *Navigators*] are impetuous motions of the waters, which in certain latitudes run and set on particular points of the compass: and usually their force is conformable to the course of the moon, so as to be more rapid or strong when she is at the change or full, and the weaker when she is in the wane.



CU'RRIERS were incorporated anno 1438, in the 12th of K. Henry I. and bear for their armorial ensigns; *sable*, a cross engrail'd or between 4 pair of shares in saltire *argent*. The crest 2 arms, the hands holding a share, the supporters a buck or and a goat *argent*. The motto, *Spes nostra Deus*.

Their hall is situate near the West-end of London-wall.

CU'RRISH [of *kirren, Teut.* to grin] cur-like, doggish, churlish, surly, ill-natured.

CU'RRISHNESS [probably of *Cur*, a mongrel-dog] doggishness, snarling.

CU'RSEDNESS [of *curse, Sax.*] the being deserving of a curse, vileness, &c.

CU'RSOR, a little brass ruler, representing the horizon; a ruler or label. *L.*

CU'RSORINESS [of *cursorius, L.*] hastiness, running over slightly.

CURTATE Distance [with *Astronomers*] is the distance of a planet's place from the sun reduced to the ecliptick.

CU'RTESY of England. See *Courtesy*.

CU'RTILAGE [in *Law*] a piece of garden plat or ground, &c. or yard pertaining to or lying near an house.

CURTLASS [*q. d. curtailed or curt axe*] a short sword, a kind of a hanger.

Rectification of a CURVE, is the finding of a right line equal to a curve.

Quadrature of a CURVE, is the finding out of the area or space included by a curve; or the assigning of a quadrangle equal to a curvilinear space.

Family of CURVES, an assemblage or collection of several curves of different kinds, all which are defined by the same

equation of an indeterminate degree; but differently according to the diversity of their kind.

CUSCU'TA } [*Botany*] the herb dod-
CASSU'TA } der or withwind. *L.*

CUSPIDATED Hyperbola [with *Math.*] a kind of *Hyperbola*, whose 2 parts concur and terminate in the angle of contact.

CUSTODES libertatis Angliæ auctoritate parliamenti, was the stile wherein the writs and other judicial proceedings did run during the time of the beheading king Charles I. till Cromwell took upon him to be protector. *L.*

CU'STOM, was first paid in England in the reign of Henry VI. when the parliament settled a duty in the year 1425 of 12d. in the pound upon all merchandizes imported or exported, this custom was settled but for 3 years, and in the act was a proviso, that the king should not make a grant to any person, nor that it should be any president for the like to be done; but yet all the kings since his time have had it for life.

General CUSTOM [in *Law*] is a custom which is allowed throughout the whole kingdom of England.

Particular CUSTOM [in *Law*] is that which belongs to this or that particular as *gavel-kind* to Kent, or such as that of a lordship, city or town.

CUSTOM [with *Tradesmen*] the practice or business of a shop.

CU'STOMABLENESS } [of *coutume*
CU'STOMARINESS } *F.*] customariness, liableness to pay custom.

CU'STOS Placitorum Corone [Old Rec.] seems to be the same, with *Custos Rotulorum. L.*

CUSTOS spiritualium, one who exercises spiritual or ecclesiastical jurisdiction during the vacancy of a bishop's see. *L.*

CUSTOS temporalium, one to whose custody a vacant see was committed by the king, who as a steward was to give an account of the goods and profits into the *Exchequer*, and he into the *Exchequer. L.*

CUSTOMA'RIOUS [Old Rec.] an inferior tenant in soccage or villenage, who by custom is oblig'd to pay such and such service of work for his lord.

To **CUT the Round** } [in *Horseman-*
To **CUT the Volte** } *ship*] is to change the hand, when a horse works upon volts of one tread; so that dividing the volt in two, he turns and parts upon a right line to recommence another volt.

CUT and LONG-TAIL, all together universally.

CUTE [*acutus, L.*] sharp, quick-witted.

CUTIS

CUTIS [in *Anatomy*] the inner skin, which lies under the cuticle or scarf skin, is thickish, also full of pores. It consists of several filaments of the veins, arteries, nerves and fibres, interwoven one with another and full of glandules, lympheducts, &c.

CUTTING [with *Painters*] is the laying one strong lively colour on another without any shade or softening.

CUTTING [with *Horsemen*] is when the feet of a horse interfere; or when he beats off the skin of the pastern joint of one foot with another.

CUTTLE Fish, a sea fish, which throwing out a black juice like ink, lies hid in the water in that obscurity, and so escapes the fisher.



CUTTLERS were first incorporated Anno 1413 by Henry VI. confirm'd by several of our kings since, and by K. James, I. Their arms are *Gules* 6 daggers in 3 saltire crosses *argent*, handled and hilted or pointing towards the chief. The supporters 2 elephants *argent*, the crest a third, with a castle on his back or.

Their hall is on the south side of *Cloke-lane*.

CUZ, a name or title among *Printers*, given to one who submits to the performance of some jocular ceremonies; after which, and a drinking bout, he is intitled to some peculiar privileges in the chapel or printing-house.

CYAMUS [*κνᾶμος*, Gr.] the bean, a sort of pulse.

CYANUS [*κυανός*, Gr.] a kind of jasper-stone of an azure colour.

CYANUS [with *Botanists*] a flower called blue-bottle.

CYATISCUS [of *κνῆστις*, Gr.] a cup] an instrument to pour any thing into a wound.

CYBELE [according to the *Pagan Theology*] was the wife of *Saturn*. She was also called *Dyndimene*, *Berecynthia* and the grand-mother; not only because she was the mother of the gods, but because she was the goddess of the earth. And for that reason the *Latins* called her *Ops*, and the *Greeks* *Rhea*, she was also called *Vesta*. She is sometimes taken for fire, and sometimes for the earth.

She was also called *Syria Dea*, because she was born in *Syria*.

She was represented with towers on her head, sitting in a chariot drawn by lions, and a great number of trees and animals round about her. Her solemn festivals were called *Megalesia*, and were held every fourth

month. Her priests were called *Gallantes* or *Galli*, and the chief of 'em *Archigallus*, because they were chosen out of *Gallo Grecia*, a province of *Asia Minor*, joining to *Pbrygia*; they were also called *Corybantes*, and in their celebration of her rites acted the part of madmen with their drums, trumpets, and such other instruments, singings, howlings, cutting themselves desperately and all that they met.

Those *Gauls* that had planted themselves in *Pbrygia*, in these *Megalesia* raised themselves to such a pitch of fury by the forementioned instruments, &c. that they became really mad, and in wantonness often wounded one another with swords and other weapons, and at the conclusion washed their bodies and wounds in some river dedicated to this goddess.

Cybele was the daughter of *Menoe*, a king of *Pbrygia*, and upon some distaste that her father had taken against her mother, was thrown into a wood to be devoured by the wild beasts. But being happily found by a shepherd, he brought her home, and bred her up as his own.

She was extraordinary beautiful, and as she grew to years of understanding became very famous for her skill in music, and curing the diseases of infants; so that the king acknowledg'd her for his daughter, and granted her a train according to her quality.

She afterwards fell in love with a young man named *Atys*; but he not obtaining liberty to marry her, she was got with child by him, for which *Atys* was condemned to dye, which caused her to run mad for grief, and leaving her father's court, she ran up and down the country with a pipe and drum in her hand.

After her death the *Pbrygians*, being afflicted with scarcity of corn and divers diseases, upon consulting the oracle, they were advis'd to worship *Cybele*, as a goddess, in order to get themselves extricated out of those calamities.

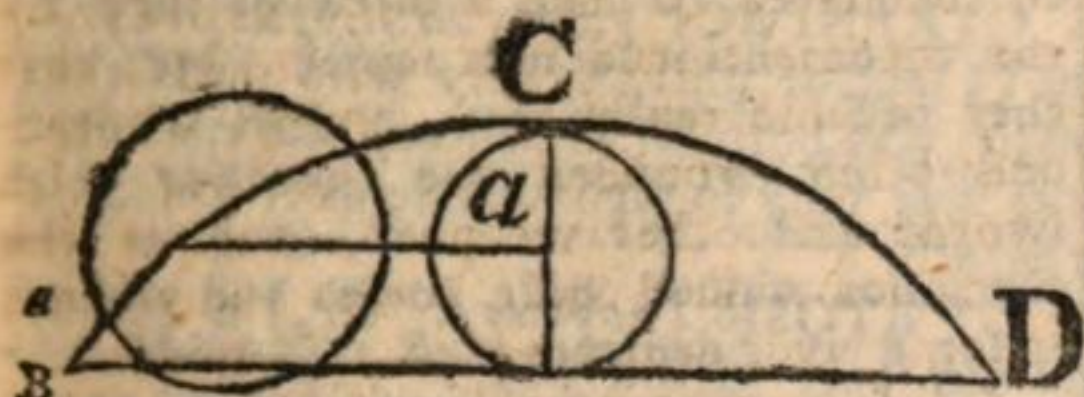
The *Romans* had no great knowledge of this goddess till *Hannibal* with his army was in the bowels of *Italy*, and the senate of *Rome* being terrified with several prodigious accidents that happened at that time, they sent to consult the books of the *Sibyls*, and being informed that the *Carthaginians* might be expell'd *Italy*, if the *Mater Idæa* came to *Rome*, they sent ambassadors to *Attalus* king of *Pbrygia*, to intreat him to send them the stone statue of this goddess, which was in the town *Pessinunte*. It being brought to *Rome*, all the dames in the city went out to meet and welcome it as far as the

the mouth of the river *Tiber*; and the next year they erected a temple for her.

The pine-tree and the box were consecrated to this goddess.

CYCLA'MEN [κυκλάμιν, Gr.] Sow-bread, a plant.

CY'CLOID [in *Geometry*] is a curve as BCD described by the point *a* in the periphery of a circle, while the circle rolls along a right line; as BD from the point B where the curve begins, to the point D where it ends: this is also call'd a trochloid.



CYCLO'PION [of κυκλίω to surround and ὤψ the eye] the white of the eye.

CYCLOPS [κύκλωψ, q. d. having a round eye, Gr.] the first inhabitants of *Sicily*, men of a gigantick size, as appeared by bones found in several tombs, they were very savage, and frequented chiefly the neighbourhood of mount *Ætna*, whence the poets took occasion to represent them as *Vulcan's* workmen, whom he employed to make thunderbolts for *Jupiter*.

CY'CLUS [κύκλος, Gr.] a circle or round; a cycle, as of the sun, moon, &c. *L.*

CYCLUS Paschalis, a cycle to find out the festival of *Easter*. *L.*

CYDO'NIA Mala, quinces.

CYDO'NIUM, quiddany, conserve or marmalade of quinces. *L.*

CY'GNUS, a swan. The poets tell us, that *Jupiter* lov'd *Nemesis* under that form (for she turn'd herself into all forms that she might preserve her virginity) and last of all into the form of a swan. Whereupon *Jupiter* took upon him the form of this bird, and flew to *Rhamnus* in *Attica*, and there trod *Nemesis*. She laid an egg, from whence *Helena* was produced, as the poet relates. Moreover *Jupiter*, because he did not put off the form of the swan, but flew back to heaven under that form, made the form of a swan among the stars, that he had assumed when he flew.

CY'LINDER [with *Surgeons*, &c.] a roll of plaister.

CYLI'NDRICALNESS [of cylindre, *F.* cylindrus, *L.* of κυλινδρ, Gr.] the being of a cylindrical form.

CYLINDRO-METRIC Scale, an instrument for measuring of cylindrical dimensions.

CYLI'NDRUS [with *Physicians*] a plaster made oblong, which some physicians call *Magdaleo*.

CY'LLUM [of κυλλέω, Gr.] to make lame, a laxation of the leg.

CY'LLOSIS } [with *Surgeons*] a leg
CY'LLUM } put out of joint; also one lame and crooked. *F.*

CYMA'TIUM [κυμάτιον, Gr.] a little wave.

CYMATIUM [with *Architects*] a member or moulding of the cornice, whose profile is waved, i. e. concave at the top, and convex at the bottom.

Doric CYMATIUM [*Architecturè*] is a cavetto, or a cavity less than a semicircle, having its projecture subduple its height.

Lesbian CYMATIUM, is a concave-convex member, having its projecture subduple its height.

Tuscan CYMATIUM, consists of an ovolo or quarter-round.

CYMBALA'RIA, the herb Penny-royal. *L.*

CY'MBIFORME Os [of cymba, *L.* a boat] the same as *Os Naviculare*, i. e. the third bone in each foot, in that part of it which immediately succeeds the leg. *L.*

CY'MINUM [κύμινον, Gr.] the herb Cummin.

CYNA'NCHE [κυνάγχη, of κύων a dog, and ἄγχη pain, Gr.] a quinsy or quinsy; an inflammation of the inner muscles of the throat, attended with a difficulty of breathing and a continual fever; a disease that dogs are frequently troubled with.

CYNA'NTHEMIS [of κύων and ἄνθος, Gr. a flower] May-weed or Stinking-chamomile.

CYNA'RA [κυνάρα, Gr.] the artichoke, a plant. *L.*

CY'NCHRAMUS [κύνχεραμιν, Gr.] a bird something larger than a crested lark, and accounted a great delicacy in *Italy*.

CY'NICALNESS [of cynique, *F.* cynicus, *L.* of κύων, Gr. a dog] churlishness, moroseness.

CY'NICUS SPASMUS [with *Physicians*] the dog-cramp; is a convulsion of the muscles of the mouth, which draws it so awry, that it resembles the grinning of a dog.

CYNOBO'TANE [of κύων and βοτάνη, Gr.] the herb stinking May-weed.

CYNOCE'PHALE [of κύων and κεφαλή the head, Gr.] an herb bearing a flower resembling a dog's head.

CYNOCE'PHALIS } [κυνόκεφαλ, Gr.]
CYNOCE'PHALUS } a kind of ape with a head like a dog; the dog-headed baboon or monkey. *L.*

CYNOCE'PHALUS [κυνόκεφαλ, Gr.] the dog-headed ape or monkey.

A CYNOCE'PHALUS [*Hieroglyphical-ly*] was by the ancient *Egyptians* used to represent the moon, and signify'd the different motions of that planet by the different posture of that animal. To signify the rising and increase of the moon, they painted it standing upright upon his hindermost feet, and to shew the decrease of it, it was represented lying upon its back as dead. And *Naturalists* have made this observation, that apes do sympathize with the moon, and on this account some of them were nourished by the learned *Egyptians*, in order to discover more easily and fully the mysteries relating to the moon at the time of its conjunction with and opposition to the sun.

A CYNOCEPHALUS riding upon a fish in a river, did hieroglyphically represent a priest, or a man whose office obliged him to attendance on the service of the gods. The *Egyptian* priests abstain'd from eating all kinds of fish, and thence some are of opinion that this hieroglyphick intimated abstinence, which is therefore recommended to priests, &c. but others rather that the river is a symbol of the soul and pleasures of the body, which ought to be oppos'd and overcome by those who would offer acceptable sacrifice to Almighty God, and be worthy of that divine office of the priesthood.

CYNOCRA'MBE, the herb Dog's Mercury. *L.* of *Gr.*

CYNO'DES Orexis [with *Physicians*] a dog-like appetite or extreme hunger, attended with a vomiting or a looseness.

CYNODO'NTES [of *κύων* a dog, and *ὀδὸς*, *Gr.* a tooth] dog's-teeth.

CYNO'GLOSSUS [*κυνόγλωσσον*, *Gr.*] the herb Hound's-tongue. *L.*

CYNOMO'RION [*κυνόμορον*, *Gr.*] Choke-weed.

CYNO'RRHODON [*κυνόρροδον*, *Gr.*] the wild rose, or sweet-briar rose.

CYNO'SBATOS [*κυνόσατον*, *Gr.*] eglantine or sweet-briar; also the caperbush.

CYPARI'SSÆ [*κυπαρίσσαι*, *Gr.*] certain fiery meteors or vapours that appear in the air at night.

CYPARISSI'AS [*κυπαρισσίας*, *Gr.*] the largest kind of spurge.

CYPA'RISSUS [*κυπαρισσος*, *Gr.*] the cypress-tree. *L.*

CY'PERUS [*κύπερος*, *Gr.*] galingal.

CY'PHONISM, a sort of torture or punishment used by the ancients, which some suppose to be the smearing the body over with honey, and exposing the person bound to flies, wasps, &c.

CY'PRESS [*cupressus*, *L.* *κυπαρίσος*, *Gr.*] a tree which the ancients accounting

an emblem of death, used to adorn their sepulchres with it.

CYPRESS [so called from the islands of *Cyprus*, from whence they were first brought] a sort of stuff, partly silk, and partly hair, with which formerly hoods and other vestments for women were made.

CY'PRUS [with *Botanists*] a shrub or bush much like privet with the flowers of which the inhabitants of the isle of *Cyprus* used to make sweet-oil; also the drug called camphire. *L.*

CYRENI'ACI [from *Aristippus* of *Cyrene*] a sect of philosophers who held that man was born for pleasures, and that virtue was only so far laudable as it conduced thereto.

CY'RTOSIS [*κύρτωσις*, *Gr.*] a tumor in any part of the body.

CY'SSAROS [*κύσσαρος*, of *κύσθ*, *Gr.* the breech] the gut called *Rectum*, the lowermost of all; also the fundament.

CY'STICA [with *Physicians*] medicines good for diseases in the bladder.

CY'STICK [*κύστις*, *Gr.*] a bladder, especially that out of which the urine and gall comes.

CY'STIS [*κύστις*, *Gr.*] a bladder.

CY'STIS [with *Surgeons*] a bag or skin which contains the matter of an imposthume.

CYZICE'NES [of the island *Cyzico*] magnificent banqueting houses among the *Greeks*, always exposed to the north, and commonly opening upon gardens.

D

D *d* Roman, *D d* Italick, **D d** English, *D d* Saxon, *Δ δ* Greek, *ד* Hebrew, are the fourth letters of their respective alphabets.

D, is pronounced in most or all *English* words except *Wednesday*.

D in *Latin* numbers signifies 500, and a dash over it as *D̄*, 5000.

D. D. [in *Inscriptions*] frequently stands for *Dedicavit Deo*, i. e. he has dedicated to God, or for *Dono Dedit*, i. e. he presented. *L.*

D. D. D. [in *Inscriptions*] stands often for *Dignum Deo Donum dedit*, i. e. he offered an acceptable present to God. *L.*

D. D. D. Q. [in *Inscriptions*] stands for *Dat, dicat, dedicatque*, i. e. he gives, sets apart, and dedicates. *L.*

D. D. Q. S. [in *Inscriptions*] stands for *Dius Deabusque Sacrum*, i. e. consecrated to the gods and goddesses. *L.*

D. D. N. N. [in *Inscriptions*] stands for *Domini*

Domini Nostri, i. e. of our Lord. L.

DA'BITIS [with *Logicians*] one of the moods of syllogisms.

DA'BBLER [of *Dabberen*, Du.] one that splashes or stirs water about; also one slightly furnished with an art, &c. as a *Dabbler in Politicks*, &c.

DACTY'LION [*δακτύλιον*, Gr.] the herb *Scammony*. L.

DACTY'LIOMANCY [of *δακτύλιος* a ring, and *μαντεία*, Gr. divination] they hold a ring suspended by a fine thread over a round table on the edge of which was made divers marks with the twenty four letters of the alphabet. The ring in its vibration stopping at certain letters, they joining these together, composed the answer for what they sought for. But the operation was preceded by a great many superstitious ceremonies.

DACTYLO'NOMY [of *δακτύλος* a finger and *νόμος* law, Gr.] the art of numbering on the fingers: the rule is this; the left thumb is reckoned 1, the index 2, and so on to the right thumb which is the 10th, and denoted by the cypher 0.

DAD } [Ital. C. Br. *dadda*, Ital.]

DA'DDA } a name by which young children call their fathers.

DA'DUCHI [of *δαῦς* an unctuous and resinous wood of which the ancients made torches, and *ἔχω* to hold or have] torch-bearers; priests of *Cybele*, who ran about the temple with lighted torches in their hands.

DÆ'DALUS [*δαίδαλος*, i. e. artificial, of *τεῖς δαίδαλλειν* to do artificially, or of *δαίω* to know] an *Athenian* artificer, the son of *Micion*, said to have lived A. M. 2874, about the time that *Gideon* judged *Israel*. To him is attributed the invention of the saw and ax, the plummet, augre, glue, and cement; and he is said to have made statues with machinery that the eyes would move as tho' living. Being accused for the death of *Perdix*, his nephew, he fled into *Crete*, and there made a labyrinth for *Minos*, into which *Minos* put him and his son *Icarus*, as the poets say, for making a cow of wood, into which *Pasiphae* being put, was lain with by a bull; see *Pasiphae*. The grounds of which fable is, *Dædalus* was privy to the adultery of *Pasiphae* the wife of *Minos* with his servant *Taurus*. They tell us likewise, that being prisoner in the labyrinth, he desired to have feathers and wax, in order to make a curious present for the king; but with them made wings for himself and his son *Icarus*, and flew away out of prison, and got away by ship from *Crete* to *Sardinia*, and from thence to *Cuma*, where he built a temple for *Apollo*;

but his son *Icarus* soared so high, that the beams of the sun melted the wax, and so he fell into the *Icarian* sea. The moral of which is, that he escaped with some discontented persons from *Crete* in ships, and *Minos* pursuing them hard, *Icarus's* ship was split upon a rock, but *Dædalus* oversailed the king, and arrived safe in *Sicily*, sailing swifter because he had then invented sail-cloths, whereas none before him knew any speedier way of sailing than by the help of oars.

The poets tell us, that *Dædalus* made walking statues; but the truth of the fable is, the carvers and statuaries of that time made their statues with their feet in a standing posture; but *Dædalus* made his statues with one of the feet extended and before the other, as in a walking posture.

DÆDA'LEAN [*Dædaleus*, L. of *δαί-δαλος*, of *δαίδαλλω*, I do artificially, Gr.] cunning, witty, artificial, ingenious.

DÆ'MON [*δαίμων*, either of *δαίξειν* to administer; because supposed to attend on, and to minister to men; or, as others say, of *δαίεν*, i. e. *καίεν*, because of an æthereal substance; or of *δαίω* to know, Gr.] a devil, a spirit either good or bad; some *Heathen* writers use it to signify the devil or an evil spirit.

A DÆMO'NIACK [*demoniacus*, L. of *δαίμονιακός*, Gr.] one possessed with a devil, furious, mad.

DA'GON [𐤁𐤒𐤍 of 𐤁𐤒, Heb. a fish] an idol of the *Philistines* that upwards was of a human shape, but downwards resembled that of a fish, having scales and a finny tail turning upwards. Some imagine it to have been the image of *Neptune* or a *Triton*.

DA'GUS [of *dapis* a cloth wherewith the tables of kings were anciently covered] the chief or uppermost table in a monastery.

DAI'DALA [of *δαίδαλα*, Gr.] certain statues, made as follows: The *Plateans*, &c. having assembled in a grove, exposed pieces of sodden flesh to the open air, and carefully observing whether the crows that prey'd upon them directed their flight, hewed down all those trees, and formed them into statues.

DAI'DALA, a festival of the *Grecians*, wherein a statue adorned in woman's apparel was accompanied by a woman in habit of a bride-maid, followed by a long train of *Beotians* to the top of mount *Cithæron*, upon which was a wooden altar erected, furnished with a great store of combustible matter, they offered on it a bull to *Jupiter*, and all the *Daidala's* were thrown into it and consumed together.

The original of this custom was this, *Jupiter* and *Juno* having had a quarrel, she parted from him into *Eubœa*, whence *Jupiter*, by all his arts and persuasions not being able to engage her to return to him, dressed up a statue, in woman's apparel, and placing it in a chariot, gave it out that it was *Platea*, to whom he was contracted in order to marriage. *Juno* hearing this, posted in all haste to meet the chariot, and being well pleased at the contrivance, became reconciled to her husband.

DAI'LY [*dæglīce*, *Sax.*] every day, day by day.

DAI'NTINESS [of *dain*, *obl. F.*] delicacy, niceness in eating, &c.

DAI'RY [of *dayeria* of *day*, or *dæg*, *Sax.* which at first signified the daily yield of milch-cows, or profit made of them, or others of *derriere*, *F.* behind, *q.* a house backwards] a place where milk and milk-meats are made and kept.

DA'MAGES [in *Common Law*] the hindrances that the plaintiff or demandant hath suffered by means of the wrong done to him by the defendant.

To DAMAGE [*dommager*, *F.*] to do hurt, to prejudice.

DAMAGE *clear* [*Law term*] a duty formerly paid to the prothonotaries and other clerks, being a third, sixth or tenth part of the damage recovered, upon a trial in any court of justice; but was discontinued the 17th of *Charles II.*

DAMAGE *Feasant* [*q. d.* doing hurt or mischief] a term used when the beasts of a stranger get into another man's ground, and feed there, spoiling grass or corn, in which case the owner of the ground may distrain or impound them, as well in the night as in the day.

DA'MAGEABLE [*dommageable*, *F.*] prejudicial, hurtful.

DAMASKEE'NING [so called of *Damascus* in *Syria*] the art of adorning steel, iron, &c. by making incisions in them, and filling them up with wire of gold or silver, as in sword-blades, locks of pistols, &c.

DAMNABI'LITY [*damnabilitas*, *L.*] damnableness, capableness of condemnation.

DA'MNATORY [*damnatorius*, *L.*] condemning, or that is condemned.

DAMNI'FICK [*damnificus*, *L.*] that bringeth damage or hurt, endamaging.

DAMNO'SITY [*damnositas*, *L.*] hurtfulness.

DAMNO'SE [*damnosus*, *L.*] hurtful, harmful.

DA'MNABLENESS [*damnable*, *F.* *damnabilis*, *L.*] damning impiety, horribleness.

DA'MPISH [of *damp*, *Dan.*] something damp, moist or wet.

DA'MPISHNESS } moistness, werness.
DA'MPNESS }

DAMPS [in *Mines*] are noxious exhalations, which sometimes suffocate those that work in them, and are otherwise prejudicial, they are distinguished into 4 sorts.

1. *The Peas-Bloom DAMP* [at the mines at the *Peak* in *Derbyshire*] this damp is supposed to proceed from the multitude of the red trefoil flowers, called honey-suckles, with which the lime-stone meadows do there abound. It takes its name from the likeness to the smell of peas blossoms. It is said always to come in the summer-time, but is not mortal.

2. *The fulminating DAMPS*, these are found frequently in coal-mines, but very seldom, if at all, in lead-mines. If the vapour of these sort of damps is touched by the flame of a candle, it immediately catches fire, and has all the effects of lightening or fired gun-powder.

3. *The Common DAMPS*, affect persons with shortness of breath and difficulty of breathing; but are seldom injurious any farther, if the persons affected with it do not swoon, which if they do, though they are not quite suffocated, are yet tormented with very violent convulsions on their recovery. The coming of these sort of damps is known by the flame of the candles becoming round, and growing lesser and lesser till it go quite out. The method of curing those that swoon, is by laying them on their bellies with their mouth to a hole dug in the ground, and if that does not recover them, they fill them full of ale, and if that fails, they look upon their case desperate.

4. *The Globe DAMP*, this by miners is supposed to gather from the stream of the body and the candles, which ascending up into the highest part of the vault, does there condense, and in time a film grows over it, which corrupts and becomes pestilential. It appears of a round form about the bigness of a foot-ball, hanging in the highest part of the roof, of such passages of the mine, as branch out from the main grove. It is covered with a skin about the thickness of a cobweb. If this skin be broken by a splinter or any other accident, the damp presently flies out and suffocates all that are near it, the workmen have a way of breaking it at a distance by the help of a stick and a long rope, which being done, they afterwards purify the place with fire.

DA'MSEL, a sort of utensil put into beds to warm the feet of old men.

DANAIDES

DANAIDES [in the ancient *Mythology*] the daughters of *Danaus* the ninth king of *Argos* and brother of *Ægyptus*. They were 50 in number, and espous'd to the 50 sons of their uncle *Ægyptus*. *Danaus* fearing the accomplishment of an oracle which had foretold that he should be expell'd his kingdom by a son-in-law, persuaded his daughters to murder each of them their husbands on the wedding night, which they performed all but *Hypermnestra*, who spared her husband *Lynceus*. In vengeance for this crime of the 49 *Danaides* the poets have condemn'd them to hell, to be continually employ'd in filling a cask bored full of holes at the bottom. The *Danaides* are also sometimes call'd *Belides* from their grandfather *Belus*.



DANCE'TTE [in *Heraldry*] a term used, when the out-line of any bordure or ordinary is notched in and out very largely, and is the same as indented; only that it is deeper and wider. There is also a bend called a *Double Dancette*, as he bears *azure, a bend, double dancette*. See the escutcheon.

DA'NCHE [in *Heraldry*] the same as indented.

DANE-LAGE [Dane-leaz, Sax.] the laws that were in force in *England*, during the time of the *Danish* government, which took place chiefly in 15 counties, *York, Derby, Nottingham, Middlesex, Norfolk, Cambridge and Huntingdon, Leicester, Lincoln, Northampton, Hertford, Essex, Suffolk, Cambridgeshire and Huntingdon*.

DA'NGER } a payment of money
DANGE'RIUM } anciently made by the forest-tenants to their lords, that they might have leave to plow and sow in the time of pannage or mast-feeding, it is otherwise called *lief* or *lef-silver*.

DA'NGEROUSNESS [of *dangereux*, F.] hazardousness.

DA'NGLING [*q. d.* down and hanging] hanging down, pendulous.

The **DANK**, the moisture or seat of dankness or wetness.

DA'NKISH, a little moist or wet.

DA'NKISHNESS, moistness.

DANTELE' [in *Heraldry*] in *English* commonly call'd *Dancette*, is only a larger sort of indenting than that which we call by that name.

DA'PHNEON [of *Δαφνῆ*, Gr.] the pleasuredness of laurel.

DAPHNEPHORIA [*Δαφνηφορία*, Gr.] a festival observed every 9 years by the *Æotians*, on account of a victory obtain'd by the aid of *Apollo*: the manner of the

festival was thus, a beautiful boy having a crown of gold on his head, &c. sumptuously apparelled, carried an olive-bough adorned with garlands of laurel and various sorts of flowers, on the top of which was a globe of brass, from which hung other lesser globes; about the middle was a purple crown, and a smaller globe and other ornaments. The upper globe was an emblem of the sun, by whom they meant *Apollo*; the lesser globes the stars; and 365 crowns in number represented the days in a year. This boy was followed by a choir of virgins with branches in their hands to *Apollo's* temple, where they sung hymns to the god.

DAPHNO'PHAGI [of *δαφνίτης* and φαγεῖν, Gr. to eat] certain prophets or diviners in ancient times, that pretended to be inspired after the eating of bay-leaves.

DAPHNI'TIS [*δαφνίτης*, Gr.] the laurel of *Alexandria* or tongue-laurel.

DAPHNOI'DES [*δαφνοειδής*, Gr.] the herb Loril or Lauril; also the herb periwinkle.

DA'PPLED Bay Horse, is a bay horse that has marks of a dark bay.

DAPPLED Black Horse, is a black horse that in his black skin or hair has spots or marks, which are yet blacker and more thinning than the rest of the skin.

DARDANA'RIOUS, an usurer, a monopolist, such as caus'd a scarcity and dearth of provisions, and particularly of corns by buying them up and hoarding them, to raise their value in order to sell them at an extravagant price.

DA'RINGNESS [*deaprycippe* of *deapnan*, Sax.] adventurousness, boldness.

DARK Tent, a portable camera obscura, made not unlike to a desk, and fitted with optick glasses, to take prospects of landscips, buildings, fortifications, &c.

DA'RKNESS [*deopneyye*, Sax.] want of light, obscurity, hiddenness.

DA'RKLING, obscuring, making dark. *Milton*.

DA'RK SOMNESS, obscureness, darkishness.

To **DARN** [probably of *dyrgan*, Sax. to hide] to sew cross-wise in imitation of what is woven.

DA'RREIN [of *dermier*, F. last] a Law term.

DA'STARDLY, cowardly, faint-heartedly.

DA'STARDY, cowardliness.

DASY'MMA [*δασύμμα* of *δάσος*, Gr. rough] a superficial inequality of the inward

ward part of the eye-lids accompanied with a redness.

DA'TED [*daté*, F. *datus*, L. given or sent] having the day of the month and year, &c.

DA'TIVE *Tutelage* [*Civil Law*] a tutelage of a minor appointed by a magistrate.

A la DAUBE' [*Cookery*] a particular way of dressing a leg or veal. F.

DAVID's *Staff* [with *Navigators*] an instrument consisting of two triangles joined together, each having its base arch'd, and containing a quadrant of 90 degrees between them in the circle of their bases.

DA'VIDISTS [so called of one *David Gorge*, a glazier or painter of *Ghent*] an heretical sect about the year 1535, who were his adherents. He declared that he himself was the true *Messiah*, and that he was sent to earth to fill heaven, which was quite empty for want of people. He rejected marriage, denied the resurrection, and laugh'd at self-denial, and held divers other errors.

DAU'NTED [*domi*, F. *domitus*, L. tamed] disheartened.

DAU'NTLESS, undaunted.

DAU'NTLESNESS, a being without fear or discouragement.

DAU'PHIN, the next heir to the crown of *France*, which is supposed to have proceeded from the name, the *Dauphins* of *Viennois*, who were sovereigns of the province of *Dauphine* in *France*, having taken the *Dolphin* for their arms; the last of those princes having no issue, gave his dominions to the crown of *France*, upon condition that the heir of the crown should be called *Dauphin*, and ever bear a dolphin for his arms.

DAW'NING, the beginning of the day.

DAY, as to the beginning of the day, we in *England* begin the natural day at 12 a clock at night, which custom we seem to have borrowed from the *Egyptians*, or *Romans*, who began it at that time. The *Jews*, *Chaldeans* and *Babylonians* begin their religious natural day at sun-set, and thus do the *Italians*, *Bohemians* and *Polanders*. The *Jews*, *Chaldeans* and *Babylonians* began their day at sun-rising, and so do the *Persians*; but the *Arabians* from noon.

Natural DAY, is the space of 24 hours taken up by the sun in going round the earth, or by the earth in going round the sun.

Artificial DAY, is the space of time from the rising to the setting of the sun, in opposition to night, which is the space of time that the sun is under the horizon.

Civil DAY, differs from the natural only in its beginning, which is various according to the custom of nations. The *Jews* and *Athenians* begin their day at sun-setting, and the *Italians* begin their first hour at sun-set, the *Babylonians* at sun-rising, the *Umbri* at noon, and the *Egyptians* at midnight.

DAY Civil or Political, is divided into the following parts. 1. After midnight. 2. The cock's crow. 3. The space between the first cock's crow and break of day. 4. The dawn of the morning. 5. Morning. 6. Noon or mid-day. 7. The afternoon. 8. Sun-set. 9. Twilight. 10. The evening. 11. Candle-time. 12. Bed-time. 13. The dead of the night.

To be dismissed without DAY [*Law term*] is to be absolutely discharged the court.

To have a DAY by the Roll [*Law term*] to have a day of appearance assign'd.

DAY Werg of Land [among the *Ancients*] as much land as could be plough'd up in one day's work; or, as it is still called by farmers, one journey.

DEA'CINATED [*deacinatus*, L.] cleansed from the kernels.

DEA'CONSHIP [of *diaconus*, L. and ship an *English* termination for office] the office or dignity of a deacon.

To DEA'DEN [of *deað*, Sax.] to take away from the force of a weight, blow, &c.

DEAD Water [with *Mariners*] is the eddy water that is next behind the stern of the ship, which is so termed, because it does not pass away so swiftly, as that water does that runs by her sides; so that when a ship has a great eddy following her stern, they say she makes much dead water.

DEA'DLY [of *deaðlic*, Sax.] causing death.

To DEA'FEN [*deafnian*, Sax.] to make deaf.

DEA'FISH, something hard of hearing.

DEA'FNESS [*deafneýye*, Sax.] hardness or want of the sense of hearing.

DEA'LING [*dælinz*, Sax.] trading; also distributing.

DEA'LER [of *dælan*, Sax. to divide] a trader, buyer or seller.

A DEA'MBULATORY [*deambulatorium*, L.] a gallery or place to walk in.

DEAMBULATORY [*deambulatorius*, L.] changeable or moveable.

DEAME'NA [with the *Romans*] a goddess supposed to preside over menstruous women.

DEAR [*deor*, Sax.] costing a great price; also endeared.

DEA'R-

DEA'RNESS [of *deopneye*, Sax.] softness, &c.

DEARTICULATION. See *Diartrosis*.

TO DEA'RTUATE [*deartuatum*, L.] to disjoint, quarter or cut in pieces; to dismember.

DEATH [*deað*, Sax.] a privation of life, which is considered in the separation of the soul from the body.

DEATH-WATCH, a small insect.

Mr. Allen, in the *Philosophical Transactions*, relates, that it is a small insect or beetle $\frac{5}{16}$ ths of an inch long, of a dark brown colour spotted; having pellucid wings under the *vagina*, a large cap or helmet on the head and two *Antennae* proceeding from beneath the eyes, and doing the office of *Proboscides*. The part it beats withal, as he observ'd, was the extreme edge of the face, which he calls the upper lip, the mouth being protruded by this bony part, and lying underneath out of view. Mr. Derham confirms this account; but that instead of ticking with the upper lip, he observ'd the insect to draw its mouth back and beat with its forehead. He had two, a male and a female, which he kept alive in a box several months, and could bring one of them to beat when he would, by imitating its beating. By his ticking noise, he could frequently invite the male to get upon the other in way of coition, and thence he concludes that ticking or pulsation to be the way that these insects woo one another.

There is also another of these ticking insects different from the first, which will beat some hours together without intermission, and his strokes are more leisurely and like those of a watch, whereas the former only beats 6 or 8 strokes and leaves off. This latter is a small grey insect, much like a louse, and is very common in all parts of the house in the summer months. It is very nimble in running to shelter, and shy of beating when disturb'd. The ticking of this as well as the other he judges to be the wooing act.

DEATH [with *Physicians*] is defined a total stoppage of the circulation of the blood, and the cessation of the animal and vital functions, which follow thereupon, as *respiration*, *sensation*, &c.

DEA'THLESS [*deaðleay*, Sax.] immortal.

DEA'THLESNESS [*deaðleayneay*, Sax.] immortality.

DEBACCHATION, a raging or madness. L.

DEBA'RBED [*debarbatus*, L.] having his beard cut or pulled off.

DEBA'RRED [of *debarré*, F.] hindered or kept from.

DEBA'SEMENT [*abaissement*, F.] a being brought low.

DEBA'TABLE [of *debate*, F.] that may be disputed.

TO DEBA'TE [*debâtre*, F.] to dispute, to argue deliberately on a matter.

DEBA'TEFUL, contentious, &c.

DEBAU'CHED [*debauché*, F.] lewd, incontinent.

A DEBAUCHE'E [*un debauché*, F.] a riotous person.

DEBE'NTURE [in the *Exchequer* and *King's-house*] a writing given to the servants for the payment of their wages, &c.

DEBI'LE [*debilis*, L.] weak, feeble.

Essential DEBI'LITIES of a Planet [in *Astrology*] is when a planet is in its detriment, fall or peregrine.

Accidental DEBILITIES of a Planet [with *Astrologers*] is when a planet is in the 6th, 8th or 12th houses; or combust, &c. so that by each of these circumstances it is said to be more or less afflicted, and to have so many or so few debilities.

DEBI'LITUDE [*debilitudo*, L.] debility, weakness.

DEBI'LITY [with *Physicians*] a weakness that proceeds from swooning, fainting, hunger, or some other indisposition; or it is a relaxation of the solids, which induces weakness and fainting.

DEBOI'STNESS, debauchedness, &c.

DEBONNAI'RITY } [*debonnaireté*,
DEBONNAI'RNESS } F.] good humour, courteousness, affability, &c.

Chirographary DEBT, is a debt due by virtue of a note or writing under one's hand, and not prov'd in a court of judicature.

Hypothecary DEBT, a debt which is due by virtue of some contract or condemnation.

Predicatory DEBT, is a debt which arises from alienation of lands, &c. the whole purchase of which has not been paid.

Privileged DEBT, is a debt that must be satisfied before all others, as a king's tax, &c.

DEBULLITION, a bubbling or boiling over. L.

DECACU'MINATED [*decacuminatus*, L.] having the tops lopped off.

DE'CAGON [*δεκάγωνος*, of *δέκα* ten and *γωνία*, Gr. a corner.]

Regular DECAGON [in *Fortification*] a fortified town that has ten sides and as many angles, or ten bastions; the angles of which are all equal one to another.

DECA'MERIS [of *δέκα* ten and *μέρος*, Gr. part] a tenth part.

DECA-

DECA'PILLATED [*decapillatus*, L.] having the hair pulled or fallen off.

DECAPITE' [*Heraldry*] signifies that the beast has the head cut off smooth, and is different from *erazed*, which is when the head is as it were torn off, leaving the neck ragged. F.

To **DECA'PULATE** [*decapulatum*, L.] to empty or pour out of one thing into another.

DECA'STyle [*decastylus*, L.] of *δεκάστυλος*, Gr.] that has ten pillars.

DECATO'RTHOMA [with *Physicians*] a medicine made of ten ingredients.

A **DECEA'SE** [*decessus*, L.] a natural death.

DECEA'SED [*decedé*, F. *decessus*, L.] dead.

DECE'DENT [*decedens*, L.] departing, going away.

DECEI'TFUL [of *decipere*, L. and *full*] not according to appearance.

DECEI'TFULNESS [of *deceptio*, L.] false dealing, deceiving, &c.

DECEI'VABLENESS [of *deceptibilis*, L.] deceitful quality.

DECEI'VED [with *Horsemen*] a horse is said to be deceived upon a demivolt of one or two treads; when working, as for instance, to the right, and not having yet furnished above half the demivolt, he is press'd one time or motion forwards with the inner leg, and then is put to a reprise upon the left, in the same cadence.

DECE'MBER [*Hieroglyphically*] was represented by a man with a horrid aspect, clad in a shaggy rug; with three or four night-caps upon his head, and over them a *Turkish* turban; his nose red, and beard hung with icicles; at his back a bundle of holly and ivy, holding in furred mittens a goat.

DECE'MVIRAL Laws, the laws of the 12 tables.

DECE'MVIRI [among the *Romans*] ten magistrates elected to govern the commonwealth, instead of consuls; these had an absolute power; but abusing it, they were banished, and their estates confiscated. L.

DECENNA'LIA Festa, festivals which the *Roman* emperors held every tenth year of their reign, with sacrifices, games, largesses to the people, &c.

DECENNOVA'LIS circulus. See *Cycle*.

DE'CENTNESS } [*decence*, F. *decen-*
DE'CENCY } *tia*, L.] comeliness, femeliness.

DECE'PTIBLE [*deceptilis*, L.] easy to be deceived.

DECE'PTIVE [*deceptivus*, L.] deceiving, deceitful.

DECE'PTORY [*deceptorius*, L.] deceitful.

DECE'PTURE [*deceptura*, L.] fraud, deceit.

DECE'RPTIBLE [of *decerpere*, L.] that may be cropped off.

DECE'SSION [*decessio*, L.] a departing or going away.

DECI'DUOUSNESS [of *deciduus*, L.] aptness to fall.

DECIMA'TION [in the time of the civil wars in *England*] the sequestering the tenth part of a man's estimation.

DECIRCINA'TION [of *decircinare*, L.] a drawing a circle with a pair of compasses.

DECI'SIVENESS [of *decisif*, F.] decisive property.

Half DECK [in a great *Ship*] a deck which reaches from the main mast to the stern.

Quarter DECK, reaches from the stee-
rage aloft to the master's round-house.

Spare DECK [in a *Ship*] is the uppermost deck of all that lies between the main mast and the mizen; and is also called the *Orlope*.

To raise a **DECK** [*Sea term*] is to put it up higher.

To sink a **DECK** [*Sea term*] is to lay it lower.

DECLA'RABLE [*declarabilis*, L.] that may be declared.

North or South DECLINA'TION of any *Star* or *Point of Heaven* [with *Astronomers*] is the distance of the star, &c. from the equator, accordingly as it declines northwards or southwards.

True or Real DECLINATION of a *Planet* [with *Astronomers*] is the distance of its true place from the equator.

Circle of DECLINA'TION [*Astronomy*] a great circle of the sphere, passing thro' the poles of the world.

Parallax of the DECLINATION [*Astronomy*] is an arch of the circle of *Declination*, whereby the parallax of the altitude increases or diminishes the declination of the star.

Refraction of the DECLINATION [*Astronomy*] an arch of the circle of the *Declination*, whereby the *Declination* of a star is increased or diminish'd by means of the refraction.

DECLI'NING [*declinans*, L.] leaning or bowing downwards, or moving from.

DECLI'VIS Musculus [with *Anatomists*] a large muscle of the belly, which takes its rise from the lower edge of the 6th, 7th and 8th ribs, &c. and descends obliquely from the *serratus inferior posticus*, and is inserted into the *Linea alba*, and the *Os pubis*, or *Share-bone*.

DE'CLL

DECLIVOUS [*declivus, L.*] steep downwards.

DECOCT [*decoctum, L.*] to seeth or boil well.

DECOCTIBLE [*decoctibilis, L.*] easy to be sodden or boiled.

DECOCTIVE [*decoctivus, L.*] easily sodden.

DECOCTURE [*decoctura, L.*] a decoction, a broth or liquor wherein things have been boiled.

DECOLORATION, a staining or marring the colour. *L.*

DECOMPOSITE } [*decompositum, L.*
DECOMPOUND } [*un decomposé, F.*]

a word composed of more than two words, as indisposition.

DECOMPOSITION [with *Apothecaries*] is the reduction of a body into the parts or principles that it is composed or consists of.

DECO'RAMENT [*decoramentum, L.*] an ornament, an adorning.

DECORATED [*decoratus, L. décoré, F.*] beautified, adorned.

DECORATIONS [with *Architects*] ornaments in churches or other publick edifices, or those things that enrich a building, triumphant arch, &c.

DE'COROUS } [*decorosus, L.*] fair and
DECORO'SE } lovely, beautiful, graceful, comely.

To DECO'RTICATE [*decorticare, L.*] to peel or pull off the bark of trees.

DECO'RUM [in *Architecture*] is the fitting and proportioning all the parts of a building, so as will best become the situation and design, *i. e.* different prospects are to be chosen for several parts of a building, according to the nature of the place, &c. and there must be different dispositions and proportions for a palace to that of a church.

DECOUPLE' [in *Heraldry*] signifies uncoupled, *i. e.* parted or severed, as a *Chevron decouple*, is a chevron that wants so much of it towards the point, that the two ends stand at a distance one from another, being parted and uncoupled. *F.*

DECO'URS } [in *Heraldry*] See
DECRE'SSANT } *Decrement.*

DECREATION, a depriving of being, an annihilation of what has been created.

DECREMENT [in *Blazonry*] is used to signify the wane of the moon, from the full to the new, and then faces to the left side of the escutcheon.

DECREPID [*decrepitus, L. decrepit, F.*] worn out with age, so as to walk stooping, &c.

To DECREPITATE [of *de* and *crepitatum, L.*] to reduce to powder, that makes a crackling noise.

DECRE'SSANT } [in *Heraldry*] the
DECREMENT } wane or decrease of the moon.

DECRE'TAL, a rescript or letter of a pope, whereby some point or question in the ecclesiastical law, is solved or determined. *F.*

DECU'MBITURE [of *decumbere, L.* to lie down] a lying down; a being seiz'd with a disease, so as to be forced to take to the bed.

DECU'RIO [among the *Romans*] the chief or commander of a *decury*, both in the army and in the college, or assembly of the people. *L.*

DECURTA'TION, the cutting or making short.

DECUSSA'TION, a cutting a cross, or in the form of a letter X or star-wise.

DECUSSO'RIMUM [with *Surgeons*] an instrument with which the skin called *Dura Mater* being press'd upwards is joined to the skull, so that the corrupt matter gathered between the skull and the *Dura Mater* may be let out at a hole made with a trepan. *L.*

DEDECORATED [*dedecoratus, L.*] dishonoured, disgraced.

DEDECORO'SE [*dedecorosus, L.*] full of shame and dishonesty.

DEDECOROUS [*dedecorus, L.*] uncomely, unseemly, dishonest.

DEDICA'TION Day, the festival of the dedication of a church, anciently observed in every parish with solemnity and good cheer; most of the ancient annual fairs were kept on that day, and first arose from the concourse of people on the forementioned occasions.

DE DEONERANDO *pro ratio portione*, a writ lying where a man has been distrained for rent, which ought to have been paid by others proportionably.

DEDITI'TIOUS [*dedititius, L.*] yielding or delivering himself up into the power of another.

DEDU'CIBLENESS [of *deducibilis, L.*] capableness of being deducted.

DEEDS [in *Com. Law*] writings which contain the effect of a contract or agreement made between man and man.

DEED Indented [in *Law*] an indenture, a writing cut into dents or notches on the top or side, which consists of two or more parts; and in which it is expressed that the parties concerned have interchangeably or severally set their hands and seals to every part of it.

DEED Poll } is a single, plain deed
Polled DEED } unindented, shewing that only one of the parties has put his hand and seal to it, for the purposes therein mentioned.

DEE'PNESS [*deopneyye, Sax.*] depth.

DEE'SIS [*dēsis, Gr.*] a beseeching or entreating.

DEESIS [with *Rhetoricians*] a figure frequently used in oratory or poetry, on occasion either of earnest intreaty or calling to witness; as *Lydia, dic, per omnes te Deos oro.*

DEFAI'T [in *Heraldry*] a beast whose head is cut off smooth. *F.*

DEFA'TIGABLENESS [of *defatigabilis, L.*] aptness to be tired.

To DEFAU'LT [of *defaute, of faute, F.*] to render a person liable to some forfeit, fine, amercement or punishment, by omitting to do something enjoined, or committing something forbid.

DEFAULT [in *Common Law*] an offence in omitting to do what ought to be done.

DEFE'CTIVENESS [of *defectivus, L. defectuosité, F.*] faultiness, imperfection.

Line of DEFE'NCE *Fickant* [in *Fortif.*] is a right line drawn from the point or vertex of the bastion to the concourse of the opposite flank with the courtine.

Line of DEFENCE *Rasant* [in *Fortif.*] is the face of the bastion continued to the courtine.

DEFE'NCELESS, not having any defence.

DEFE'NCES [in *Heraldry*] are the weapons of any beast, as the horns of a stag, the paws of a lion, the tusks of a wild boar, &c.

To be in a posture of DEFENCE, is to be provided and in readiness to oppose an enemy.

DEFE'NDABLE [of *defendere, L. defendre, F.*] that may be defended.

DEFE'NDERS, in ancient times, dignitaries in church and state to take care of the preservation of the publick weal, to protect the poor and helpless, and maintain the interest and causes of the church.

DEFE'NSIBLENESS [of *defensus, L.*] capableness of being defended.

DEFE'NSITIVES [with *Surgeons*] bandages, plasters, or the like, used in curing wounds, to moderate the violence of the pain, impression of the external air, &c.

DEFE'NSIVE } [*defensif, F.*] that

DEFE'NSITIVE } which serves to defend, proper for defence.

DEFE'NSIVES } [with *Physicians,*

DEFE'NSATIVES } &c.] medicines outwardly applied to prevent an inflammation.

DE'FERENTS [with *Anatomists*] those vessels of the body appointed for the conveyance of humours from one part to another.

DEFFAI'T [in *Blazonry*] is us'd to signify the head of a beast cut off smooth, the same as *Decapite*, which see. *F.*

DEFI'CIENCY } [of *deficientia, L.*
DEFI'CIENTNESS } defect, coming short, want, failing.

DEFI'CIENT *Hyperbola*, a curve of that denomination, having only one asymptote and two hyperbolical legs, running out infinitely towards the sides of the asymptote, but the contrary ways.

DEFI'CIENT *Numbers* [in *Arithmetick*] are numbers, all whose parts added together, amount to less than the integer, whose parts they are, as 8, whose parts 1, 2 and 4 make but 7, and so the parts of 16 make but 15, &c.

To DEFI'LE, is to reduce an army to a small front, to march thro' a narrow place.

DE'FINITENESS [of *definitus, L. defini, F.*] certainty, limitedness.

DEFINI'TION, a short and plain description of a thing, with its nature and principal properties; also a decision or determination of an affair; or it is an exact description, explaining a thing by spiritual attributes.

Three things are necessary to make a definition good.

1. It must be universal, *i. e.* it must contain the whole thing desired.

2. It must be proper, it must agree with the thing defined.

3. It must be clearer than the thing defined, *i. e.* it ought to render the idea of it more plain and distinct, and make us (as much as can be) to understand the nature of it, and be serviceable to us to give a reason of its principal properties.

DEFINI'TION [with *Logicians*] an unfolding the essence or being of a thing, by its kind and difference.

DEFI'NITIVENESS [of *definitif, F. definitivus, L.*] decisiveness, &c.

To DEFLA'GRATE [*deflagratum, L.*] to inkindle and burn off in a crucible, a mixture of salt or some mineral body with a sulphureous one, in order to purify the salt, or to make a *Regulus* of a mineral.

DEFLE'XURE [*deflexura, L.*] a bending downwards, a turning aside or out of the way.

DEFLE'CTION [of the *Rays of Light*] a bending downwards, a turning aside, a property different both from *Reflection* and *Refraction*, the same which is called *Inflexion* by Sir *Isaac Newton*.

DEFLORA'TION } ravishing; the taking away a woman's virginity; also taking away the beauty and lustre of a thing.

DEFLUOUS [*defluus, L.*] flowing, down.

down, falling, shedding.

DEFLU'VIUM, a flowing down; a falling off as hair, a moulting. *L.*

DEFLUVIUM [among *Botanists*] a disease in trees, whereby they lose their bark. This distemper proceeds from a sharp humour that dissolves the glue, by means of which the bark is fastened to the wood; and sometimes it is occasioned by too great drought. *L.*

DEFO'RMITY } [*deformitas*, *L.*]

DEFO'RMEDNESS } ugliness, ill-favouredness; a displeasing or painful idea, which is excited in the mind on account of some object that wants that uniformity which constitutes beauty.

DEFRAY'MENT [of *defrayer*, *F.*] the payment of expences.

DEFRICA'TION, a rubbing. *F.*

DE'FTARDAR, the treasurer of the revenues of the *Turkish* and *Persian* empire.

DEGE'NERATED [spoken of *Plants*] grown wild.

DEGE'NERATENESS [*degeneratio*, *L.*] degeneracy, a being grown wild, out of kind, &c.

DEGENERA'TION, the act of failing or declining from a more perfect or valuable kind or condition to a less; to deviate from the virtue of ancestors.

DEGE'NEROUS [*degener*, *L.*] degenerated, base, vile.

DEGLU'TINATED [*deglutinated*, *L.*] unglued.

DEGLUTI'TION, a swallowing down; that action in living creatures, by which that which is chew'd in the mouth, or any liquor, descends into the stomach by the motion and contraction of the fibres of the gullet.

DE'GMOS [of *δακνω*, *Gr.* to bite] that gnawing at the upper orifice of the stomach, generally called the heart-burn.

DEGRADA'TION, a degrading, the act of depriving or stripping a person for ever of a dignity or degree of honour, &c.



DEGRA'DED [in *Heraldry*, of *gradus*, *L.* a step] as a cross degraded is one that has steps at each end, as in the figure.

To DE'GRAVATE [*degravatum*, *L.*] to make heavy, to burden.

DEGREE' [*degré*, *F.*] step; also any state or condition, that is as it were ascending and descending.

DEGREE [with *Astron.*] is the 360th part of the circumference of any circle; a degree is divided into 60 parts called *Minutes*, and each *Minute* into 60 parts called *Seconds*, and so into *Thirds*, &c. The space of one degree in the heavens is accounted to answer to 60 miles on earth.

DEGREE [in *Fortif.*] is a small part of an arch of a circle (the circle containing 360 degrees) which serves for the measuring the content of the angle, so an angle is said to be of 10, 20, 30, 40, 50 or 60 degrees, &c.

DEGREES of *Fire* [with *Chymists*] are accounted four. The first is the most gentle heat of all, made only by two or three coals; the 2d a degree of heat just to warm the vessel sensibly, made by four or five coals, and so that a man may endure his hand upon it for some time; the 3d is when there is heat sufficient to make a vessel containing five or six quarts of water boil; the 4th degree is as great a heat as can possibly be made in a furnace: But all these degrees of heat admit of some variations, according to the peculiar circumstances of the operations, furnace, vessels, quantity of matter to be heated, &c.

DEJE'CTEDNESS } [*dejectio*, *L.*] a
DEJE'CTION } casting down, a
lowness of spirits.

DEJECTION [with *Astron.*] said of the planets, when in their detriment, *i. e.* when they have lost their force or influence by reason of being in opposition to some others, which check and counteract them.

DEJECTION [with *Physicians*] the art of ejecting or evacuating the excrements by means of the peristaltick motion of the guts.

DEI JUDICIUM [*i. e.* the judgment of God, so called, because it was accounted an appeal to God for the justice of a cause; and that the decision was according to the appointment of divine providence] the old *Saxon* manner of trial by *Ordeal*.

DEINCLI'NERS [in *Dialling*] such dials as both decline and incline, or recline at the same time.

To DEI'NTEGRATE [*deintegratum*, *L.*] to spoil, to take from the whole, to diminish.

DEI'PAROUS [*deiparus*, *L.* of *deus* a God, and *pario* to bring forth, *L.*] that beareth or bringeth forth a god.

DEI'STICAL [of *deiste*, *F.* of *deus*, *L.*] of deism or deists.

DEI'STICALNESS [of *deiste*, *F.* *deus*, *L.*] deistical principles.

DE'ISTS [of *Deus*, *L.* God] a sect among the christians of most or all denominations, who believe there is one God, a providence, the immortality of the soul, virtue and vice, rewards and punishments; but reject revelation, and believe no more than what natural light discovers to them, and believe no other article of the christian religion or any other.

DEITIES [*deitas*, L. *Θεότητες*, Gr.] of these the Greeks had a great number, and also the Romans of gods, goddesses, and demi-gods, even to the number of several thousands, having a deity for every thing. This multiplicity of deities was for the satisfaction of the ignorant people, who could not comprehend how one and the same deity could be diffused through all the parts of the universe; and therefore many gods were devised. The chief of these were *Jupiter* the god of thunder, *Juno* of riches, *Venus* of beauty, *Mars* of war, *Minerva* of wisdom, *Apollo* of physick, *Mercury* of eloquence, *Neptune* of the sea, *Saturn* of time, *Bacchus* of wine, *Diana* of hunting, *Vesta* of earth, *Victoria* of victory, *Cupid* of love, *Nemes* of revenge, the *Furies* of punishment, the *Parce* of destiny, *Fortuna* of fortune, the *Indigetes*, and the *Virtues*, to whom they were erected temples, as *Peace*, *Concord*, &c. the *Semones* or half men, &c. and each god had his particular sacrifice; as the bull to one, the ram to another, &c. to each of these was assigned his particular bird; as the eagle to *Jupiter*, the raven to *Apollo*, &c.

They had also their particular trees, *Jupiter* had the oak, and *Apollo* the laurel, &c.

They had also proper creatures to draw their chariots; as *Jupiter*, *Sol*, &c. horses, *Juno* peacocks, &c.

They had also their particular arms; as *Jupiter* had a thunder-bolt, *Mars* a sword, *Saturn* a scythe, *Minerva* her lance, *Mercury* his caduceus, *Bacchus* his thyrsus, *Hercules* his club, and *Vulcan* his tongs.

DEIVIRI'LE [among *School Divines*] is a term used to signify something both divine and human, of *Deus* God, and *Virilis* pertaining to man.

DEJUGA'TION, an unyoking. L.

DELACRYMA'TION, falling down of the humours, the waterishness of the eyes, or a weeping much. L.

DELECTA'TION, a weaning from the breast. L.

DELA'PSED [*delapsus*, L.] sliding or flidden down. L.

DELA'SSIBLE [*delassibilis*, L.] that may be tired.

DELIASSA'TION, a tiring or wearying. L.

DELE'CTABLENESS, delightfulness, pleasantness.

DELECTA'NEOUS [*delectaneus*, L.] delightful, pleasant.

DE'LEGATES, are commissioners of appeal, appointed by the king under the great seal in cases of appeals from the ecclesiastical court.

To **DE'LE** } [of *delere*, L.] to blot
To **DELE'TE** } out.

DELETE'RIUM, [prob. of *δελείω*, Gr. to hurt] any thing that is of a deadly poisonous or mischievous quality.

DELF [of *delvan*, Sax. to delve or dig] a mine or quarry.

DELF } [in *Heraldry*]

DELFE } a square born in the middle of an escutcheon supposed to represent a square sod or turf; *Delftenne* an abatement of honour belonging to one that has revok'd his challenge or eaten his words. See the escutcheon.



DE'LIA, certain festiva's anciently celebrated by the *Athenians* in honour of *Apollo*, who was surnamed *Delius*.

DELIAS'TS, the person appointed to perform the ceremonies of this festival, were certain citizens deputed to go on an embassy or rather pilgrimage to the temple of *Apollo*, at *Delos*. They were crown'd with *Laurel*, the whole deputation set out on 5 vessels, carrying with them all things necessary for the feast and sacrifices. After the sacrifice a number of young men and maids danc'd round the altar, a dance in which by their various motions and directions, they represented the turnings and windings of the labyrinth. During the time of the performance of these ceremonies no criminal might be executed, and hence by reason of the *Delia*, they waited 30 days to give the poison to *Socrates*.

DELI'ACAL Problem, a famous problem among the ancient mathematicians about doubling the cube.

DE'LIBATED [*delibatus*, L.] tasted.

DELI'BERATIVE *Rhetorick*, is that which is employed in proving a thing, or convincing an assembly of it, in order to induce them to put it in execution.

DELIBRA'TION, a pilling or taking off the bark. L.

DE'LICATENESS [*deliciae*, *delicatesse*, F.] daintiness, niceness, tenderness.

DE'LICITUDE [*delicatus*, L.] deliciousness.

DELI'CIOUSNESS [of *deliciosus*, L.] sweetness of taste, &c.

DELICIO'SITY [*deliciositas*, L.] deliciousness.

DELICIO'SE [*deliciosus*, L.] very delicious or sweet.

DELI'GHTFULNESS } [of *deliciae*, L.]
DELI'GHTSOMNESS } *delice*, F. and

vulneyye, Sax.] very pleasant.

DELI'NEATED [*delineatus*, L.] drawn as with the out lines, pourtray'd, represented by draught or picture.

DELI'

DELI'NIMENT [*delinimentum*, L.] a mitigating or asswaging.

DELI'QUIUM *animi*, a fainting away or swooning. L.

DELI'RAMENT [*deliramentum* L.] a dotage or doting.

DELI'RIOUS [of *delirium*, L. *delire*, Fr.] doting or being light-headed.

DELI'VERER [of *deliverer*, F. *liberator*, L.] one who frees from.

DELITIGA'TION, a striving, a chiding, a contending. L.

DE'LPHIN [in *Astronomy*] a northern constellation consisting of ten stars.

DELPHI'NIUM [*δελφίνιον*, Gr.] the herb Larkspur. L.

DE'LPHOS, a city in *Bœotia*, which was supposed to be in the middle of the world, because (as it is storied) when *Jupiter* sent forth 2 eagles at the same time, the one from the *East* and the other from the *West*, they both met at that place exactly.

There was the most celebrated and richest temple in *Greece*; for all nations v'y'd with one another in sending extraordinary presents thither. *Cræsus* the rich king of *Lydia*, gave 1000 ingots of gold to make an altar there and *Phalaris* the tyrant of *Agrigentum* made a present of a brazen bull, a master-piece of art.

The answers which *Apollo* gave here were supposed to be receiv'd by him from *Jupiter*; they were delivered by a virgin call'd *Pythia*, who was plac'd upon a stool with 3 Feet, called *Cortina* from the skin of *Python* with which it was said to be covered. See *Pythia*, *Python*, *Cortina* and *Tripes*.

DELTOIDES [of Δ the Greek $\delta\epsilon\lambda\tau\alpha$, and $\epsilon\iota\delta\omicron\varsigma$ shape] a triangular muscle arising from the *clavicula*, from the upper process of the shoulder blade; as also from the process of the same called *spiniforme*, and is fasten'd to the middle of the shoulder-bone, which it lifts directly upwards, &c.

DELTOTO'N [*δελτωτόν*, Gr.] a constellation or cluster of 6 stars, in form resembling the letter Δ , called otherwise *Triangulus septentrionalis*.

DE'LUGE [*diluvium*, L.] an inundation or overflowing of the earth either in part or the whole by water.

There are divers deluges mentioned in ancient history, both sacred and profane.

The *Deucalidonean* DELUGE, which is famous happened in *Greece* in the year before Christ 1529, being the third year before the coming of the *Israelites*, out of *Egypt*, according to the computation of *Petavius*. This deluge only overflow'd *Thebais*.

The *Ogygian* DELUGE, happen'd 300

years before that of *Deucalion*, and 1796 before the birth of Christ, according to *Petavius*. This only ravaged *Attica*. These are frequently taken notice of by Greek authors by the names of the former and latter Deluge.

There have been also several particular inundations or deluges in several places, as those of the *Netherlands*, which in 1227 overwhelm'd and cover'd with sea all that part now called the gulph *Dollart* in the united provinces. And in 1421 all that part between *Brabant* and *Holland*.

But the most memorable is that called the *universal Deluge* in *Noah's* time, which according to the chronologers happened *anno mundi* 1656, answering to the year before Christ, 2293.

DELUMBA'TION, a beating a breaking of the loins. L.

DEMAI'N } that land which a man
DEMEAN } holds originally of him-
DEMESN } self, which the *Civilians* call *Dominicum*, and is opposed to *Feodum* or fee, which signifies land held of a superior lord. Indeed (the land of the Crown only accepted) there is no land that is not held of some superior; because all, either mediately or immediately, do depend on the crown; so that when a man, in pleading, would intimate that his land is his own, he pleads *that he was seized or possessed thereof in his demain as of fee*; and by this he means, that tho' his land be to him and his heirs for ever; yet it is not true demain, but depends upon a superior lord.

DEMAND [in *Law*] a claim or calling upon a person for any thing due.

DEMANDA'TION, a commission or committing unto. L.

DEMEMBREE [in *Heraldry*] is when an animal is dismembred, i. e. his limbs torn off from his body.

DEME'RSED [*demersus*, L.] plunged, drowned.

DEMI Bastion [in *Fortification*] a bastion that has only one face and one flank.

DEMI Canon of the least size [with *Gunnery*] a great gun, carrying a ball of 6 inches diameter, and 30 pound weight, requires a charge of 24 pound of powder, and will carry a ball point blank 156 paces. This gun weighs 5400 pounds; is in length from 10 to 11 feet, and the diameter at the bore is 6 inches one fourth.

DEMI Cannon Ordinary [with *Gunnery*] carries a ball 6 inches 1-6th diameter, and 32 pound weight; requires a charge of 17 pound and half of powder, weighs 5600 pound; is in length 12 foot; the diameter

diameter at the bore 6 inches and a half, and carries a ball 161 paces.

DEMI Cannon Extraordinary [with *Gunnery*] carries a ball of 6 inches 5-8ths diameter, and 36 pound weight; requires a charge of 18 pound of powder; weighs 6000 pound; is in length 13 foot; the diameter at the bore is 6 inches 3-4ths, and carries a ball upon a point blank 180 paces.

DEMI-CU'LVÉRINE [of *demi* and *coulverine*, *F.*] a piece of ordnance of several sorts.

DEMI-CULVERINE Ordinary [with *Gunnery*] is in weight 2700 pound, is 10 foot long; diameter at the bore 4 inches and half; requires a charge of 7 pound, 4 ounces of powder; the ball is 4 inches 1-4th diameter, and in weight 10 pound 11 ounces; and shoots upon a point blank 175 paces.

DEMI CULVERINE of the least size, is a piece of ordnance, in weight 3000 pound; in length from 9 to 10 foot, the diameter at the bore 4 inches 1-4th; requires a charge of 6 pound 1-4th powder; carries a ball of 9 pound weight, and 4 inches 1 4th diameter, will shoot upon a point blank 174 paces.

DEMI-CULVERINE Extraordinary, a piece of ordnance of 3000 pound weight, is 10 foot 1-3d long, 4 inches 3-4ths diameter at the bore, requires a charge of 8 pound and a half of powder, and a ball of 4 inches and a half diameter, and 12 pound 11 ounces weight, and will shoot upon a point blank 178 paces.

DEMI-DITONE [with *Musicians*] the same as *Tierce Minor*.

DEMI GORGE [in *Fortif.*] is half the gorge or entrance into the bastion, but not taken from angle to angle where the bastion joins the courtin, but from the angle at the flank to the centre of the bastion, or the angle that the courtins would make, if they were thus lengthened to meet in the bastion.

DEMI-HAQUE, a sort of gun. See *Haque*.

DEMI-LUNE, a half-moon. *F.*

DEMI-SANG [*Law term*] of the half blood; as when a man has issue by his wife, either a son or daughter, and upon the death of his wife he marries another, and has also a son or daughter by her; these sons or daughters are commonly called *half-brothers*, or *half-sisters*, or of the *half-blood*. *F.*

DEMIURGIC [*demiurgicus*, *L.* *δημιουργικός* of *δῆμιος* the publick and *εργον*, *Gr.* work] of or pertaining to a creator.

DEMONS [*δαίμονα*, according to some of *δαΐμονας* to distribute, to administer,

others of *δαίμονα* to make afraid, others of *δαῖν*, *Gr.* to know] were certain spirits or *genii*, who are reported to have appeared to men, either to serve them or do them hurt. The *Chaldeans* were the first that entertain'd the notion of them, and from them it spread to the other nations, as the *Egyptians*, &c. the first of whose demons was *Mercury* or *Ibeut*. The notion of them was carried from *Egypt* into *Greece* by *Pythagoras* and *Thales*. And *Plato* falling in with the notion of demons, explain'd it more fully and distinctly than any of the philosophers before him had done. By Demons he understood spirits inferior to gods, and yet superior to men; which inhabited the middle region of the air and kept up the communication between them, carrying the offerings and prayers of men to the gods, and bringing the will of gods to men; but he allow'd of none but good and beneficent ones. But his disciples afterwards, not being able to account for or give the reason of evil, adopted another sort of Demons, who were maleficent and enemies to mankind. The *Israelites* also, by their commerce with the *Chaldeans*, receiv'd the notion of Demons; but by *Demon* they did not understand the devil or a wicked spirit, nor was it used in that sense but by the *Evangelists* and some modern *Jews*. The *Phenicians* call'd them *בעלים* *Baalim*, their supreme Being was *באל* *Baal* or *מלך* *Moloch*.

DEMO'NSTRA'BLENESS, plainness or easiness to be demonstrated, capableness of demonstration.

DEMONSTRA'TION [with *Philosophers*] a syllogism in form, containing a clear and invincible truth of a proposition.

DEMONSTRATION [with *Logicians*] an argument so convincing that the conclusion must necessarily be infallible.

DEMONSTRATION, is one which proceeding by affirmative and evident propositions, dependent on each other, ends in the thing to be demonstrated.

A *Negative DEMONSTRATION*, is whereby a thing is shewn to be such from some absurdity that would follow, if it were otherwise.

A *DEMONSTRATION a Priori*, one whereby an effect is proved from a cause; or a conclusion by something previous, either a cause or an antecedent.

A *DEMONSTRATION a Posteriori*, is one whereby either a cause is proved from an effect, or a conclusion by something posterior, either an effect or a consequent.

A *Geometrical* DEMONSTRATION, one framed from reasoning drawn from the elements of *Euclid*.

A *Mechanical* DEMONSTRATION, is one whose reasonings are drawn from rules of mechanicks.

DEMONSTRATION [with *Mathematicians*] a chain of arguments depending one upon another, and originally founded on first and self-evident principles, or plain propositions raised and proved from them; so that in the conclusion it ends in the invincible proof of the thing to be demonstrated.

DEMO'NSTRATIVE [with *Rhetoricians*] one of the genera or kinds of eloquence, used in the composing panegyrics, invectives, &c.

DEMO'NSTRATIVENESS, aptness for demonstration.

DEMO'NSTRATORY [*demonstratorius*, L.] belonging to demonstration.

DEMU'RENESS, reservedness, affected gravity.

To DEMU'RR [*demeurer*, F. of *demorari*, L.] to put in doubts or objections in a suit; to delay or put off a further hearing. In *Chancery*, a defendant demurs to a plaintiff's bill, by affirming that it is defective in such or such a point, and demands the judgment of the court upon it, if he shall be obliged to make any farther or other answer to it.

DEMU'RRER [Law term] a pause upon a point of difficulty in an action, which requires some time to be taken for the court or judges to take the matter into farther consideration.



DEMI } [in *Blazonry*] is
DEMY } used to signify
one half, as demy-lion.

DEN [in *Old Records*] a low place, and is added to the names of several towns and villages in the same sense, as *Tenderden* in *Kent*, &c.

DENA'RII DE CHARITATE, *Whitsun-farthings*, an ancient customary obligation to the cathedral about *Whitsuntide*, when the priest of the parish, and many of the parishioners went to visit mother-church.

DENA'RIVS, a *Roman* silver coin, marked with the letter X, it being in value 10 asses, or about 7 pence half-penny *English*. L.

DENARIUS DEI [i. e. *God's Penny*] earnest money; so termed, because in ancient times, the money that was laid down to bind any bargain or agreement, was gi-

ven to God, i. e. either to the church or poor. L.

DENARIUS *Tertius Comitatus* [Law term] a third part of the profits, which arise from the country courts, which were paid to the earl of the country; the other two parts being reserved for the king. L.

DENARIUS *Sancti Petri*, *Rome-scot* or *Peter-pence*; which see. L.

DENA'RRABLE [*denarrabilis*, L.] that may be related.

DENARRA'TION, a narration. L.

DENCHEE' } [in *Heraldry*] a term
DE'NCHED } applied to the ordinaries in a shield when they are edged with teeth or indented.

DENDRI'TES [of *δένδρον*, Gr.] a sort of whitish or ash-colour'd stones, which are seen on trees, shrubs, &c.

DENDRO'CISSON [*δενδροκισσος*, Gr.] a sort of ivy that grows without tree or wall; tree or standard ivy. L.

DENDROI'DES [*δενδροειδής*, Gr.] a kind of spurge full of branches; tree-spurge. L.

DENDROLIBA'NUS, the herb rose-mary. Gr. of L.

DENDROMA'LACHE [*δενδρομαλαχία*, Gr.] the herb tree-mallows. L.

DE'NDRON [*δένδρον*, Gr.] a tree.

DENDRO'PHORI [of *δένδρον* a tree and *φέρω*, Gr. to bear] tree-bearer, those who performed that office in the

DENDROPHORI'A [*δενδροφορεία*, Gr.] a ceremony performed in the sacrifices of *Bacchus*, *Cybele*, &c. of carrying trees through a city.

The pine-tree which was carried in a procession, was afterwards planted in memory of that under which *Atys* the favourite of the goddess *Cybele* mutilated himself; they also crowned the branches of this tree in imitation of *Cybele's* doing the same; and they covered its trunk with wool, in imitation of the goddess's having covered the breast of *Atys* with the same.

DENEB [with *Astronomers*] a star called otherwise *Cauda lucida*, or the lion's-tail.

DENIGRA'TURE [*denigratura*, L.] a making black.

DENOMINA'TRIX, she that denominates or names. L.

DENS CANINUS [with *Botanists*] the herb dog's-tooth; so called, because the leaves of its flowers resemble a dog's tooth. L.

DENS LEONIS [with *Botanists*] the herb Dandelion or Lion's-tooth. L.

DENSA'TION, a making thick.

DE'NSITY } [*densitas, L.*] a qua-
DE'NSENESS } lity belonging to com-
 pact bodies; thickness, a property of bo-
 dies whereby they contain such a quanti-
 ty of matter under such a bulk.

DE'NTALS [*Dentales, L.*] such letters
 in pronouncing which the teeth are ab-
 solutely necessary, are by *Grammarians* so
 called.

DENTA'LIS Lapis [in *Pharmacy*] a
 kind of shell, which being pulveriz'd, is
 us'd in medicaments as an excellent *Al-*
kali.

DENTA'RPAGA [of *dens, L.* a tooth,
 and *ἀραξω, Gr.*] a surgeon's instrument
 for drawing teeth.

DENTA'TED [*dentatus, L.*] having
 teeth.

DENTI'LATED [*denticulatus, L.*]
 having teeth, or jagged.

DENTA'TUS, a, um } [in *Bo*
DENTICULA'TUS, a, um } *tanick*
Writings] signifies indented on the edges
 with small teeth. *L.*

DE'NTED [of *dentatus, L.*] having
 notches like teeth.

DENTIDU'CUM [of *dentes* and *duco, L.*
 to lead] an instrument for drawing
 teeth.

DENTI'LOQUIST [*dentiloquus, L.*] one
 that speaketh through the teeth.

DENTI'LOQUY [*dentiloquium, L.*] a
 speaking through the teeth.

DENU'DATED [*denudatus, L.*] made
 naked or bare.

DENUMERA'TION, a present paying
 down of money.

DENU'NTIATED [*denunciatus, L.*]
 denounced.

To DEOBSTRU'CT [with *Physicians*]
 is to remove obstructions or stoppages;
 to open the pores of the body.

DE'ODAND [*Deodandum, q. dandum*
Deo, i. e. to be devoted to God] a thing
 as it were forfeited to God, to atone
 for the violent death of man by misad-
 venture; as if a man were killed by the
 accidental fall of a tree, or run over by
 a cart-wheel; then the tree or cart-
 wheel, or cart and horses, is to be sold,
 and the money to be given to the poor.

DEO'PPILATIVES [in *Pharmacy*] me-
 dicines which soften, resolve and remove
 obstructions.

DEPA'SCENT [*depascens, L.*] feeding
 greedily.

To DEPAU'PERATE [*depauperatum, L.*]
 to impoverish or make poor.

DEPECU'A'TOR, one that robs the
 commonwealth; or imbezzeles the pub-
 lick treasure.

DEPE'NCILLED } [of *de* and *pene-*
DEPE'NSILLED } *cillus, L.* pencil]

designed or drawn out with a pencil.

To DEPHLE'GMATE [in *Chymistry*] is
 to clear any thing from phlegm or wa-
 ter: as a spirit is said to be well de-
 phlegmated, when it is made pure by be-
 ing rectified and distilled over again, and
 either wholly, or as much as may be,
 cleared of all water and phlegm.

DEPLO'RABLENESS, lamentableness.
To DEPLO'RE [*deplorare, L.*] to la-
 ment or bemoan one's misfortunes.

DEPLU'MATED [*deplumatus, L.*] ha-
 ving the feathers taken off.

DEPLU'MED [*deplumé, F.*] depluma-
 ted.

DEPO'RT, deportment, behaviour.
Milton.

DEPORTA'TION [among the *Romans*]
 a sort of banishment, by which some island
 or other was assigned for the banished per-
 son to abide in, with a prohibition not
 to stir out upon pain of death. *L.*

DEPO'ST [*depositum, L.*] the thing
 put into the hands of another to keep.

DEPO'SIT [*depositum, L. depot, F.*] a
 pledge.

DEPOSI'TIO [with *Grammarians*] the
 ending of the dimensions of a *Latin* or
Greek verse; so as to find out, whether
 it be perfect, redundant or deficient. *L.*

DEPO'SITUM, a pledge left in the
 hands of another, or in a place; also a
 wager. *L.*

Simple DEPOSITUM [in *Law*] is either
 necessary or voluntary; necessary as in case
 of *Fire, Shipwreck, &c.*

Voluntary DEPOSITUM, that which is
 committed by choice.

Judiciary DEPOSITUM, is when a thing,
 the right of which is contested between 2
 or more persons, is deposited in the hands
 of a third person, by the decree of the
 judge.

DEPRECA'TION [in *Rhetorick*] a fi-
 gure whereby the orator invokes the aid
 of some person or thing; or prays for
 some evil or punishment to befall him,
 who speaks falsely, either himself or his
 adversary.

DEPRE'CIATED [*depreciatus, L.*] cried
 down in price or undervalued.

To DEPREHE'ND [*deprehendere, L.*]
 to catch or seize unawares,

DEPREHE'NSIBLENESS, capableness
 of being caught or understood.

DE'PRIMENS [with *Anatomists*] one
 of the strait muscles, which moves the
 globe or ball of the eye, which serves to
 pull it downwards; it is also called *bul-*
milis. L.

DEPRE'TIATED [*depretiatus, L.*] les-
 sened in the price, undervalued, vili-
 fied.

DEPRETIA'TION, an undervaluing, a lessening the esteem or value, *lyc.* L.

DEPRIVA'TION [in the *Canon Law*] the act of divesting or taking away a spiritual promotion or dignity.

DEPRIVATION *a beneficio*, is when for some great crime a minister is wholly and for ever deprived of his benefice or living.

DEPRIVATION *ab officio*, is when a minister is for ever deprived of his orders. L.

To DEPU'CELATE [*depuceler, F.*] to deflower, to bereave of virginity.

DEPU'LSORY [*depulsorius, L.*] putting away, averting.

To DE'PURATE [*depuratum, L.*] to purify, to separate the pure from the impure part of any thing.

DEPU'RED, purified, defecated, cleared from dregs.

DE'PUTY [in the sense of the *Law*] one who executes any office, *lyc.* in the right of another man; for whose misdemeanour or forfeiture, the person for whom he acts shall lose his office.

DERAI'GNMENT [in *Law*] a deraigning or proving.

DERAIGNMENT [with *Civilians*] a discharge of a profession; a term sometimes apply'd to such religious persons, who forsook their orders.

DERELI'CT Lands, such lands as are forsaken by the sea.

DERI'SORY [*derisorius, L.*] ridiculous; also to be laughed at.

DERIVA'TION [of *de* and *rivus*, a river or stream, *L.*] properly a draining of water or turning its course.

DERMATO'DES [of *derma* the skin, *Gr.*] an epithet given to the exterior membrane that invests the brain, skin-like.

DERO'GATIVE [*derogativus, L.*] derogatory, detracting from the worth of.

DERO'GATORINESS, tendency to derogate.

DERVI'CES } [*דורש*, a beggar,

DERVI'SES } *Heb.*] among the *Turks*

a sort of monks who profess extreme poverty, and lead a very austere life. The *Dervises*, called also *Mevelavites*, of one *Mevelava* their founder, affect a great deal of modesty, humility, patience and charity; they always go bare-legg'd and open-breasted, and the better to inure themselves to patience, frequently burn themselves with red-hot iron. They have meetings on *Tuesdays* and *Fridays*, at which the superior of their house is present; at which meetings one of them plays all the while on a flute (which instrument they highly esteem as consecrated by

Jacob and the Old Testament shepherds that sung the praises of God upon it) the rest dance, turning their bodies round with an incredible swiftness, having inured themselves to this exercise from their youth: This they do in memory of their patriarch *Mevelava*, who, they say, turned round continually for the space of four days, without any food or refreshment, after which he fell into an extasy, and received wonderful revelations for the establishment of their order. The greatest part of these *Dervises* are *Chaldeans*, who apply themselves to legerdemain postures, *lyc.* to amuse the people; others practise forcery and magick, and all of them drink wine, brandy, and other strong liquors, contrary to the principles of *Mahomet*; and this they do to make them gay, as their order requires.

DESARCINA'TION, a taking off baggage, an unloading. L.

DESCA'NT [in a *Metaphorical Sense*] a continued discourse or comment, or large paraphrase on any subject.

DESCENDING [*descendens, L.*] falling or moving from below downwards.

DESCENDING Latitude [*Astron.*] is the latitude of a planet in its return from the nodes to the equator.

DESCE'NSIONAL Difference [*Astron.*] is the difference between the right and oblique ascension of the same star.

Lineal DESCE'NT, is that which is convey'd down in a right line from the grandfather to the father, and from the father to the son, from the son to the grandson.

Collateral DESCENT, is that which springs out of the side of the line or blood, as from a man to his brother, nephew, *lyc.*

DESCE'NT [in *Mechanicks*] is the motion or tendency of a body towards the center of the earth, either directly or obliquely.

DESCENT into a Moat or Ditch [in *Fortification*] is a deep digging into the earth of the cover'd way, in the form of a trench; the top of which is covered with planks or wattles bound close together, and well loaded with earth, to secure the soldiers against fire, in their passage into the moat or ditch.

DESCENT [in *Blazonry*] is a term used to signify coming down; as a *lion in descent*, is a lion coming down, i. e. with his heels up towards one of the base points, as tho' he were leaping down from some high place.

DESCE'NTS [in *Fortificat.*] the holes, vaults, and hollow places which are made by undermining the ground.

To DESCRIBE [*describere*, L.] to write out or set down in writing.

To DESCRIBE [*in Language*] is to explain.

To DESCRIBE [*in Drawing, Painting, &c.*] is to draw the form of a thing, to represent.

DESCRIPTION, is to its outward appearance, resembles a definition, it is a superficial, inaccurate definition of a thing, giving a sort of knowledge thereof, from some accidents and circumstances peculiar to it, which determine it enough to give an idea, which may distinguish it from other things, but without explaining its nature or essence.

DESCRIP'TS [*with Botanick Writers*] such plants as are described.

DESECRA'TION, an unhallowing, a prophaning.

A DE'SERT } [*desertum*, L.] a wilder-
A DE'SART } ness, a large wild part of a country, a solitary lonesome place.

DESE'RTLESS, without merit, undeserving.

DESHACHE' [*in Blazonry*] is a term used by *French* heralds, to signify that the beast has limbs separated from his body, in such manner that they remain upon the escutcheon, with only a small separation from their natural places. F.

DESI'CCATIVE Medicines, those that are of a drying quality.

A DESI'CCATIVE [*with Physicians*] a drying plaster or ointment.

To DESI'DE [*desidere*, L.] to sink or fall down.

DESI'DIOSE } [*desidiosus*, L.] idle,
DESI'DIOUS } slothful, lazy, sluggish.

DESI'GN, respecting Arts and Sciences, denotes the thought, plan, geometrical representation, &c.

A DESIGN [*in Painting*] the first draught or sketch of a picture or in general, is the thought that the artist had about any great piece; whether the contours or outlines be only drawn, or whether the piece has the shadows of the colours; so that if there appears much skill or judgment, it is common to say, *the Design is great and noble*.

DESIGN [*in Painting*] is also used to signify the just measures, the proportions and outward forms, which those objects ought to have, which are drawn in imitation of nature, and may be called a *just imitation* of nature.

DESIGNA'TION, an appointment, designation, nomination; also the marking the abutments and boundings of an estate.

DESI'PIENCE [*with Physicians*] the dotage or raving of a sick person.

DESI'PIENT [*desipiens*, L.] foolish, boating.

DESI'RABLENESS, worthiness to be desired.

DESI'RE [*desir*, F. *desiderium*, L.] uneasiness of mind on account of the absence of any thing, the present enjoyment of which would afford pleasure and delight; longing, wishing; also entreaty or request.

DESI'ROUSNESS, earnestness, desire.

DE'SMOS [*of δῆμα*, Gr. to bind] any bandage.

DE'SOLATENESS, solitariness, uncomfortableness, a lying waste.

DE'SOLATENESS, a desolate state.

DESO'LATORY [*desolatorius*, L.] making desolate, belonging to desolation; comfortless.

DESPAI'R [*desperatio*, L. *desespoir*, F.] the reflection of the mind upon the unattainableness of some good, which is the cause of different effects in the minds of men, sometimes causing pain or uneasiness, and sometimes unconcernedness.

DESPAI'RINGNESS [*desperatio*, L.] a being without hopes.

DE'SPERATENESS [*of desperare*, L.] hopelessness; also daringness, furiousness.

DESPERA'TION, a despairing or falling into despair. L.

DE'SPICABLENESS, contemptibleness, &c.

DESPI'CIENT [*despiciens*, L.] looking down upon.

DESPI'CIENCE [*despicientia*, L.] a despising or contemning.

DESPI'SABLE [*despicabilis*, L.] the same as *Despicable*.

DESPI'SABLENESS [*of despicere*, L. to look down upon] deservingness to be despised.

DESPOI'NA [*of δαίμονη*, Gr. a lady] a name of *Proserpine*, she being the queen of the dead, who were all said to be received under her dominion.

DESPO'NSATED [*desponsatus*, L.] affianced, espoused, betrothed.

A DESPO'TICAL Government, a government when the prince having gain'd an absolute power over his people, is no longer guided or controll'd by the laws of his country, but governs solely by his will and pleasure.

DESPO'TICALNESS, arbitrariness.

DE'SPOTISM, despotick government.

DESPOU'ILLE [*in Blazonry*] is used to signify the whole case or skin of a beast, with the head, feet, tail, and all appurtenances; so as being filled up, it looks like the whole creature. F.

To DE'SPUMATE [*despumatum*, L.] to scum or clarify liquor.

DESQUA'MATED [*desquamatus*, L.] scaled, having the scales taken off.

DESSE'RT [*desserté*, F.] the last course

at table; a service of fruits and sweetmeats.

DESTILLA'TION, an extraction of the most unctuous parts which are rarified into vapour or smoke, as it were by fire.

DE'STINATED [*destinatus, L. destiné,*
DE'STINATE { *F.* } appointed, determined, ordained, condemned to.

DE'STINY [with *Pagan Philosophers*] was a secret or invisible power or virtue, which with incomprehensible wisdom conducts what to mankind appears irregular and fortuitous, which comes much to the same, that with us is called *God*.

DE'STITUTENESS, a being forsaken or left without.

DESTRIC'TION, a binding. *L.*

DESTRIGMENT [*destrigmentum, L.*] that which is scraped or pulled off any thing.

DESTRUCTIBI'LITY, a capableness of being destroy'd.

DESTRU'CTIVENESS, destroying nature, &c.

DESU'DATORY [*desudatorium, L.*] an hot-house or bagnio.

DESUE'TE [*desuetus, L.*] out of use.

DESULTO'RES } persons of agility of
DESULTO'RII } body, who used to leap from one horse to another at the horse races in the *Circensian* games.

DESU'LTORINESS, the skipping from one thing to another.

DESU'LTURE [*desultura, L.*] a vaulting from one horse to another.

DETA'CHED Pieces [in *Fortif.*] are demi-lunes, horn-works or crown-works, and even bastions, when separated, and at a distance from the body of the place.

DETE'RGENT [*detergens, L.*] wiping off, cleansing, scowring.

DETE'RGENTS [in *Physick*] such medicines, which mundify, cleanse and carry off viscid and glutinous humours that adhere to the body.

DETE'RMINABLENESS, capableness of being determined or decided.

DETE'RMINATENESS, definiteness, positiveness.

DETERMINA'TION [in *Physicks*] the disposition or tendency of a body towards one way.

DETERMINATION [with *Philosophers*] the action by which a cause is limited or restrained to act, or not to act, this or that, or in this or that manner.

Effective DETERMINATION [with *Schoolmen*] is such as proceeds from an efficient cause, as when an artist determines an instrument to a certain action, or from the *Form*, as that determines the indifference of the matter; and thus our senses are said to be determinations, to have ideas

upon the presence of external objects.

Moral DETERMINATION, is one which proceeds from a cause which operates *morally*, i. e. by commanding, persuading, or advising some effect.

Physical DETERMINATION, is an act where *God* excites and applies a second cause to act antecedently to all the operations of the creature.

To **DETE'RMINE** [*determinare* of *de* and *terminus*, properly to set or appoint bounds] to judge or decide a matter in controversy or question; to put an end to a matter; to incline, to dispose, to resolve, purpose or design.

DETE'RSIVENESS, cleansing quality.

DETE'STABLENESS, deservingness to be abhorred.

Action of DETI'NUE [in *Law*] is when a man is sued to deliver up his trust.

DETO'RTED [*detorsus, L.*] turned awry, or away, writhen.

DETRA'CTIVE, apt to detract.

DETRA'CTIVENESS, detracting quality or humour.

DETRA'NCHEE [in *Blazonry*] is used to signify a line bend-wise, that comes not from the very angle, but either from some part of the upper edge, and falling from thence diagonally or athwart, or in the same manner from part of the side; but always from the right side. *F.*

DETRIME'NTALNESS, prejudicialness.

DETRIMENTO'SE } [*detrimentosus,*
DETRIME'NTOUS } *L.*] causing damage or loss; hurtful.

DETRU'NCATED [*detruncatus, L.*] cut or chopped off; beheaded.

DETURBA'TION, a casting or throwing down from on high; also a troubling or disturbing. *L.*

DETURPA'TION, a making filthy, a polluting. *L.*

DEUCA'LION, the son of *Prometheus*, who married *Pyrrha*, the daughter of *Epimetheus*: The poets tell us that while he reigned in *Thessaly*, there happened an universal flood that drowned all the world but only he and his wife, who got into a ship, and were carried to the top of mount *Parnassus*, and stay'd there till the dry land appeared; and when the flood was gone, he consulted the oracle of *Themis*, how mankind might be repair'd, and was answered, if he cast his great mother's bones behind his back: whereupon he took stones, the bones of his great mother the earth, and threw them over his shoulders, and they became men, and *Pyrrha*, she cast stones over her shoulders backwards, and they became women. The truth is, this deluge came only in *Greece* and *Italy*, but the poets feigned all things to have hap-

pened after *Deucalion's* flood, as they did alter the inundation in the days of *Noah*. And as to their being saved on mount *Parnassus*, they only climbed to the top of it, and were there safe above the waters, and after the flood taught the people more civility than they had before; this deluge appened A. M. 2440, and 784 years after that in *Noah's* time.

DEVE'RGENCE [*devergentia*, L.] a devexity or declivity, by which any thing tends or declines downward.

DEVE'X [*devexus*, L.] hollow like a valley; bowed down, bending.

DEVE'XION, devexity, bendingness or shelvingness. L.

DEVE'XNESS [*devexitas*, L.] bendingness, shelving downwards.

To **DE'VIATE** [with *Grammarians*] is when a word varies from the sense of its primitive or original.

DEVI'CE } [of *dividere*, L. because it
DEVI'SE } divides or distinguishes persons, &c.] is either a representation, an emblem or an hieroglyphick, expressing something that is to be kept in mind, such as the *Egyptians* used instead of writing, which of late have a motto added to them, to explain the signification, which otherwise would be dark or unintelligible; as king *Lewis XIV.* of *France*, had for his device, the sun in his glory, with this motto, *Nec pluribus impar*, intimating, that he was able to cope with many enemies.

DEVICE } in a restrained sense, is unde-
DEVISE } rstood to signify an emblem, or a representation of some natural body, with a motto or sentence applied in a figurative sense, to the advantage of some person.

DE'VIL on the Neck, a kind of rack or torturing engine, anciently in use among the *Papists*, to extort a confession from *Protestants* or *Lollards*. This machine was made of several irons which applied to the neck and legs wrung or wrenched them together in so violent a manner, that the more the person stirred, the straiter he was pressed by them, and in the space of 3 or 4 hours his back and body would be broken in pieces.

Sea DEVIL, a monstrous creature on the coast of *America*, having black horns like a ram, a terrible aspect, a bunch on the head, resembling a hedge-hog, tusks like a boar, and a forked tail; and the flesh of a poisonous quality.

DEVIL's Milk, an herb, a sort of Spurge.

DE'VILSHIP, the devil's dignity.

DE'VIOUSNESS [of *devius*, L.] swervingness, aptness to go out of the way.

DEVI'RGINATED [*devirginatus*, L.] deflowered.

DEVI'SCERATED [*devisceratus*, L.] imbowelled, having the bowels taken out.

DEVI'TABLE [*devitabilis*, L.] easy to be shunned or avoided.

To **DEVI'TIATE** [*devitiatum*, L.] to corrupt or marr; to deflower.

DEVOCA'TION, a calling down. L.

DEVOI'D [of *de* and *vuide*, F.] empty of.

To **DE'VOLATE** [*devolatum*, L.] to fly away or down.

DEVORA'TION, a devouring or consuming. L.

DEVORATO'RIOUS [*devoratorius*, L.] devouring or consuming.

DEVO'TED [*devotus*, L.] set apart for holy use; attached, strongly inclined to.

DEVOU'RINGNESS [of *devoratio*, L.] devouring nature, &c.

DEVOU'TNESS, fulness of devotion.

DEUTE'RION [of *δεύτερον*, Gr. the second] the secundine or after-birth.

DEUTEROCANO'NICAL [of *δεύτερον* and *κανονικός*, Gr.] a name that school divines give to certain books of the sacred scripture that were added after the rest, as the book of *Esther*, &c.

DEVUI'DER [in *Riding Academies*] is a term that is applied to a horse, that working upon vaults, makes his shoulders go too fast for the croup to follow; so that instead of going upon two treads, as he ought, he endeavours to go only upon one.

DE'WY, having dew on it, wet with dew.

DE'XTANS [with the *Romans*] ten ounces or ten parts of any intire thing that is divided into twelve.

DE'XTER, right, on the right hand or right side. L.

DEXTRA, the right hand. L.

DEXTER Base [in *Heraldry*] is the right side of the base, as letter G in the figure.



DEXTER Chief [in *Heraldry*] is the angle on the right hand of the chief, as letter A in the figure.



DEXTER Point [with *Heralds*] the right side point in an escutcheon.

DE'XTROCHERE } [by *Heralds*] a
DE'STROCHERE } term applied to the right arm painted on a shield.

DIABO'LICALNESS [of *diabolicus*, L. *diabolique*, F. of *διαβολικός* of *διαβάλλω*, Gr. to destroy] devilish nature.

DIABO'

DIABO'TANUM [of δια and βοτάνη, Gr.] a plaster made of herbs.

DIACALAMI'NTHEs, a compound medicine, whose principal ingredient is Calaminth. *L.*

DIACALCI'TEOS [in Surgery] a plaster applied after the amputation of a cancer.

DIACA'PPARIS, a medicine whose principal ingredient is capers. *L.*

DIACAPRE'GIAS, a medicine made of goats dung. *L.*

DIACA'RTHAMUM, a medicine so called, one of whose principal ingredients is Carthamum. *L.*

DIACA'RYON, a medicine made of the juice of green walnuts and honey. *L.*

DIACA'SSIA, a medicine made of Cassia. *L.*

DIACASTO'RIMUM, a medicine made of Castor. *L.*

DIACATHO'LICON [of δια and καθολικός, Gr. universal] an universal medicine.

DIACATO'THIA [in the Civil Law] a tenure or holding of lands by fee-farm.

DIACHO'RESIS [διαχώρησις, Gr.] the act or faculty of voiding excrements.

DIA'CHYLUM, a kind of plaster made of the mucilages or pappy juice of certain fruits, seeds or roots.

DIACHY'LON, a kind of must or sweet wine.

DIACINE'MA [of διακινέω, Gr. to move from] is the receding of a bone a little from its place.

DIACINNAMO'MUM, a medicine made of Cinnamon.

DIACITO'NIUM, a medicine made of Citonia.

DIA'CLASIS [of διακλάω, Gr. to break off] a fracture.

DIACO'NICON [of δακνόν, Gr.] the sacristy, the place in or near ancient churches, where the vestments and church plate were repositied.

DIACO'PE [diacopus, *L.* of διάκοπος, Gr.] a cutting or dividing asunder.

DIACOPE [with Surgeons] a deep wound; especially one made in the skull with a large instrument.

DIACOPE [with Rhetoricians] the same as *Diafctole*.

DIACOPRÆ'GIA, a medicine made of goats dung. *L.*

DIACORA'LLION, a medicine made chiefly of Coral.

DIACO'RUM, a medicine made of acorns. *L.*

DIACO'STUM, a medicine made of Costus. *L.*

DIA'CRISIS [διακρίσις, Gr.] a separating, severing or dividing.

DIACRO'CUMA, a medicine made chiefly of saffron. *L.*

DIACRO'MMYON [of δια and κρόμμυον, Gr.] a medicine made of onions.

DIACU'MINUM, a composition made of cummin. *L.*

DIACYDO'NITES [of δια τῶν κυσσάνων, Gr.] such medicines in which quinces are an ingredient.

DIACYDO'NIUM [δια τῶν κυσσάνων, Gr.] a confection made of the pulp of quinces and sugar, commonly called marmalade. *L.*

DIADAMASCE'NUM, a composition of damascens. *L.*

DIADÉ'MATED [diadematus, *L.*] wearing a diadem, crown or turban.

DIA'DOCHUS [διάδοχος, Gr.] a precious stone like a beril.

DIÆ'RESIS [in Printing] is a vowel mark'd with two tittles or points, as on *ë, ï* or *ü*, to signify that it is sounded by itself, and not joined to another so as to make a diphthong; as *aëra* by the points over the *ë* is distinguished from *era*.

DIÆRESIS [with Anatomists] is a consuming or eating out the vessels, so that some certain passages are made by some sharp fretting matter, which naturally should not have been; also when some real ones are widen'd more than ordinary, so that the humours run out which ought to be contained in the vessels.

DIÆ'TA [δίαιτα of διατάσσει, Gr. to make use of a certain order of food] diet, food, a particular way or manner of life. *L.*

DIÆTA [with Physicians] respecting healthy persons, a method of living moderately; respecting sick persons, a remedy consisting in the right use of things necessary for life.

DIAGALA'NGA, a medicine made of galangal.

DIAGLAU'CION [διαγλαυκίων, Gr.] a medicine for the eyes made of the herb *Glaucium*. *L.*

DIAGLY'PHICE [διαγλυφικὴ, Gr.] the art of cutting or making hollow or concave figures in metal.

DIAGNO'SIS [of διαγιγνώσκω, Gr. to know] a discerning or knowing one from another, a judging of. *L.*

DIAGNO'SIS [with Physicians] a knowledge or judgment of the apparent signs of a distemper, or a skill by which the present condition of a distemper is perceived, and this is threefold, *viz.* 1. a right judgment of the part affected; 2. of the disease itself; 3. of its cause.



DIA'GONAL } [with
DIAGONAL Line } Geo-
metricians] a line drawn across
any figure from angle to an-
gle; sometimes called the di-
ameter diagonal; and some-
times it signifies a particular
parallelogram, or long square
that has one common angle and diagonal
line, with the principal parallelogram.

DIA'GONAL Scale, and the *Plain Scale*,
serve to represent any numbers and mea-
sures whatever, the parts of which are e-
qual to one another; thus gunners make
use of a scale, or take the dimension of a
piece of ordnance. Engravers have a scale
or rule to make a draught of a fortification
on paper, &c.

DI'AGRAM [in *Geometry*] a scheme or
figure made with lines or circles, for the
laying down an explanation or demon-
stration of any proposition or figure or pro-
perties belonging thereto.

DI'AGRAPH [*diagraphe*, L. of *δια-
γραφη*, Gr.] description.

DIAGRA'PHICE [*διαγραφική*, Gr.] the
art of painting or carving on box. L.

DIAGRA'PHICK Art. See *Diagra-
phice*.

DIAGRY'DIUM Scammony, or the
plant or root of scammony prepared by
boiling it in a hollowed quince, or
with the juice of quince, or lemon, or
pale roses.

DIAHY'SSOPUM, a medicine made up
of hyssop.

DIAI'RIS, a medicine made of the plant
Iris. L.

DIAL PLANES, are plain boards, plates
or surfaces on which hour lines are drawn
in any latitude, and are distinguished ac-
cording to the respect they bear to the
horizon of the place where they are
made, and are according to their position
or situation, parallel, perpendicular or ob-
lique.

Primary **DIALS**, are either *horizontal*
dials or *vertical* dials.

Moon **DIALS**, such as shew the hour
of the night by the means of the light
or shadow of the moon projected there-
on by an index.

Mural **DIALS**, such as are placed against
walls.

Equinoctial **DIAL**, is one described on
the equinoctial plane, or a plane parallel
to the horizon.

Vertical **DIAL**, is one drawn on the
plane of a vertical circle.

Polar **DIAL**, is one described on a
plane passing through the poles of the
world and the east and west points of the
horizon.

DILE'MMA [with *Physicians*] a space
between two fevers. L.

DIALEU'CON [*διαλεῦκον*, Gr.] a kind
of saffron that is white through the mid-
dle.

DIA'LEXIS [*διάλεξις*, Gr.] a disputa-
tion.

DIALLING [with *Miners*] is the using
a compass and long line to know which
way the load or vein of oar inclines,
or where to sink an air-shaft.

DIALLING Line } graduating lines
DIALLING Scales } placed on ru-
lers, &c. to expedite the making of sun-
dials.

DIALA'CCA, a medicine made of Lac-
ca or Gum-lac.

DIALTHE'A [*διαλθαία*, Gr.] an un-
guent, the chief ingredient of which is
Althæa.

DIA'LYSIS [*διάλυσις*, Gr.] a figure in
Rhetorick when two points placed by
Grammarians over two vowels in one
word, which would otherwise make a
diphthong; but are by this character (')
pointed into two.

DIAMASTIGO'SIS [*διαμασιγώσις*, of
μαστιγών, i. e. whipping, Gr.] a solemn-
ty in honour of *Diana*, as follows. Cer-
tain boys were carried to the altar of
the goddess, and there severely whipp'd,
and lest the officer should out of compas-
sion remit any thing of the rigour of it,
the priestess of *Diana* stood by all the
time, holding in her hand the image of
the goddess, which was of itself very light;
but (as they relate) if the boys were spa-
red, grew so weighty, that the priestess
was scarce able to support it; and lest
the boys should faint under the correcti-
on, or do any thing unworthy of the *Laco-
nian* education, their parents were present
to exhort them to undergo it patiently,
and with great constancy; and so great was
the bravery and resolution of the boys,
that tho' they were lash'd till the blood
gush'd out, and sometimes to death, yet
a cry or groan was seldom or never
heard to proceed from any of them.
Those that dy'd under the ceremony were
buried with garlands on their heads, in
token of joy or victory, and had the ho-
nour of a publick funeral.

DIA'METER of a Column [in *Architec-
ture*] is that taken just above the
bases.

DIA'METER of the Swelling [in *Ar-
chitecture*] is that taken at the height of
one third from the base.

DIA'METER of the Diminution [*Architec-
ture*] is that taken from the top of the
shafts.

DIAME'TRICALLY [*diametriquelement*, F. of *διαμετρος*, Gr.] directly; as

DI'AMOND [*adamas*, L. of *ἀδάμας*, Gr. *diamant*, F.] the hardest, most sparkling, and most valuable of all precious stones. The goodness of a diamond consists in three things. 1. Its lustre or water. 2. Its weight or bigness. 3. Its hardness. The *Great Mogul* of *India* has a diamond that weighs 269 $\frac{3}{4}$ ths carats, valued at 11 millions, 723 thousand, 278 pounds, 14 shillings and 9 pence.

Facet DIAMOND, is one cut in faces both at top and bottom, and whose table or principal place at top is flat.

Rose DIAMOND, is one that is quite flat underneath; but whose upper part is cut in divers little faces, usually triangles, the upper part of which terminates in a point.

A rough DIAMOND, is one just as it comes out of the ruins that has not yet been cut.

A Table DIAMOND, is one which has a large square face at the top encompassed with 4 lesser.

Temple DIAMONDS [so called of the temple in *Paris* in *France*, where they are made] are a sort of factitious diamonds, of no great value, but us'd much in the habits of the actors upon the stage.

DIAMO'RON, a confection made of mulberries.

Simple DIAMO'RUM [of *δια* and *morum*, L. a mulberry] a medicinal composition made of mulberry juice and sugar.

Compound DIAMORUM [in *Pharmacy*] is made of mulberry juice, *sapa*, verjuice myrrh and saffron.

DIAMO'SCHUM, a medicinal powder whose chief ingredient is musk.

DIAMOTO'SIS [of *δια* and *μότῳ* scraped lint, Gr.] the filling an ulcer with lint.

DIA'NA, or the *Maon*, was represented with three heads, the one of a dog, the second of a horse, the third of a man, to shew the different effects of the moon, in heaven, on earth, and in hell, or in the bosom of the earth.

Diana had three names, as *Luna* the moon in heaven, *Diana* on earth, and *Proserpina* in hell; as *Diana* she was accounted the goddess of woods and mountains, and of huntsmen, and therefore was painted armed with bows and arrows, attended with sixty maids or nymphs; she was accounted also the goddess of child-bearing, virginity and dancing. She was also painted with yellow hair, a grass green mantle trimmed with silver, buskins of silver, with a golden bow and quiver of painted colours, with a crescent or new

moon on her head. She is sometimes drawn hunting a stag, and at other times sitting cross-leg'd, denoting her virginity; with her bow and arrows in a quiver of painted colours, in a silver chariot, drawn by two white stags, and sometimes by two horses, one black, and the other white. On her shoulders were two wings, to express her swiftness, and in her hands were a lion and a leopard. The ancient *Britons* ador'd *Diana*, who is said to have had a temple in the place where *St. Paul's* church now stands. She had various temples; but that at *Ephesus* was accounted one of the wonders of the world, it was 200 years in building, being 423 foot long, and 225 broad supported with 127 pillars of marble 70 foot high, 27 of which were curiously engraved, and all the rest of polished marble.

DIANGEOPOLYSPERMOUS [of *δισ*, *ἀγγεῖον*, *πολυ* and *σπέρμα*, Gr.] having two seed vessels containing many seeds.

DIANA'TICK *Argumentation* [with *Logicians*] a particular method of reasoning which carries on a discourse from one thing to another.

DIANI'SUM a medicine made of aniseeds. L.

DIA'NTHUS, a composition of *Anthos*.

DIANU'CUM [*Pharmacy*] a kind of *Rob*, made of the juice of green walnuts and sugar boiled to the consistence of honey.

DIAOLIBA'NUM, a medicine made of *Olibanum*.

DIAPA'LMA, a kind of salve. L.

DIAPAPA'VER, a medicine made of poppies. L.

DIAPA'SMA [*διαπασμα*, of *διαπασσω*, Gr.] a pomander or perfume, a composition of powders, with which the ancients us'd to dry their bodies from sweat at their coming out of the baths; also a composition made out of dry powders to be sprinkled upon cloaths to perfume them, or upon wounds or ulcers, &c.

DIAPA'SON [of *δια* and *πασών*, all, Gr.] a chord in musick including all tones, and is the same with what is commonly called an octavo or eighth; because there is but seven tone notes, and then the eighth is the same again with the first. It is the most perfect concord, and the terms of it are as two to one.

DIAPASONDIA'EX [with *Musicians*] a sort of concord, either as 10 to 3, or as 16 to 5.

DIAPASONDIAPE'NTE, a compound consonance in the triple ratio, or as 3 to 9.

DIAPASONDIATE'SSARON, a compound.

pounded, concord, founded on the proportion of 8 to 3.

DIAPA'SONDITO'NE, a concord, the terms of which are in proportion of 5 to 2.

DIAPA'SONSEMIDITO'NE, a concord, the terms of which are in proportion of 12 to 5.

DIAPHE'DEASIS [with *Anatom.*] a breaking of the blood vessels; a sweating or bursting out of the blood thro' the veins, which is caused by their thinness.

DIAPHE'NSIA, the herb Sanicle, *L.*

DIAPHE'NTE [*δια πεντε*, *i. e.* of five, *Gr.*] a physical composition made up of five ingredients, *viz.* myrrh, gentian, birthwort, shavings of ivory and bay-berries; also the liquor called punch.

DIAPENTE [in *Musick*] the second of the concords; the terms of which are as 3 to 2, otherwise called a perfect fifth, and makes up an octave with the *Diateffaron*.



DI'APRE } [in *Heraldry*]
DI'APER } a dividing of

a field into planes or compartments after the manner of fret-work, and filling them with figures of various forms, as in the figure annex'd.

DIAPHANE'ITY } *diaphaneté*, *F.*
DIAPHA'NOUSNESS } of *διαφάνεια*, *Gr.*] the property of a diaphanous body, *i. e.* one that is transparent like glass; the humours of the eye; the *Tunica Cornea*, &c. The pores of diaphanous bodies, are so ranged and disposed, that the beams of light can pass thro' them freely every way.

DIAPHOE'NICON, an electuary whose chief ingredient is dates. *L.*

DIAPHO'NICKS [of *διαφονέω*, *Gr.*] a science that explains the properties of refracted sounds, as they pass through different mediums.

DIAPHONI'A [*διαφωνία*, *Gr.*] difference, diversity.

DIAPHONIA [with *Rhetor.*] a figure, when a word repeated is used in a signification different from what it was at first.

DIA'PHORA [*διαφορά*, *Gr.*] difference, diversity, strife, contention, *L.*

DIAPHORE'TICK [*διαφορητικός*, *Gr.*] discutive, that dissolves by sweat, &c.

DIAPHORE'TICALNESS, property to cause sweat.

DIPAHRA'GM [*diapbragma*, *L.* of *διαφράγμα*, of *διαφράττω* to inclose, *Gr.*] a fence or hedge set between.

DIAPHRAGMA'TICK Artery [*Anat.*] one that issues from the trunk of the

Aorta, and goes from thence to the *Diapbragma*.

DIAPOMPHO'LYGOS [of *δια* and *πομφολυξ*, *Gr.* the recreation of brags] an unguent of which that is an ingredient.

DIAPRU'NUM an electuary made of damask prunes, &c.

DIAPYE'TICKS, medicines promoting the suppuration of swellings, and causing them to run with matter, or ripening and breaking sores, &c.

DIAPHTHO'RA [*διαφθορά*, *Gr.*] corruption of any part.

DIARRHO'DON [in *Pharmacy*] a name given to several compositions wherein red roses are an ingredient.

DIASATY'RION, an electuary whereof the chief ingredient is Satyrion or Rag-wort.

DIASEBESTEN [in *Pharmacy*] an electuary wherein *Sebestes* are the basis.

DIASE'NNA, a composition made of fenna.

DIASPOLE'TICUM, a medicine made of cummin.

DIASTE'M [in *Ancient Musick*] a name given to a simple interval, in contradistinction to a compound interval, which they call a *System*.

DIA'STOLE [with *Rhetoricians*] a figure when between two words some other word, and sometimes two words, are put between two words of the same kind; as, *Dii mea vota*, *Dii audiere Lyce*, Horace, *Duc age*, *duc ad nos*, &c. This figure is by the *Latins* called *Separatio*.

DIASTRE'MMA [of *διαστρέφω*, *Gr.* to turn aside] a distortion or laxation.

A DIASY'RTICK [*diasyrticum*, *L.*] a biting or reproachful taunt upon the equivocation of a word.

DIATA'SIS [of *διατείνω*, *Gr.* to stretch out] a distension of any sort particularly of a limb in case of fracture.

DIATERE'TICA [*διατήρησις*, *Gr.*] the art of preserving health.

DIATE'RESIS [of *διατήρησις*, *Gr.*] a good constitution of the bones, when they are apt to move easily and strongly, such as in the arms, hands, &c.

DIATHA'MERON, a compound of Dates.

DIA'THESIS [*διαθέσις*, *Gr.*] disposition or constitution.

DIATO'NICK [of *δια* and *τένσις*, *Gr.*] as

DIATRI'TOS } three Days fasting, ab-
DIATRI'TON } stinence for three days, *L.* of *Gr.*

DIATU'RBITH, an electuary of Turbith.

DIAXY'LALES, a medicine made of the wood of aloes. *L.*

DIAZI'NZIBER, a medicine made of ginger.

DIAZEU'TICK Tone [in the *Ancient Greek Musick*] which disjoined two fourths on each side of it, and which being joyned to either make a fifth.

DIA'ZOMA [*διαζωμα*, Gr. a girdle] also the same as the diaphragma.

DICA'CIOUSNESS [*dicacitas*, L.] talkativeness; also buffoonery, drollery.

DICE' [*δικη*, Gr. equity] one of the attendants upon *Jupiter* (according to the heathen rheology) the other was **AIDOS**, reverence, intimating that justice in a prince will ever command reverence in, and obedience from his subjects.

DICHOPHY'A [of *διχα* double, and *φύω*, Gr. to grow] a fault in the hairs when they split.

DICHORÆ'US [*διχορῆος*, Gr. i. e. compounded of two choreus's] a foot in verse, either *Greek* or *Latin*, which consists of four syllables, of which the first and third are long, and the second and fourth short, as *Comprobare*.

DICHO'TOMUS [in *Botanick Writers*] is used of such plants, whose stalk divides into two parts, as *Valerinella*, *Corn-sallet*, &c.

DICHO'TOMIST [of *διχοτομία*, Gr.] one who divides a thing into two parts.

DICÆO'LOGY [*δικαιολογία*, Gr.] a pleading one's cause, and advocating for.

DICOTY'LEDON [with *Botanists*] a term used of plants, which spring with two seed leaves opposite to each other, as the generality of plants have.

DICTÆ'US, a name or epithet of *Jupiter* given him on account of his being born in mount *Diæ*, as they imagined.

DICTA'MNUM [*δικταμνον*, Gr.]

DICTA'MNUS [*δικταμνος*, Gr.] dittander, dittany, or garden-ginger; an herb of singular virtue for expelling poison.

DICTA'TION, a pronouncing or dictating of any thing to another man to be written by him.

DICTA'TORSHIP [*dictatura*, L.] the office and dignity of a dictator.

DICTA'TORY [*dictatorius*, L.] pertaining to a dictator, or dictating.

DICTA'TRIX, a she-dictator or indicator, &c. L.

DICTYOI'DES [of *δικτυον* a net, and *ειδος* shape, Gr.] a muscle, &c. in form resembling a net.

DIDA'CTICALLY [of *didactique*, F. *didacticus*, L. of *διδασκτικος* of *διδάσκω*, Gr. to teach] instructively.

DIDYMOITO'KIA [*διδυμοιτοκία* of *διδυμοι* twins and *τεκίω*, Gr. to bring forth] a bearing twins.

DE DIE IN DIEM, from day to day. L.

DIES, a day. L.

DIES comitiales [among the *Romans*] days of meeting the people, marked in the almanack or calendar with the letter C.

DIES comperendini [among the *Romans*] days of adjournment, being in number 20, which were granted by the prætor or judge to the parties, after a hearing on both sides, either to inform more fully, or to clear themselves.

DIES datus [in *Law*] a respite given by the court to the defendant. L.

DIES fasti [among the *Romans*] pleading days, during which the prætor might hold a court, and administer justice. L.

DIES festi [among the *Romans*] holy days, upon which the people were either employ'd in offering sacrifices, or else following their diversions.

DIES intercisi } [among the *Romans*]

DIES enterocisi } part of which was spent in the performance of sacred rites, and the other part in the administration of justice, and were marked in their calendar with the letters E. N.

DIES Justi [among the *Romans*] 30 days, commonly granted to enemies, after the proclamation of war against them; before the expiration of which time, they did not enter their territories, or proceed to any act of hostility.

DIES Nefasti [among the *Romans*] days counted unlucky, on which they heard no law-matters, nor called any assemblies of the people.

DIES Præliares [among the *Romans*] certain days, during which it was permitted to engage an enemy. L.

DIES non præliares } [among the *Romans*]

DIES atri } unlucky or unfortunate days, on which they avoided fighting a battle, on account of some loss they had suffered on those days. L.

DIES Senatorii [among the *Romans*] days on which the senate assembled about the affairs of the common-wealth.

DIES Stati [*Law* term] the last days of adjournment in law-suits. L.

DIE'SPITER [as some think of *diei pater*, L. i. e. the father of the day; or as others of *διὸς* the gen. of *Ζεύς* or *Διὸς*, i. e. father *Jupiter*] a name given to *Jupiter*.

DIETE'TICK, pertaining to a regular or prescribed diet.

DI'FFERENCE [with *Logicians*] is an essential attribute, which belongs to any species, which is not found in the Genus, and is the universal idea of that species. As for example, *body* and *spirit*, or *soul* in human nature, are two species of substance,

stance, which in their ideas do contain something more than is in that substance; for in a body is found impenetrability and extension, in a soul or spirit the power of cogitation, of thinking and reasoning; and thence the difference of a body is impenetrable extension, and the difference of a spirit is cogitation.

DI'FFERENCES [in *Heraldry*] are certain additaments to coats of armour, whereby something is added or altered to distinguish the younger families from the elder; or to shew how far they remove from the principal house. These differences are 9, *viz.* the *Label*, the *Crescent*, the *Mullet*, the *Martlet*, the *Annulet*, the *Flower-de-lis*, the *Rose*, the *Eight-foil*, and the *Cross-moline*; all which see in their places.

Ancient DI'FFERENCES [in *Coat Armour*] were bordures of all kinds.

Modern DIFFERENCES [in *Coat Armour*] are the *crescent*, *file* or *label*, *mullet*, *martlet*, &c.

DIFFERE'NTIAL of any quantity, is the fluxion of that quantity.

DIFFERENTIAL Quantity [in the *higher Geometry*] an infinitely small quantity, or particle of a quantity so small as to be incommensurable thereto, or less than any assignable one.

DIFFERENTIAL *calculus* [Geo.] a method of differencing quantities, that is, of finding a differential or that infinitely small quantity, which taken an infinite number of times is equal to a given quantity.

DIFFERENTIAL [in the doctrine of *Logarithms*] the doctrine of tangents.

DIFFERE'NTIO-DIFFERENTIAL *calculus*, is a method of differencing differential quantities, as the sign of a differential is the letter *d*, that of a differential of *d x*, is *dd x*, and the differential of *dd x*, *ddd x* or *d² x*, *d³ x*, &c.

A DIFFERENTIAL [of the first power or degree] is that of an ordinary quantity, as *d x*.

A DIFFERENTIAL [of the second power] is an infinitesimal or a differential quantity of the first degree, as *dd x* or *d x d x*, or *d x²*, &c.

A DIFFERENTIAL [of the third power, &c.] is an infinitesimal or a differential quantity of the second power, as *d² d x*, or *d x³*, &c.

DI'FFERENTNESS [of *differentia*, L.] difference.

DI'FFICULTNESS [difficulté, F. of *difficultas*, L.] hardness to be performed, trouble, a difficult case, point or question.

To DIFFI'DE [diffidere, L.] to mistrust, to doubt, to despair.

DI'FFIDENCE } [of *diffidentia*,
DI'FFIDENTNESS } L.] distrust, suspiciousness.

To DIFFI'ND [diffindere, L.] to cut or cleave asunder.

DIFFI'SSION, a cleaving asunder.

DIFFLU'ENCY [diffluentia, L.] a flowing abroad, or divers ways.

DIFFLU'ENT [diffluens, L.] loose and ready to fall asunder.

DIFFLU'OUS [diffluus, L.] flowing forth, abroad or several ways.

DIFFU'GOUS [diffugus, L.] that flyeth divers ways.

To DIFFU'ND [diffundere, L.] to pour out, to scatter abroad; also to diffuse or spread abroad.

DIFFU'SEDNESS [of *diffusus*, L.] the being poured forth.

DIFFU'SILE [diffusilis, L.] spreading.

DIFFU'SE [diffusus, L.] diffusive.

DIFFU'SION, a pouring out; a spreading abroad. L.

DIFFUSION [with *Philosophers*] is the dispersing the subtle effluvia's of bodies into a kind of atmosphere quite round them; as for example, the magnetical particles are diffused every where round about the earth in parts adjacent to it. And the light is diffused by the rays of the sun, issuing all round from that wonderful body of fire.

DIGERE'NTIA [with *Physicians*] digestives, medicines which digest or ripen. L.

To DIGE'ST [with *Surgeons*] to bring to maturity, to ripen.

DIGE'STIBLENESS, easiness to be digested.

DIGE'STIVENESS [of *digestivus*, L.] digestive faculty.

DIGE'STIVES [in *Physicks*] are such medicines as cause digestion, by strengthening and increasing the tone of the stomach.

DI'GITATED [in *Botany*] a term apply'd to the leaves of plants which are either composed of many simple leaves, set together upon one foot-stalk, as in the *Cinque-foil*, *Vetches*, &c. or else, when there are many deep gashes or cuts in the leaf, as in those of *Strawberries*, *Hops*, &c.

To DI'GITIZE, to point with the finger.

DI'GITS [in *Arithmetick*] are any whole number under ten, as 1, 2, 3, 4, 5, 6, 7, 8, 9, are called digits. L.

DI'GLYPH [Architecure] a kind of imperfect triglyph, console or the like, with only 2 channels or engravings.

DI'GNI'EDNESS [of *dignus* worthy, and *fit*, L. to make] dignity.

DIPO'LIA

DIPO'LIA [*Διπολεία* of *Διὶ* Jupiter, and *πολείη*, protector of the city, Gr.] an *Athenian* festival, on which it was customary to place sacrifice-cakes on a brazen table, and to drive a number of oxen round them, of which if any eat of the cakes he was slaughtered; and thence sometimes the feast was called *βεφόνια*, i. e. ox-slaughter. The original of this custom was, that on one of *Jupiter's* festivals, a hungry ox happened to eat one of the consecrated cakes, whereupon the priest killed the prophane beast. On the days of this festival, it was accounted a capital crime to kill an ox, and therefore the priest that killed the ox, was forced to save himself by a timely flight, and the *Athenians* in his stead, took the bloody axe and arraigned it, and (as *Pausanias* relates) brought it in not guilty; but *Ælian* says, that both priest and people, who were present at the solemnity, were accused as being accessory to the fact; but were acquitted, and the axe condemn'd.

DILA'TABLENESS, capableness of being widened.

DILATATO'RIUM [with *Surgeons*] an instrument to open any part, as the mouth, womb or fundament. L.

DILATO'RES *alarum nasi* [in *Anatomy*] a pair of muscles common to the *ale nasi* and upper lip, which pull up the *ale* and dilate the nostrils.

DI'LIGENTNESS [*diligentia*, L.] great care, carefulness.

DILU'CIDATENESS, clearness, plainness.

DILUE'NTIA [with *Physicians*] medicines, &c. good to dilute and thin the blood. L.

DILU'TE [in *Botanick Writers*] faintly, *dilutius* more faintly. L.

DILU'TED [*dilutus*, L.] tempered with water, made thin, &c.

DIME'NSIONLESS, having no bounds or measures, unmeasurableness.

DIMI'NISHED Interval [in *Musick*] a deficient interval, or one which is short of its just quantity by a lesser semitone.

DIMINU'TIONS [with *Heralds*] a *Latin* term for what we commonly call differences and the *French* *brisures*.

DIMINUTION [with *Musicians*] is when there are a number of words which are to make tones, and several quick motions in the space of a cadence; several quavers and semiquavers corresponding to a crochet or minim.

DIMINUTION [with *Rhetoricians*] is the augmenting and exaggerating what they are about to say, by an expression that seems to weaken and diminish it.

DIMOCRI'TÆ [of *Διὰ* and *μειρῶ*, Gr.

to divide] a name given to the sect of *Apollinarists*, who held that the word only assum'd a human body, without taking a reasonable soul like to ours; but at length being convinc'd of their error, they allow'd he did assume a soul, but without understanding; the word supplying the want of that faculty. And from this notion of separating the soul from the understanding they had this denomination.

DI'NUS [with *Physicians*] a giddiness or swimming in the head. L.

DIONY'SIA [*Διονυσία*, Gr. of *Διόνυσος*, *Bacchus*] festivals in honour of *Bacchus*, in some of which it was customary for the worshippers in garments and actions to imitate the poetical fictions concerning *Bacchus*. They dress'd themselves in fawn's skins, fine linen, and mitres; carried thyrsi, pipes, flutes, drums and rattles; and crown'd them with garlands of trees sacred to *Bacchus*, as ivy, vine, &c. Some imitated *Silenus*, *Pan*, and the satyrs, exposing themselves in comical dresses, and used antic motions; some rode upon asses, others drove goats to the slaughter. And thus both sexes ran about hills, deserts, and other places, wagging their heads, dancing in ridiculous postures, filling the air with hideous noises and yelling, personating distracted persons, and calling out upon *Bacchus*.

On one of these solemnities, some carried sacred vessels; after which a number of honourable virgins followed, carrying golden baskets filled with all manner of fruit; which was the mysterious part of the solemnity.

DIONY'SIAS [*Διονυσίας*, Gr.] a precious stone having red spots, accounted efficacious for preventing drunkenness.

DIONYSIONY'MPHAS [of *Διονύσιος* and *νύμφη*, Gr.] a certain herb supposed to resist drunkenness.

DIONY'SISCI of *Dionysius* a name of *Bacchus*, who was frequently described by the ancients with horns] such persons who have bony prominences on their temples.

DIO'SPYROS, the herb Stone-crop. L. of Gr.

DIPE'TALOUS Flower [with *Botanists*] is that which has two flower leaves, as *Inchanters Night-shade*.

DI'PSACUS [with *Physicians*] the same as *Diabetes*.

DI'PSAS, a serpent so named [*Hieroglyphically*] was put to signify an unsatiable desire and greediness after any thing; because 'tis related, that its bite causeth such a thirst, that nothing is able to allay it.

DIPHRY'GES [in *Pharmacy*] the scoria, sediment, or calx of melted copper, gathered

gathered in the furnace when the metal is run out.

DI'PTYCHA } [*δίπτυχα*, Gr. of *dis*
DY'PTYCHA } and *πλῆξω* future of
πλέσσω, Gr. to plait or fold, *q. d.* a book
folded into 2 leaves] a publick register
wherein were written the names of the
consuls and other magistrates among the
heathens, and of bishops and defunct, as
well as the surviving brethren among the
Christians.

Sacred **DI'PTYCHS** [in the Greek
church] a double catalogue, in one of
which was written the names of the li-
ving, and the other those of the dead,
which were to be rehearsed during the
office.

The *Diptychs* were a sort of tables or
tablets, alike in figure to the two tables
of stone, on one of which were written
the names of the deceased, on the other
the names of the living, for whom pray-
ers were to be offered.

In these were enter'd the names of bi-
shops who had govern'd their flocks well,
and they were never expunged out of the
same, unless they were convicted of he-
resy or some other gross crime. In the
Diptychs were likewise enter'd the names
of those that had done any signal service
to the church, whether they were liv-
ing and dead, and mention was made of
them in the liturgy.

DIPYRE'NOUS [with *Botanists*] which
has two seeds or kernels, as *ligustrum*,
priver.

DIPY'RENON, of *dis* and *πυρήν* a ker-
nel, Gr.] a double-headed probe, with a
knob at each end, resembling the kernel
of a nut.

DI'RÆ [according to the *Poets*] the
furies of hell, having fiery eyes, a fierce
countenance, their heads dress'd with
snakes, holding in their hands iron chains,
scourges and burning torches, to punish
the guilty.

DI'REFULNESS [of *dirus*, L. and *ny-
ne*, Sax.] dreadfulnes.

DI'RENESS [of *dirus* and *nyne*, Sax.]
dreadfulness.

DIRE'CT [in *Opticks*] *Direā Vision*
is that perform'd by direct rays: in con-
tradistinction to vision by refracted or re-
flected rays.

DIRECT Vision, is the subject of *Op-
ticks*, which prescribes the laws and rules
thereof.

DIRECT in matters of *Genealogy* is
understood by the principal line or the
line of ascendants and descendants in con-
tradistinction to the collateral line.

Angle of DIRE'CTION [*Mechanicks*]
is that comprehended between the lines

of direction of two conspiring powers.

DIRECTION [of the *Loadstone*] is
that property whereby the magnet always
presents one of its sides towards one of
the poles of the world, and the oppo-
site side to the other pole.

Magnetical **DIRECTION**, the tenden-
cy or turning of the earth, and all mag-
netical bodies, to certain points.

DIRE'CTNESS [of *directus*, L.] strait-
ness of way.

DIRE'CTOR [with *Surgeons*] a hol-
low instrument used to guide the incision
knife.

DI'RGE [probably of *dyrken*, Teut.
to command or praise] a song of la-
mentation sung at funerals.

To **DISA'BLE** [of *dis* negat. and *able*,
of *kabilis*, L.] to render unable.

DISADVANTA'GEIOUSNESS, prejudi-
cialness, &c.

DISAFFE'CTEDNESS, disaffection.

DISAGREE'ABLENESS, disagreeable
quality.

DISALLOW'ABLENESS, the not being
allowable.

DISA'NIMATE [of *dis* neg. and *ani-
matus*, L.] dispirited, disheartened, dis-
couraged.

To **DISA'RM** [with *Horsemen*] as to
disarm the lips of a horse, is to keep
them subject, and out from above the
bars, when they are so large as to cover
the bars, and prevent the pressure or ap-
pui of the mouth, by bearing up the bit,
and so hindering the horse from feeling
the effects of it upon the bars.

DISA'STROUSNESS [of *disastre*, F.]
unluckiness, unfortunateness.

To **DISBA'RK** [*debarquer*, F.] to dis-
embark, to come or bring out of a
ship.

DISBU'DDING of Trees [with *Gar-
deners*] is the taking away the branches
or sprigs that are newly put forth, that
are ill-placed, &c.

DISBU'RTHENING Fruit-trees, is the
taking off the too great number of leaves
and fruit, that those which remain may
grow the larger.

DISCE'NT. See *Descent*.

DISCE'RNIBLE, that may be discern-
ed or perceived.

DISCE'RNIBLENESS, visibleness.

DISCE'RNING, an act of the mind,
whereby it distinguishes between ideas.

DISCE'RNMENT [*discernement*, F.]
the discerning faculty, discretion, judg-
ment.

DISCE'RPIBLENESS, capableness or
aptness to be pull'd in pieces.

DISCOI'DAL [of *discus*, L.] in the
form of a disk.

DIS-

DISCOIDES [of *δίσκος* a quoit, and *εἶδος* shape, Gr.] an epithet given to the chrystalline humour of the eye.

DISCOIDES [with *Botanists*] a term used when the middle part of the flower is compounded of small hollow flowers, and the whole formed into a sort of flat-tish knob, a little rising in the middle, like a discus or quoit of the ancients. Of these some have downy seed, as *Star-wort*, *Groundsel*, *Helycrysus*, &c.

DISCOMME'NDABLENESS [of *dis* neg. and *commendabilis*, L.] undeservingness.

DISCOMPO'SEDNESS [of *decomposé*, F. of *dis* neg. and *compositus*, L.] disquiet of mind.

To DISCONCE'RT [*deconcerter*, F.] to disturb, to disorder, to put out of countenance, to break the measures.

DISCO'NSOLATENESS [of *dis* and *consolatio*, L.] being without consolation.

DISCONTE'NTEDNESS [of *dis* and *contentatio*, L.] discontentedness of mind, unsatisfiedness.

DISCONTE'NTMENT [of *dis* and *contentement*, F.] discontentedness.

DISCONTI'NUEDNESS [of *dis* and *continuatio*, L.] an interruption or breaking off.

DISCONTINU'ITY, a discontinuance.

DISCONTI'NUOUS [of *dis* and *continuus*, L.] not continued, parted or left off in the middle or elsewhere.

DISCO'RDANCY } disagreeable-

DISCO'RDANTNESS } ness, jarring.

DISCO'VERABLE [of *decouvrir*, F.] that may be discovered.

DISCO'VERY [in the *Drama*] a manner of unravelling a plot or fable, very frequent in comedies, tragedies and romances, wherein by some unforeseen accident a discovery is made of the name, fortune, quality and other circumstances of a person unknown.

DISCOU'NT [in *Traffick*] is the setting off or abatement of what the interest comes to at the time when the money becomes due, on consideration of present payment.

DISCOU'RSIVE, discursive. *Milton*.

Apple of DI'SCORD, a phrase us'd to signify the subject or occasion of some misunderstanding between persons. It is borrowed from the mythology of the poets, who feign that at the wedding of *Peleus* and *Thetis*, the goddesses of *Discord* threw an apple, on which were written these words, *To the Fairest*, which caus'd a dissension between *Juno*, *Pallas* and *Venus*, each pretending a title to it. This apple was afterwards awarded to *Venus*

by *Paris*, the goddesses having all made him the arbitrator.

DI'SCOUS Flower [with *Florists*] is a compound flower, having a disk of florets.

A *naked DISCOUS Flower* [with *Florists*] is that which has a disk without any rays, as in *ransey*, &c.

A *Radiat DISCOUS Flower* [with *Florists*] is that which has its disk encompassed with a ray, as is in the sunflower.

DI'SCREPANCY [*discrepantia*, L.] disagreement.

DISCRE'TE Proportions [in *Aritbmetick*] is when the ratio or reason between two pairs of numbers is the same, but there is not the same proportion between all the four numbers; thus if the numbers 6, 8, :: 3, 4, be considered, the ratio between the first pair 6 and 8, is the same as that between 3 and 4, and therefore these numbers are proportional; but it is only discretely or disjunctly, for 6 is not to 8 as 8 is to 3, i. e. the proportion is broken off between 8 and 3, and is not continued all along, as in these following which are continued proportionals, viz. 3, 6, 12, 24.

DISCRETE Quantity, is such as is not continued and joined together, as *Number*, whose parts being distinct cannot be united into one *continuum*; for in a *continuum* there are no actual determinate parts before division, but they are potentially infinite.

DISCRI'MINATENESS, distinguishingness, distinctness.

DISCRI'MINOUSNESS [*discriminosus*, L.] full of jeopardy or hazard.

DISCU'RSIVE } [*discursorius*, L.] gi-

DISCU'RSORY } ven to ramble up and down.

DISCU'SSIVENESS, dissolving or dispersing quality.

DISDAI'NFUL [of *dedain* and *yull*, Sax.] scornful, &c.

DISDAI'NFULNESS, scornfulness.

DISDIAPA'SON *Diapente*, a concord in a sextuple ratio of 1 to 6.

DISDIAPASON *Diateffaron*, a compound concord in the proportion of 16 to 3.

DISDIAPASON *Ditone*, a compound consonance in the proportion of 10 to 2.

DISDIAPASON *Semi-ditone*, a compound concord in the proportion of 24 to 5.

DISEA'SEDNESS [of *des-aisé*, F. and *neffe*, Sax.] the having a disease.

TO DISENCU'MBER [of *dis* and *encombrer*, F.] to free or rid from encumbrances.

DIS-

DISESPOU'SED [of *dis* and *espouse*, F.] discharged from espousals, divorced.

DISESTIMA'TION, disesteem, disrespect.

To **DISFU'RNISH** [of *dis* and *fournir*, F.] to unfurnish.

To **DISGO'RGE** [with *Farriers*] is to discuss or disperse an inflammation or swelling.

DISGRA'CEFUL, bringing disgrace, scandalous, reproachful.

DISGRA'CEFULNESS [of *disgrace*, F. and *Yulneye*, Sax.] reproach, dishonourableness.

DISGU'ST'FUL [of *degout*, F. and *full*] unrelishable, causing displeasure.

DISHO'NOURABLE [*deshonneur*, F.] disparaging, disgraceful.

DISHO'NOURABLENESS, dishonourable quality.

DISINCO'RPORATE [of *dis* and *incorporare*, L.] to disunite or separate from being one body or corporation.

DISINGENU'ITY } [of *dis* and
DISINGE'NUOUSNESS } *ingenuitas*,
L.] want of ingenuity, dissimulation, un-
sincerity.

DISI'NTERESSEDNESS, a being free from self-interestedness.

DISJU'NCTIVE [*disjunctivus*, L.] separating.

DISK [with *Florists*] is a body of florets collected together, and forming as it were a plain surface.

DISLI'KE [of *dis* and *like*] distaste, displeasure, &c.

DISLOY'ALNESS } [*deloyauté*, F.] an
DISLOY'ALTY } act committed a-
gainst fidelity and law; unfaithfulness,
perfidiousness; commonly used with respect
to one's sovereign prince; false dealing,
villany.

DISMA'LITY } hideousness, terrible-
DISMALNESS } ness, &c.

DISMA'NTLED [*demantelé*, F.] having the walls pulled down.

DISMAY', terror, amazement, astonishment, fright.

DISORIE'NTATED [of *dis* negative and *Oriens* the East] turned from the East.

To **DISM'ISS** a Cause [in the Court of Chancery] is to put it quite out of the court, without any further hearing.

DISOBLI'GINGNESS [*action desobligeante*, F.] displeasing behaviour, &c.

DISO'RDERLY [*avec desordre*, F.] without order.

DISPA'RTED [*dispartitus*, L.] divided into 2 or more parts.

DISPA'SSIONATE [of *dis* and *passionné*, F.] free from passion. Milton.

DISPA'TCHF'UL [of *depeche*, F.] quick, making dispatch.

DISPE'NDIOUS [*dispendiosus*, L.] sumptuous, costly.

DISPENS'A'TION by *non obstante*. If any statute tends to restrain some *Prerogative* incident to the person of the king, as to the right of pardoning, &c. which are inseparable from the king; by a clause of *non obstante* he may dispense with it; was disannulled by stat. 1 W & M.

DISPENS'A'TION [of a Law] is that which suspends the obligation of a law it self, and is distinct from the equity of it, and from the inequitable construction of it; for equity is only the correction of a law, that is too general or universal.

DISPE'RMOS [with *Botanists*] is a term used of plants, which bear 2 seeds after each flower, as *Rubia*, *Madder*, *Passiflora*, a *Parasit*, &c.

DISPE'RS'EDNESS [*dispersio*, L.] dispersion, being in a dispersed state.

DISPE'RSION [in *Dioptricks*] the point of dispersion, is a point from which refracted rays begin to diverge, when their refraction renders them divergent.

DISPHENDONO'MENA } [*of δια-*
DIASPHENDONOMENA } *φενδο-νο-*
μα, Gr.] a punishment anciently in use among the *Persians*, in which they drew down the tops of two trees together, and bound the offender to each of them by the legs, the trees being unbound, by their force violently tore the offender in pieces.

DISPLA'NTING Scoop, an instrument to take up plants with earth about them.

DISPLAY'ED [in *Blazonry*] is a term used of birds, and respects the position of their bodies, as an eagle display'd, is an eagle dispaned or spread out as in the figure.



DISPLEA'SANT [*deplaisant*, F.] unpleasant, displeasing.

DISPLEA'SEDNESS } [*deplaisir*, F.]
DISPLEA'SURE } affront, dis-
courtesy, shrewd turn; discontent, dis-
satisfaction, anger.

To **DISPLO'DE** [*displodere*, L.] to discharge with a loud noise, as a gun.

To **DISPOI'L** [*dispoliare*, L.] to rob, rifle or spoil.

DISPONDÆ'US [in *Grammar*] the foot of a Latin verse consisting of 4 syllables, and those all along, as *concludentes*; it being a composition of 2 spondees.

DISPO'RTING, sporting, diverting, playing. Milton.

DIS-

DISPO'SEDNESS [*dispositio*, *F.* of *L.*] disposition.

DISPOSITION [*in Rhetorick*] is the distribution of things or arguments invented or found out in their proper order.

DISPOSSE'SSION [*of deposseder*, *F.* *dis* and *possidere*, *L.*] a being put out of possession.

DISPRO'FITABLE [*of dis* and *profitable*, *F.*] unprofitable.

DISPROPO'RTIONABLE } [*of dis*,
DISPROPO'RTIONAL } and *pro-*
DISPROPO'RTIONATE } *portio-*
natus, *L.* and *proportionel*, *F.*] bearing no proportion to, unequal.

DISPROPO'RTIONABLENESS } [*of*
DISPROPO'RTIONALNESS } *dis-*
DISPROPO'RTIONATENESS } *pro-*
portionné, *F.* and *ness*, *Eng.*] the being not proportionable.

DISPU'TABLENESS, liableness to be disputed.

DISPUTA'TIOUS, prone to dispute.

DISQUI'ETNESS, unquietness.

DISQUISITION, a diligent search or inquiry into a thing, or the examination of a matter, a particular inquiry into the nature, kind and circumstances of any problem, question or topick.

DISRA'NKED [*of dis* and *rang*, *F.*] put out of the ranks, disordered.

DISREGA'RDFUL, negligent, heedless, careless.

DISRE'PUTABLE [*of dis* and *reputatio*, *L.*] not reputable.

DISRESPE'CTFUL [*of dis*, *respect* and *full*] not shewing respect.

DISRESPE'CTFULNESS, propensity, &c. to shew disrespect.

DISSATISFA'CTORINESS, unsatisfyingness. &c.

DISSE'CTION [*with Anatomists*] the cutting up or anatomizing the bodies of animals.

DISSE'CTUS, *a*, *um* [*with Botanists*] jagged.

DISSENTA'NEOUSNESS, disagreeableness.

DISSE'PIMENT [*with Botanists*] a middle partition, whereby the cavity of the fruit is divided into sorts of cases or boxes.

DISSE'PTUM [*with Anatomists*] the diaphragm. *L.*

DISSE'RVICEABLENESS, unserviceableness, prejudice, injuriousness, &c.

DISSHE'VELLED [*dechevelé*, *F.*] having the hair hanging loose about the shoulders.

DISSI'LIENT [*diffiliens*, *L.*] leaping asunder.

DISSI'MULABLE [*diffimulabilis*, *L.*] that may be dissembled.

DISSIMULA'TION [*Hieroglyphically*] was painted like a lady wearing a vizard of two faces, in a long robe of a changeable colour, and in her right hand a magpye.

DISSI'MULANCE [*diffimulantia*, *L.*] dissembling.

DISSO'LUBLENESS [*of dissolubilis*, *L.*] capableness of being dissolved.

DISSOLU'TIO [*in Rhetorick*] the same as the figure *Dialyton*. *L.*

DISSOLU'TION [*in Physicks*] a discontinuation or analysis of the structure of a mix'd body; whereby what was one and contiguous is divided into little parts either homogeneous or heterogeneous.

DISSUA'SIVENESS [*of dissuasif*, *F.*] dissuasive quality, efficacy, &c.

Point of DI'STANCE [*in Prospective*] is a right line drawn from the eye to the principal point.

Curtate DISTANCE [*Astronomy*] is the distance of the planet's place from the sun, reduced to the ecliptick.

DISTANCE of the Eye [*in Prospective*] is a line drawn from the foot of the line of altitude of the eye, to the point where a line drawn at right angles to it will intersect the object.

DI'STANTNESS, distance, a being distant from.

DISTA'STFUL [*of dis*, *taste* and *full*] disagreeable to the taste, &c.

DISTA'STFULNESS, disagreeableness to the taste.

DISTE'MPER, a redness. *Milton*.

DISTE'MPEREDNESS [*of dis*, *temperies* *L.* and *ness*] a being diseased.

DISTICHIASIS [*disichia*, *Gr.*] a double row of hairs upon the eye-lids.

DISTI'LLERS company. Their armorial ensigns are *azure* a fess wavy *argent* between a sun drawing up a cloud, distilling drops of rain proper and a distillatory double armed or with 2 worms and a bolt receivers *argent*, the crest an helmet and torse, a barley garb wreathed about with a vine-branch fruited all proper. The supporters a *Russian* and an *Indian* in their respective habits. The motto, *Drop as rain, and distil as dew*.



DISTI'NCT Notion or Idea [*according to Mr. Leibnitz*] is when a person can enumerate marks and characters enough, whereby to recollect a thing.

DISTI'NCTNESS [*of distinctus*, *L.* and *ness*] the being distinct.

DISTO'RTOR oris [*Anatomy*] a muscle of the mouth, the same as *Zygomaticus*.

DIS-

DISTRA'CTEDNESS [*distractio*, F. of L.] distraction.

DISTRA'CTION [in *Surgery*] the act of pulling a fibre, membrane, &c. beyond its natural extent, and what is so pulled or extended is said to be distracted.

DISTRAINT, such a seizure.

DISTRESS [*distresse*, F.] the act of distraining goods.

Real DISTRESS, is made on immoveable goods.

Personal DISTRESS, is upon moveable goods.

Finite DISTRESS, is that limited by law.

Infinite DISTRESS, is without limitation.

Grand DISTRESS, is that made on all the goods and chattles of a man within the country.

DISTRESS [prob. of *districtus*, of *stringere*, L.] a great straight, adversity or pressing calamity.

DISTRESS'EDNESS [probably of *dis* twice, and *stringere*, L. to bind close, &c.] being in distress.

To **DISTRIBUTE** [in *Printing*] is to take a form asunder, to separate the letters and to dispose them in the cases again, each in its proper cell.

DISTRIBU'TIO [with *Logicians*] a resolving the whole into parts. L.

DISTRIBUTIO [in *Rhetorick*] a figure, when its peculiar property is applied to every thing; as robbery to the hands; wantonness to the eyes, &c. L.

DISTRIBU'TION [with *Architects*] is dividing and dispensing the several parts and pieces, which compose the plan of the building.

Manual DISTRIBUTION } certain
Quotidian DISTRIBUTIONS } small
sums of money appointed by the donors, &c. to be distributed to such of the canons of a chapter as are actually present and assisting at certain obits and offices.

DISTRIBUTIVELY [of *distributive*, L.] by way of distribution.

DISTRICHI'ASIS [*διστριχίασις*, Gr.] a double row of hair on the eye-lids.

DISTRUSTFULNESS, aptness to be distrustful.

To **DISTURB** [*disturbare*, L.] to interrupt, to hinder or let; to cross, trouble or vex, to disorder or put into confusion.

DISTURBANCE [*disturbatio*, L.] trouble, vexation; disorder, tumult, uproar.

To **DISVE'LOP** [*develop*, F.] to open, unwrap or unfold.

DISVE'LOPED [in *Blazonry*] is a term used to signify display'd; and so with he-

ralds, those colours that in an army are called flying colours or display'd, are said to be disveloped.

To **DISUNI'TE** [with *Horsemen*] a horse is said to disunite, that drags his haunches, that gallops false.

DITRI'GLYPH [*Architec.*] the space between two triglyphs.

DI'VAL [in *Heraldry*] a term used by those who blazon by herbs and flowers (instead of colours and metals) for Nightshade.

DIVA'LIA, a feast held by the Romans in honour of the goddesses *Angerona*. On this festival the pontifices performed sacrifices in the temple of *Voluptas* or the goddess of joy and pleasure, the same as *Angerona*, and which was supposed to drive away all sorrows and chagrins of life.

DI'VAN [in the *Arabick* lang. signifies an *Estrade* or *Sofa* in the *Turkish* dialect] it is used not only for a council chamber or court wherein justice is administered in the eastern nations; but is used also for a hall in the private houses. The *Chinese* have *Divans* on purpose for Ceremonies, their custom does not allow of the receiving of visits in the inner parts of the house but only at the entry.

DIVAN Begui [in *Persia*] one of the ministers of state who is the controller of justice. There are *Divan Beguis*, not only at court and in the capital, but also in the provinces, and other cities in the empire. They are not confin'd by any other law or rule in the administration of justice but the *Alcoran*, and that too he interprets as he pleases. He only takes cognisance of criminal cases.

DIVAPORA'TION, an evaporating or exhaling. L.

DIVE'RSION [with *Physicians*] the turning of the course or flux of humours from one part to another by such applications as are proper.

DIVERSION [in the *Art of War*] is when an enemy is attacked in any one place where he is weak and unprovided, with design to make him call his forces from another place where the general is going to make an irruption.

DIVE'RTING, pleasant, delightful, agreeable.

DIVE'RTINGNESS [*qualité divertissante*, F.] diverting quality.

DIVE'RTISEMENT [*divertissement*, F.] diversion, pastime, sport, pleasure.

DIVE'RTISANT, diverting. F.

DIVE'ST [of *di* priv. and *vestire*, L. to clothe] to strip off, to unclothe a person, to deprive or take away dignity, office, &c.

DIVI'DABLE, divisible, capable of being divided.

DI'VIDEND [in *Law Proceedings*] a dividing of fees and perquisites between officers, arising by writs, &c.

DIVIDE'NDA [Old *Law Rec.*] an indenture, and thence *Dividend* in the *Exchequer* seems to be one part of an indenture.

DIVIDU'ITY [*dividuitas*, L.] a division or dividend.

A DIVI'NER [*divinator*, L.] a conjurer, a soothsayer.

DIVI'NELY [*divinement*, F. *divinitus*, L.] after a divine manner.

DIVI'NENESS [of *divinitas*, L. *divinité*, F.] divine quality.

DIVINI'POTENT [*divinipotens*, L.] powerful in divine things.

The *Heathen* **DIVI'NITIES**, may be reduced to three classes,

Theological **DIVINITIES**, i. e. such as represented the divine nature under divers attributes; as *Jupiter* denoting the absolute power of God, and *Juno* his justice.

Physical **DIVINITIES**, thus *Æolus* represents that power in nature, whereby vapours and exhalations are collected to form winds.

Moral **DIVINITIES**, thus the *Furies*, *Aleão*, *Magara* and *Tisiphone*, are only the secret reproaches and stings of conscience.

DIVI'SÆ, the bounds, borders, limits of division between countries, parishes, &c.

DIVISIBI'LITY } [*divisibilité*, F. of
DIVISIBLENES } L.] a being divisible or capable of being divided into several parts, either actually or mentally; a passive power or property in quantity whereby it becomes separable, either actually or at least mentally.

DIVI'SION [of a *Mode*] divides a quality into its degrees. Philosophers as well as physicians suppose 8 degrees in any quality. Hence when a quality is said to be in the 8th degree, it denotes that it cannot be any farther intended or heightened.

DIVISION [in *Marit. Affairs*] the third part of a naval army or fleet, or of one of the squadrons thereof under a general officer.

Common **DIVI'SOR**. See *Common*.

Just **DIVISOR** [in *Arithmetick* and *Geometry*] such number or quantity as will divide a given number or quantity, so as to leave no remainder; so if the number 6 be given, 1, 2, and 3 will be the just divisors of it.

DIURE'TICALNESS, diuretick quality.

DIU'RNALNESS [of *diurnalis*, L.]

the happening daily.

DIU'RNAL Circle. is an immoveable circle, in which any star or point in the surface of the mundane sphere moves by a diurnal motion.

DIURNA'LIS [in *Law*] as much land as can be ploughed in a day by an ox.

DIU'RNARY [in the *Greek empire*] an officer who wrote down in a book for that purpose whatever the prince did, ordered and regulated, &c. every day.

DI'VUS } names attributed by the Ro-
DI'VA } mans to men and women, who had been deified or placed in the number of the gods.

DO'CED } a musical instrument com-

DOU'CED } monly called a dulcimer.

DO'CHMIUS } [*δόχμιος*, Gr.] a

DO'CMIOUS } foot in verse or prose,

Greek or *Latin*, which consists of five syllables one short and two long, or a short and a long, as *ămī ōs*, *ēēs*.

DO'CIBLENESS } [*docibilitas*, L. *do-*
DOCIBI'LITY } *cilité*, F.] teachableness.

DOCK } [in *Law*] a means or ex-

DO'CKING } pedient for cutting off an estate tail, in lands or tenements; that the owner may be able to sell, give, or bequeath them.

DOCK *Oxylapathum* [with *Botanists*] the sharp-pointed dock.

DOCTI'LOQUOUS [*doctiloquus*, L.] speaking learnedly.

DO'CTORSHIP [of *doctor*, L. and *ship*, or *ycip*, Sax.] the office or dignity of a doctor.

DO'CUMENT [in *Law*] a proof given of any fact asserted; but chiefly with regard to ancient matters.

DOCUME'NTAL, of or pertaining to instruction, &c.

DO'CUS [*δοξος*, Gr.] a kind of fiery meteor resembling a beam.

DODECADA'CTYLON [of *δωδεκα* twelve and *δάκτυλος*, Gr. a finger] the *duodenum*, so called, because it was supposed to be twelve fingers length.

DODE'CAGON [of *δωδεκα* and *γωνία*, Gr. a corner] in *Geometry*, a figure with twelve sides and as many angles, as in the figure.



DODECAGON [in *Fortification*] a place fortified with twelve bastions.

DODONÆ'US, a title of *Jupiter*, given him from *Dodona* a mountain of *Chaonia* in the region of the *Molossi*, near which was a grove of oaks sacred to him, and esteemed the most ancient oracle of *Greece*. But how these oracles were delivered is a controversy, whether by 2 doves that spoke, or by the leaves of the oaks themselves,

selves, which are storied to have been vocal.

A DOG with a diadem on his head [*Hieroglyphically*] represented a law-giver and a diligent prince; because the nature of a dog teacheth us watchfulness, diligence and care in our employments, obedience and love to our superiors, and faithfulness to our trust. A man with a dog's head, is the representation of an impudent fellow.

A DOG [*Hieroglyphically*] with the Egyptians, having his tail lifted up, signify'd victory and courage; and on the contrary, holding the tail between his legs, signify'd flight and fear.

A DOG held in a slip, is the emblem of a soldier; the slip denoting the oath and obligation soldiers are under to obey.

DOGS, are the most tame, familiar, loving and grateful to their masters of all irrational creatures, and have all the good qualities that belong to a servant, as fidelity, affection, and obedience; and therefore the ancient Romans represented their *Lares* or household gods by dogs.

DOGS are bold or resolute, especially in revenging the wrong offered to their master; and with respect to their watchfulness and zeal in defending and keeping the houses and goods of their benefactors, they may be compared to those who are intrusted by their princes with the government of the most important places.

They may also represent brave warriors, who have driven the enemy out of the borders of their country; for we see they are jealous and implacable against other beasts that will come into the house they have charge of.

DO'GGEDNESS, churlishness, crabbed temper.

DO'GGISH, crabbed, currish, furly, &c.

DOGMA'TICA *Medicina*, the rational method of practising physick, such as *Hippocrates* and *Galen* used. And thence all those physicians who upon the principles of school-philosophy reject all medicinal virtues, which they think not reducible to manifest qualities, are called *dogmatical physicians*. L.

DOGMA'TICALNESS [*of δόγματιζεν, Gr.*] peremptoriness, positiveness.

DOGMA'TICALLY, positively, affirmatively.

DOGMA'TICI, those physicians that confirm their experience by reason.

DO'GMES [*of δόγμα, Gr.*] opinions.

Knights of the DOG and COCK, a French order of knighthood founded by king Philip I. upon the occasion of the duke of Montmorency's coming to court

with a collar full of stags heads, and having the image of a dog, as the emblem of *Fidelity*, hanging at it.

DO'LCE [*in Mus. Books*] soft and sweet. *Ital.*

DO'LEFULNESS } [*of dolorosus, L.*
DO'LOROUSNESS } sorrowfulness,
mournfulness, grief.

DO'LIMAN, a long setanne worn by the *Turks*, hanging down to the feet, with narrow sleeves buttoned at the wrist.

DOLICHU'RUS *Versus*, a long-tailed verse, that has a foot or syllable too much. L.

DO'LOUR [*dolor, L.*] pain, grief, sorrow, affliction, torment, anguish.

DOLO'SITY [*dolositas, L.*] hidden malice.

The DO'LPHIN [*Hieroglyphically*] has been used to signify a king or emperor of the sea, because they say this fish is kind to men, swift in swimming, and grateful to benefactors.

The DOLPHIN [*in Astronomy*] is said to be placed among the stars for this cause; *Neptune* had a mind to have *Amphitrite* for his wife; she for modesty fled to *Atlas*, being desirous to preserve her virginity, and, as others had done, hid herself. *Neptune* sent a great many to her thither to court her for him, and among others, *Delpkinus*; and he loitering about the *Atlantick* islands, happened to meet with her, and by his persuasions brought her to *Neptune*, who having received her, granted the greatest honours in the sea to *Delpkinus* [the *Dolphin*] and devoted him to himself, and placed his effigies among the stars; and they that have a mind to oblige *Neptune*, represent him in effigy holding a dolphin in his hand, a testimony of his gratitude and benevolence.

DOLPHIN is reckoned the king of fishes, as the lion is of beasts, and many fabulous stories are told of him.

As that the dolphin is so much admired and beloved by other fishes, that they follow him about as their leader and chief; nay, they go so far as to affirm, that when he meets with a whale, he runs down into his belly, and turning round comes out again.

Others say, that the female dolphin has dugs and gives suck to her young, to whom she is most loving; that they have fallen in love with young men, have been very familiar with, and dy'd for grief of the loss of them.

That they out-swim all fishes, and when in pursuit of any one are drawn too near the shore, their motion is so rapid, that they often dash themselves in pieces against the

the rocks. That they observe great order, placing all the young ones in the van, next to them all their females, and in the rear the males, that they may keep the others in view, and be always in a readiness to defend them.

These and many more conceits are written by grave authors, whence some will have the dolphin to be the emblem of a politick prince, who governs his people with prudence; and others make him the hieroglyphick of naval power.

But to pass all these conceits, the greatest honour done to the *Dolphin*, is being borne by the eldest son of the king of *France*; and there is good reason that that proceeded not from the excellency of the fish, but from the name only: For the *Dauphins* of *Viennois*, sovereigns of the province of *Dauphine* in *France*, the last of those princes having no issue, gave his dominions to the crown of *France*, upon condition that the heir of the crown should be called *Dauphin*, and ever bear a dolphin for his arms, which they have accordingly done ever since, and so nice in preserving that bearing to themselves, as never to permit any other subject to bear it. But it is not so in *England*, the fishmongers company bearing dolphins in their coat, and several families bear them in their arms.

DO'LTISHNESS, sottishness, stupidity.

DOMAI'N, the inheritance, estate, habitation or possession of any one.

DOMES *Day Book*. See *Dooms-Day*.

DOMESTI'CITY [*domesticité*, F.] the being a servant, servile condition.

DOMESTICK *Navigation*, is coasting or sailing along the shore, in which the lead and compass are the chief instruments.

DOME'STICKNESS [of *domesticus*, L. *domestique* F.] domestick quality, or pertaining to the house or home.

DOMIDU'CA, a title of *Juno*, so called on account of her office of attending or assisting in bringing the bride home to the bridegroom.

DOMIFICA'TION } [with *Astrologers*]

DO'MIFYING } the dividing or distributing the heavens into 12 houses, in order to erect an horoscope.

DO'MINA, a title given to honourable women who anciently held a barony in their own right; *Ant. Writ. Domina*, a lady, a mistress. L.

DO'MINANT [*dominans*, L.] ruling, governing.

DOMINEE'RING, lordly behaviour or speech.

DOMI'NICA in *Ramis Palmarum*, palm-sunday, so called from the palm-branches and green boughs formerly distributed on

that day in commemoration of our lord's riding to *Jerusalem*.

DO'MINUS, this word prefixed to a man's name, in old time, usually denoted him a clergyman, and sometimes a gentleman or lord of a manour. L.

DO'MITURE [*domitura*, L.] a taming.
DON } in the ancient *Brit.* signified
DAUN } a river.

DON, DEN } in ancient *British* also
DIN, DON } signified a castle.

DO'NABLE [*donabilis*, L.] that may be given.

DORIA's *Wounds-wort*, an herb so named from one captain *Doria*, who used it in curing his wounded soldiers, or, as others say, of *Dorus*, king of *Acbaia*, who first built a temple of this order, and dedicated it to *Juno*. This order, after its invention, was reduced to the proportion and beauty of a man; and hence as the length of the foot of a man, may be judged to be a 6th part of its height, they made the *Dorick* column including the capital, 6 diameters high, and afterwards augmented it to 7, and at length to 8. Its frieze is enriched with triglyphs, drops and metopes, its capital has no volutes, but admits of a cymatium. The moderns use this order in strong buildings, as in the gates of cities and citadels, the outsides of churches and other massy works, where delicacy of ornament would not be suitable.

DO'RMANT [in *Heraldry*] signifies sleeping; thus a lion, or any other beast lying along in a sleeping posture, with the head resting on the fore paws, is said to be dormant, and is distinguished from *Couchant*, which though the beast lies along, yet holds up his head. See the figure.



DO'RMANT } Window [*Architecture*] a
DO'RMER } window made in the roof of an house.

DO'RNICK } [of *Deornick* or *Tournay*
DO'RNIX } in *Flanders*, where first made] a sort of stuff used for curtains, hangings and carpets.

DOTA'TION, an endowing. L.

DO'TINGNESS [of *doten*, Du.] folly, childishness by reason of age.

DOU'BLE [in *Law*] the duplicates of letters patents.

DOUBLE *Pellitory*, a sort of herb.

DOUBLE *founted*, having two springs.

To DOUBLE the *Reins* [with *Horsemen*] a horse is said so to do, when he leaps several times together to throw his rider.

DOUBLES, the same as letters patents.



DOU'BLE Fitchée [in *Heraldry*] as a *Cross double Fitchée*, is when the extremities are pointed at each angle, *i. e.* each extremity having two points, in distinction from the *Cross Fitchée*, which is sharpened away only at one point. See the Figure.

DOUBLE Horizontal Dial, a dial having a double stile, one to shew the hour on the outward circle, and the other to shew the same in the stereographick projection, drawn on the same plane.

DOU'BTING, is the act of withholding a full assent from any proposition, on suspicion that we are not fully apprized of the merits thereof; or from our not being able peremptorily to decide between the reasons for and against it.

DOU'BTFUL [*douteux, F.*] dubious.

DOU'BTFULNESS [or *doute, F.* full and *ness*] dubiety.

DOU'BTLESS [*sans doute, F.*] without doubt.

DOUC'NE [in *Architecture*] an ornament of the highest part of a cornice or a moulding cut in form of a wave, half concave, and half convex. *F.*

DOVE, is an emblem of simplicity, innocence, purity, goodness, peace and divine love, and represents the Holy Ghost. Having no gall it is the symbol of a true and faithful Christian, who is oblig'd to forgive injuries, bear adversity patiently, and never to suffer the sun to go down upon his anger; but to do good to those that despitefully use him.

DOVE's foot, an herb.

DOW'ABLE [in *Law*] having a right to be, or capable of being endowed.

DOW'RY Bill [among the *Jews*] the bridegroom at the time of marriage gave his wife a dowry bill.

DOWN, a soft woolly substance growing on the tops of thistles, &c.

DOW'NWARD [*ὑνεπε ἵθ, Sax.*] towards the lower part.

TO DOXO'LOGIZE [of *δόξ* & glory and *λέγειν* to say, *Gr.*] to say the hymn called *Gloria Patri*, &c.

DOXO'LOGY [*doxologia, L. doxologie, F.* of *δοξολογία*, of *δόξ* & glory and *λέγειν* to say, *Gr.*] a verse or short hymn of praise appointed anciently in the church to be said after the prayers and psalms in divine service, as the *Gloria Patri*, &c. Also the conclusion of the *Lord's Prayer*, *viz. For thine is the kingdom, the power and glory, &c.* The *Gloria Patri* is said to have been composed by the first council of Nice, in acknowledgment of the *Trinity*, in opposition to the heresies of

those times, and that *St. Jerom* added, *As it was in the beginning, &c.*

DRA'BA [*δράβη, Gr.*] the herb Yellow-cress.

A DRA'BLER [in a *Ship*] a small sail set on the bonnet as the bonnet is on the course, and only used when the course and bonnet is not deep enough to clothe the mast.

DRACO'NITES [*δρακονίτης, Gr.*] a precious stone, said to be taken out of the brain of a dragon.

DRACO'NITAS [*δρακονίται, Gr.*] the dragon's stone.

DRACO'NITA } [*δρακοντία, Sax.*]

DRACO'NITUM } dragon-wort.

DRACO'NTICK Month [with *Asiron.*] the space of time in which the moon going from her ascending node called *caput draconis, i. e.* the dragon's head, returns to the same.

DRACU'NCULUS Hortensis [with *Botanists*] the herb Dragon-wort or Tarragon. *L.*

DRA'GOMAN [*דרגמן, Chald.*] an interpreter in the eastern countries, whose office is to facilitate commerce between the *Orientalis* and *Occidentals*.

DRA'GON [*δράκα, Sax.*] a kind of serpent that with age grows to a monstrous bigness.

Dragons may be justly supposed to be imaginary monsters, *viz.* dragons with wings, a long tail and legs; but whether there be any such dragons in nature or not, it is certain there are in *Heraldry*, as appears by the family of *Southland* in *Kent*, which bears Or a dragon rampant with wings inverted *vert*, on a chief *gule*, 3 spears heads *argent*.

DRAGON Wort, the herb Serpentary or Viper's-bugloss.

DRAGONNE' [in *Heraldry*] signifies the lower part of the beast to be a dragon, as a *Lion Dragonné* signifies the upper half of a lion, and the other half going off like the hinder part of a dragon.

Knights of the Order of the DRAGON, an order of knighthood founded by *Sigismund* emperor of Germany, anno 1417. upon the condemnation of *John Hus* and *Jerome of Prague*.

DRA'MA [*δράμα, Gr.*] a play, either comedy or tragedy, is a composition either in prose or verse, that consists not in the bare recitation; but in the actual representation of an action. Our *Dramas* are *Tragedies*, *Comedies* and *Farces*: for those grotesk entertainments which have been lately introduced and brought on the stage scarce deserve the name of *Dramas* or dramatick performances.

DRA-

DRAMA'TICALLY, after the manner of stage-plays.



DRA'PERS, were incorporated *anno* 1438. in the reign of King Henry VI. Their armorial ensigns are 3 clouds radiated proper, each adorned with a treble crown or. The crest on a helmet and torse a ram, lodg'd as the second attired. The supporters 2 lions as the last *pelletée*. The motto, *To God only be Honour and Glory*. Their hall is in *Tbrockmorton street*.

DRA'STICK [of *δραστικόν*, Gr. active, brisk] a purge that operates quickly and briskly.

DRAW-BACK [in *Traffick*] a rebate or discount allow'd the merchant on exportation of goods which paid duty inwards.

DREA'DFUL [of *drædful*, Sax.] causing dread.

DREA'DFULNESS, a quality, &c. to be dreaded.

DREA'MER [of *drømmer*, Dan.] one who dreams.

DREA'MINGNESS, slothfulness, acting as if in a dream.

DREAR [of *dræry*, Sax.] dreary.

DREE'RINESS [of *dræryne*, Sax.] dismalness.

DRE'GGINESS [of *drægtene*, Sax.] full of dregs.

DREIT DROIT [French Law term] a double right, i. e. of possession and dominion.

DRENGA'GE [in Law] the tenure by which *Drenges* held their lands.

To **DRI'BBLE**, to flabber or let one's spittle fall out of the mouth.

To go a **DRIFT**, a boat is said so to do, when it is carried by the stream, and has no body in it to row or steer it.

DRIPS [with *Builders*] a sort of steps on flat roofs to walk upon, the roof is not quite flat, but a little raised in the middle, and those steps or drips lie each a little inclining to the horizon, a way of building much used in *Italy*.

DRO'FDENNE [of *dræfdenne*, Sax.] a thicket of wood in a valley, a grove or woody place where cattle were kept.

DRONE, a musical instrument, called also a bassoon.

DROPS [in *Architecture*] are an ornament in the pillars of the *Dorick* order underneath the triglyphs, representing drops or little bells.

DRO'PSICALNESS [of *hydropicus*, L. *hydropique*, F. of *ιδρωπικός*, Gr.] having a dropy.

DRO'SSINESS [of *drōss*, Sax.] fulness of dross.

DROU'GHTINESS [of *drūgōdiz* and *neyye*] thirstiness.

DROUTH [of *drūgōd*, Sax.] thirst. *Milton*.

DROW'SY [probably of *droosen*, Du. to slumber always] sleepy, sluggish.

DROW'SINESS sleepiness, &c.

DRU'IDS [of *derhuiden*, Brit. i. e. very wise men, or of *Δρυιδες*, of *δρῦς*, Gr. an oak] certain *Magi*, or priests in *France*, that built in the city of *Orleans* a college in the year 1140. These were of old one of the two estates of *France*, to whom was committed the care of providing sacrifices, or prescribing laws for their worship, of the deciding the controversies amongst the people, concerning the bounds of their grounds, and such like.

They had also the tutoring of young children, who commonly remained under their tuition for 20 years. They taught them many verses which they caused them to learn by heart, without the assistance of any writing; and those who had not been instructed by these *Druids*, were not esteem'd sufficiently qualify'd to manage the affairs of state. At the end of the year, their custom was to go with great reverence, and gather branches and leaves of oak and mistletoe, to make a present to *Jupiter*, inviting all people to this ceremony by these words, which they caused to be proclaimed, *Come to the oak branches the new year*.

They had oaks in great estimation, and all that grew on them, especially mistletoe, which they worshipped as a thing sent unto them from heaven. The manner of their sacrifices is related as follows. They caused meat to be prepared under an oak where mistletoe grew, and two white bulls to be brought out, having their horns bound, i. e. first set to the plough; then the priest, array'd in white, climb'd up a tree, and having a bill of gold in his hand, thresh'd off the mistletoe; then offered the sacrifice, praying that the gift might be prosperous to the receivers; supposing the beast that was barren, if it drunk of the mistletoe, would be very fruitful, and that it was a remedy against all poison.

In their general assemblies they are said to have practised that which *Pliny* relates of the storks, which usually tear in pieces the last that comes to their meeting, to oblige the rest to be more diligent. They are reported to have been very cruel, and ordinarily murder'd men upon the altars of their gods; and also in their schools, for it is related of one of their doctors

doctors, named *Herophilus*, that he taught anatomy over the bodies of living men at times to the number of 700.

It is supposed the *French* borrowed this superstition from *Britain*; and *Tacitus* says that they were first in *Britain*.

Suetonius says, their worship was prohibited by *Augustus*, and the profession quite abolish'd by *Claudius Caesar*.

DRUM of the Ear [*Anatomy*] a membrane of the cavity of the ear.

DRUNK [*ὑπνενχ, Sax.*] luddled, intoxicated with drink.

DRU'NKARD [*ὑπινκοπε, of ὑπινκαν and αερδ nature, or of ὑπνενχ-ἔοπιν, Sax.*] a drinker to excess.

TO DRU'NKEN [*ὑπνενχαν, Sax.*] to drink to excess.

DRU'NKENNESS [*of ὑπνενχῆ, Sax.*] excessive drinking.

Drunkenness, physically considered, consists in a preternatural compression of the brain, and a discomposure of its fibres occasioned by the fumes or spirituous parts of liquors.

DRUNKENNESS [by *Naturalists*] is thus accounted for. An immoderate quantity of wine being received into the stomach, being there heated, undergoes a kind of effervescence; more or less as the liquor abounds more or less with a sulphur. By this action or effervescence it becomes attenuated and rarified, so that the grosser parts being left behind, the finer are fitted to penetrate and shoot through the veins to the brain, or are convey'd thro' the veins to the heart; whence after a further heat and rarefaction they are sent thro' the carotid arteries, &c. to the brain. Hence necessarily arises a repletion of the meninges of the brain, and a compression of the fibres of the brain itself, from the fresh stock of rarefied sulphur, continually exploded into them: Hence also an obstruction of the pores and passages of the brain; a frequent and disorderly pulsation of the fibres and other symptoms.

DRU'NKENNESS, considered physically, is a preternatural compression of the brain, and a discomposure of its fibres, occasioned by the fumes or spirituous parts of liquor.

DRY Bodies [with *Philosophers*] are such whose pores contained between their confirmed parts are not filled with any visible liquor.

DRY Rent [in *Law*] a rent reserved without clause of distress.

DRY'ADES [*Ἀρυάδες, of δρῦς an oak or any tree, Gr.*] were nymphs of the woods, which the ancients imagined to inhabit the woods and groves to hide

themselves under the bark of the oak; the ancients had a notion that they had their peculiar trees with which they were refreshed when the rain descended gently on them, and griev'd when the winter depriv'd them of their leaves, and were sensible of their blows and wounds.

There are stories of several of these *Dryades* that have done favours to those that have preserved their trees, and of others that have destroy'd those who hurt them. They were usually painted of a brown or tawny complexion, hair thick like moss, and their garments of a dark green.

DRY'NESS [*of ὑπὶ ἕζε εὔρε, Sax. or of droogh, Du.*] want of moisture.

DRYO'PTERIS [*δρυοπτέρις, Gr.*] the herb *Osmund royal*, *Oak-fern* or *Pettyfern*.

DUA'LITY [*of dualitas, L.*] a being two.

DU'BITABLE [*dubitabilis, L.*] doubtful.

DU'BIOUSNESS [*of dubius, L.*] doubtfulness.

DU'CAL [*ducalis, L.*] of or pertaining to a duke.

DUCAL Coronet, has only flowers raised above the circle, which none of an inferior rank can have, nor may they mix flowers with the crosses, which only belongs to the prince. See the Figure.



DU'CKING at the Main Yard [with *Sailors*] is when at sea a malefactor having a rope fastened under his arms, about his waste, and under his breech, is hoisted up to the end of the yard, and let fall from thence violently two or three times into the sea.

Dry DUCKING, is a punishment by hanging the offender by a cord a few yards above the surface of the water, and publishing the punishment by the discharge of a canon.

DUCTABI'LITY [*ductabilitas, L.*] easiness of belief.

DU'CTILNESS [*of ductilis, L.*] ductility, easiness to be drawn out in length.

DUE'LLA, the third part of an ounce containing 8 scruples or two drams and 2 scruples.

DU'ELLISTS [according to *Mr. Boyle*] the two principles of those chymical philosophers, who pretend to explicate all the phenomena in nature, from the doctrine of *alkali* and *acid*.

DUKES [*duces, L. of ducendo, leading*] are so called of being leaders of armies, and generals to kings and emperors, and anciently enjoy'd the title no longer than they had the command: but in process of time great estates were annexed to the titles, and so the dignity became hereditary.

reditary. But this was earlier in other nations than in *England*. And the first duke created in *Eng* and was *Edward*, called the *Black Prince*, who was eldest son to king *Edw. III.* and was created duke of *Cornwal*, which gives the title of prince of *Wales*. The manner of creating a duke is as follows,

He having his hood and furcoat on, is led betwixt a duke and a marquis, going before with his sword, and before him, one with the robe and mantle on his arms: the mantle is of crimson velvet guarded about the shoulders with 4 guards of *Ermine*.

On the right hand an earl bears the cap of state, of the same as the mantle and doubled ermine; but not indented as those of the royal blood are. The cap within a coronet of gold adorned with leaves without pearls. On the left hand another bears a rod or verge.

All the said peers are to be in their robes, and thus they conduct him into the presence-chamber; where having made obeisance 3 times to the king sitting in his chair, the person to be invested kneels down.

Then *Gar*ter king at arms delivers the patent to the king, who returns it to be read aloud, and when he comes to the word *Investimus*, the king puts the ducal mantle upon him that is to be made a duke, and at the words *Gladio cincturamus* girds on his sword; at the words *cappa & circuli aurei impositionem*, the king likewise puts on his head the cap and coronet of gold; and at these words, *virga aurea traditionem*, gives the rod or verge of gold into his hand.

Then the rest of the said charter being read, wherein he is declared duke, the king gives him the said charter or patent to be kept.

A duke may have in all places out of the king and prince's presence a cloth of estate hanging down within half a yard of the ground, as may his dutchess, who may also have her train borne by a baroness; and no earl without permission from him is to wash with a duke.

The eldest sons of dukes are by the courtesy of *England* stiled marquises, and their younger sons lords, with the addition of their christian names, as lord *Thomas*, lord *John*, and take place of viscounts; but not so privileged by the laws of the land.

A Duke has the title of grace, and being writ unto is stiled, *most high, potent, and noble prince*.

Dukes of the blood royal are stil'd

most high, most mighty and illustrious princes.

DUKE-DUKE, a grandee of the house of *Sylva*, who has that title on account of his having several dukedoms.

DULCAMA'RA [of *dulcis* sweet, and *amarus*, *L.* bitter] the herb windy night-made.

DULCI'FLUOUS [*ducifluus*, *L.*] flowing sweetly.

DU'LCIS, *e* [in *Botanick Writers*] sweet to the taste.

DU'LCITY [*dulcitas*, *L.*] sweetness.

DU'LCOROUS [or *dulcis*, *L.*] sweet in taste.

DU'LNESSE [of *Dul*, *Brit.* a block-head, *Sole*, *Sax.*] heaviness, sluggishness.

DU'MAL [*dumalis*, *L.*] pertaining to briars, &c.

DUM *fuit intra atatem*, a writ of one, who before he came to his full age, made an infeoffment or donation of his lands in fee, or for term of life or intail, to recover them again from him to whom he conveyed them.

DUM *non fuit compos mentis*, a writ lying against the alienee or lessee, for one who not being of sound mind, did alien or make over any lands or tenements in fee-simple, fee-tail or for term of life or years. *L.*

DU'MBNESS [*ðumbnyſſe*, *Sax.*] a want of the use of speech.

DUMETO'RUM [with *Botanick Writers*] of the thickets, or which grow among bushes. *L.*

DUMO'SITY [*dumositas*, *L.*] fulness of briars, &c.

DUN } [*ðuna*, *Sax.*] a mountain or
DON } high open place; so that the names of those towns which end in *dun* or *don* were either built on hills or open places, as *Ashdon*, &c.

DUNMOW, there was an ancient custom in the priory that if any person from any part of *England* would come thither, and humbly kneel at the church-door before the convent, and solemnly take the ensuing oath, he might demand a fitch or gammon of bacon, which should be freely given him.

You shall swear by the custom of your confession

That you never made any nuptial transgression,

Since you were married man and wife,

By household brawls or a contentious strife;

Or otherwise, in bed or at board,

Offended each other in deed or in word;

Or since the parish clerk said amen,

Wished your selves unmarried again;

Or in a twelvemonth and a day

Repented not in thought any way;

But

But continued true and in desire,
As when you join'd hands in holy quire.
To these conditions without all fear,
Of your own accord you will freely swear;
A gammon of bacon you shall receive,
And bear it hence with love and good
leave;

For this is our custom at *Dunmow* well
known,

Though the sport be ours, the bacon's
your own.

DU'NSICAL, block-headed, dull, stu-
pid.

DU'NNINESS, hardness of hearing.

DU'NSETS [*Old Rec.*] those who dwell
on hills or mountains.

DU'O [*in Musick Books*] a song or
composition to be performed in 2 parts
only; the one sung and the other play'd
on an instrument; or by two voices a-
lone.

DUODE'NA Arteria & Vena [*Anat.*] a
branch of an artery which the *Duodenum*
receives from the *caliac*, to which an-
swers a vein of the same name returning
the blood to the *Aorta*. *L.*

To **DUPE** one [*of duper, F.*] to bub-
ble, to cheat, to gull, to impose upon,
to put upon, &c.

DUPLE Ratio [*in Mathem.*] is where
the antecedent term is double the con-
sequent, or where the exponent of the
ratio is 2: thus 6: 3 is in a *duple Ratio*.

Sub DUPE Ratio, is where the con-
sequent term is double the antecedent, or
the exponent of the ratio is one half: thus,
3: 6 is in a *sub-duple ratio*.

DUPLICATE Proportion } [*in Arith-*
DUPLICALE Ratio } *metick*]
ought to be well distinguished from dou-
ble. In a series of geometrical propor-
tions, the first term to the third is said
to be in a duplicate ratio of the first to
second; or as its square is to the square
of the second: thus in the 2, 4, 8, 16,
the ratio of 2 to 8 is duplicate of that
2 to 4; or as the square of 2 to the
square of 4: wherefore *duplicate ratio* is
the proportion of squares, as *triplicate*
is of cubes; and the ratio of 2 to 8 is
said to be compounded of that 2 to 4,
and of 4 to 8.

DUPLICA'TION [*in Arithmetick*] the
multiplying by 2.

DUPLICATION, a doubling, the fold-
ing of any thing back on itself.

DUPLICATURE [*duplicatura, L.*] a
doubling.

DU'RABLENESS, lastingness.

DURA Mater [*in Astronomy*] a strong
thin membrane which lies or covers all
the inner cavity of the *Cranium*, and in-
cludes the whole brain, being itself lined

on its inner or concave side, with the
Pia Mater or *Meninx Tenuis*.

DURABI'LITY [*of durabilis, L.*] du-
rableness, lastingness.

DURA'TION, an idea that we get by
attending to the fleeting, and perpetually
perishing parts of succession. *L.*

DURATION [*in Philosophy*] is two-
fold, imaginary or real.

Imaginary DURATION, is that which
is only framed by the working of fancy,
when there is not any such thing in na-
ture, as when the *Romanists* imagine that
the continuance of some in purgatory is
long, and that of others short.

Real DURATION, is also distinguish'd
into extrinsecal permanent, &c.

Extrinsecal DURATION, is the mak-
ing a comparison between duration and
something else, making that thing to be
the measure of it. So time is divided
into years, months and days, this is call-
ed duration, though improperly.

Permanent DURATION [*in Metaphy-*
sicks] is such, the parts of whose essence
are not in flux, as eternity.

Successive DURATION, is a duration,
the parts of whose essence are in a con-
tinual flux, as time.

DURIOR, *us* [*in Botanick Writers*]
harder. *Duriori*, with a harder. *Duri-*
oribus, with harder. *L.*

DURISSMUS, *a, um*, hardest. *Durif-*
fimo, a, with hardest. *Durissimis* with
hardest.

DURUS, *a, um* [*with Botanick Wri-*
ters] hard.

DU'STINESS [*duytineyye, Sax.*] the
condition of a thing covered or soiled with
or consisting of dust.

DU'STY [*duytig, Sax.*] covered or
fowled with dust, &c.

DUTCH, the *Dutch* are thus saty-
rized.

1. They rob God of his honour.
2. The king of his due.
3. The fish of their quarters.
4. And burn up the earth before the
day of judgment.

The ground of these are,

1. Because they tolerate all religions.
2. Because they revolted from the king
of Spain, when he was about to set
up an inquisition among them.
3. Because they have taken in part of
the sea in making their towns, by strong
banks, piles, &c.
4. Because they burn much turf, peat,
&c.

DUTCHESS [*duchesse, F.*] the wife of
a duke.

DU'TEOUS, dutiful, *Milton*.

DUUMVIRI Sacrorum [*among the Ro-*
mans]

mans] two magistrates instituted by *Tarquinius Superbus*. They were a sort of priests appointed to take care of and consult some books he found, that he thought were written by the sibyl of *Cuma*. L.

DUU'MVIRI Municipales [among the *Romans*] were the same magistrates in free towns, that the consuls were in *Rome*; who were sworn to serve the city faithfully, and were allowed to wear the robe called *Prætexta*. L.

DUUMVIRI Navales [among the *Romans*] were the magistrates appointed to take care of their fleet; to fit out ships and pay the sailors. L.

DUUMVIRI Capitales [among the *Romans*] were the judges in criminal causes; but it was lawful to appeal from them to the people. L.

DYALE, the herb Sweeping or Deadly Nightshade.

DYE [in *Architecture*] is the middle of the pedestal, or that part which lies between the base and the cornice, frequently made in the form of a cube or dye; also a cube of stone placed under the feet of a statue, and under its pedestal to raise it and shew it the more.



DYERS were incorporated by *Henry VI.* their armes are *sable*, a chevron engrail'd between 3 madder bags *argent*, banded and corded or. They are the 13th company, their supporters two lions crowned or.

The motto, *Da gloriam Deo*. They had a hall before the fire in 1666; but it not having been erected since, they now meet at *Salter's Hall*.

DYNASTIES, superiors, the ancient *Romans* made two orders of Gods. The first were *Dii majorum gentium*, which they call the gods of the first order. The second were *Dii minorum gentium*, or Demi-gods. The *Dii majorum gentium* were 12 in number, and to them application was made only on extraordinary occasions: and the *Dii minorum gentium* were invoked in the affairs of smaller moment.

DYNA'STIES [with ancient *Egyptians*] were a race of demi-gods, heroes or kings, who governed successively in *Egypt* from *Menes* the first, that had the name of *Pbaraob*, to the 30th dynasty under *Nectanebo*, who was vanquished by *Artaxerxes Occhus* king of *Persia*, A. M. 3704. and driven into *Ethiopia*.

DYNDIME'NE, one of the names of the goddess *Vesta*.

DY'PTYCHA } [*διπλύχα*, Gr.] a sort of publick register among the ancients of the names of magistrates among the *heathens*, and of bishops and defunct, &c. among the *Christians*.

DY'RGE } [as some say, of *dyrken*, Teut. to praise] a mournful dirty or song over the dead, a laudatory song.

DYSCINESI'A [*δυσκίνησις*, of *δύς* and *κίνησις*, Gr. motion] an inability or difficulty in moving.

DYSEPULO'TOS [of *δύς* difficulty, and *ἐπαιώω*, Gr. to cicatrize] an ulcer that is hard to cure.

DYSHE'LCES [of *δύς* and *ἔλκε*, Gr. an ulcer] one who has an ulcer that is hard to cure.

DYSPHORI'A [*δυσφορία* of *δύς* and *φέρειν*, Gr. to bear] an impatience in bearing or suffering afflictions.

DYSTRICHI'ASIS [of *δύς* and *τερίχιασις*, Gr.] a continual defluxion of tears from the pricking of hairs in the eyelids which grow under the natural hairs.

E

E e Roman; **E** e Italick; **E** e English; **Ʒ** Ʒ Saxon; **E** e Greek are the fifth letters in order of their respective alphabets.

E called e final, serves to lengthen the foregoing vowel, and distinguish several *English* words, as *fire*, *fir*, *fire*, *fir*, &c. but in foreign words it makes a syllable, as *epitome*, &c.

E numerically signifies 250.

EA } at the end of names, either of **EAE** } persons or places, is either from the *Saxon* *ēa* an island, as *Ramsay*, &c. or from *Ea*, *Sax.* water, or from *lea*, *Sax.* a field.

EAD [a contraction of *Ea* *di*, *Sax.* happy] at the beginning of many names, is now contracted to *Ed*, as *Edward*, *Edmund*, *Edwin*, &c.

EA'DEM, the same, of the feminine gender, as *semper eadem*, always the same. L.

EA'GERNRSS [*Ea* *gornne*, *Sax.*] tartness, sharpness in taste; also earnestness, vehemence, being sharp set, &c.

EA'GLE [*aigle*, F. of *aquila*, L.] has a long hook'd beak; yellow, scaly legs; thick crooked talons, and a short tail. Plumage is chestnut, brown, ruddy and white. Its beak, black at the tip; and in the middle blue; tho' in some yellow; is said to be the most swift, most strong,

most laborious, most generous, most bold, and more able to endure the most sharp cold than any other bird; and for these reasons both the ancients and moderns have made it the emblem of *Majesty*.

And being accounted one of the most noble bearings in armory, is not to be given by kings of arms to any, but those who far exceed others in bravery, generosity, and other good qualities.

An *EAGLE display'd* [in *Heraldry*] signifies an eagle with two heads, and the Imperial Eagle has been so represented ever since the Roman empire was divided into the eastern and western.

An *EAGLE Expanded* [in *Heraldry*] i.e. with its wings and tail spread abroad, commonly call'd a spread eagle, is so represented, because that is the natural posture of the bird, when it faces the sun to recover its vigour.

An *EAGLE display'd*, denotes her industrious exercise, and [Hieroglyphically] signifies a man of action who is always employ'd in some important affair.

The *EAGLE* is a noble bird, and [Hieroglyphically] represented a brave disposition that contemned the difficulties of the world and the disgraces of fortune, and also an understanding employ'd in the search of some sublime mysteries.

An *EAGLE* [Hieroglyphically] also represented prosperity, majesty, and liberality. *Munster* says, that the eagle freely gives of its prey to the birds that come round about it, when it has caught any thing. L.

EAGLET [aiglette, F.] a young or small eagle. The eagle is said to prove his eaglets in the brightness of the sun; if they shut their eye-lids, he disowns them.

EALHO'RDA [alhordā, Sax.] the privilege of affizing and selling beer.

To *EAN* [eacnian, Sax.] to bring forth young, spoken of an ewe or female sheep.

EAR [ear, Sax. ore, Dan.] the instrument or organ of hearing in an animal body, also the handle of several sorts of vessels for liquors, &c.

EA'RING [of Eapian, Sax.] a gathering of ears of corn.

EARL [Eap, eorla, Dan. of Eor honour, and E'sel noble, Sax.] a title of nobility between a marquis and a viscount, and is a title more ancient with us than those either of dukes or marquesses, and the first earl created in England, was *Hugh de Pusaz*, earl of *Northumberland*, by K. Richard I.

EARL's Coronet, has no flowers raised above the circle like that of a duke or marquis, but only points rising, and a pearl on each of them; see the figure.



EA'RLINESS [of æp, Sax. before now] soonness in time.

EA'RNESTNESS [eopneystneýýe, Sax.] vehement or strong desire or endeavour.

EARTH [Eopð, Sax. terre, F. terra, L. Tn, Gr. γῆ, Heb.] the opinion of the ancients concerning the figure of the earth, was very different from what is now believed; some held it to be a large hollow vessel; others that it was an immense plain, supported with pillars like a table. And these opinions are so stiffly maintain'd by some of the fathers (particularly *Lactantius* and *Augustin*) and so firmly believed, even for more than 600 years after Christ, that pope Gregory excommunicated and deposed *Vigilius*, bishop of *Strasburg*, for asserting the *Antipodes*. And many of the philosophers believ'd it to be a cone or high mountain, by which they accounted for the disappearance of the sun at night. But the moderns have discovered the body of the earth and water to be a globe, which may be proved by these plain and undeniable arguments.

1. It plainly appears that the earth is globular from the eclipses of the moon; for the shadow of the earth, being always round, the earth that is the body that intercepts the beams of the sun, and is the undisputed cause of such eclipse, must of necessity be of a round form.

2. The nearer any person approaches to either of the poles, the stars nearest to the pole are the more elevated from the horizon towards the zenith; and on the contrary, the farther a person moves from the poles, the same stars seem to withdraw from him till they quite disappear. Again, they rise and set sooner to one that travels to the *East*, than they do to one that travels to the *West*; insomuch that if a person should spend a whole year in going round the earth to the *East*, he would gain a day; whereas on the contrary in journeying the same westward, he would lose a day. And this is actually seen between the *Portuguese* in *Macao* an island on the south of *China*, and the *Spaniards* in the *Philippine* islands; the Sunday of the *Portuguese* being the Saturday of the *Spaniards*; occasioned by the one's sailing thither eastward, and the other westward; for the *Portuguese* sailing from *Europe* to the *East Indies*, and thence to *Macao*; and the *Spaniards* passing westward

ward from *Europe* to *America*, and thence to the *Philippine* islands, between them both, they have travelled round the earth.

3. That the world is round, is demonstrated by the voyages that have been made quite round it; for if a ship setting out from *England*, and sailing continually westward, shall at last come to the *East-Indies*, and so home to *England* again, it is a plain demonstration it is a globe and not a flat, a cube, a cone, or any other form. And these navigations have of late years been frequently made, which puts the matter out of all doubt.

EA'RTHEN [of *Eopðen*, *Sax.*] made of earth.

EA'RTHLINESS [of *Eopðgelicney-ye*, *Sax.*] earthly quality.

EA'RTHLY minded [of *Eopð* and *geminde*, *Sax.*] the mind, minding earthly things.

EA'RTHQUAKE [of *Eopð* earth, and *spacian*, *Sax.* to quake] a violent shock or concussion of the earth, or some parts of it, caused by fire or hot vapours pent up in the bowels or hollow parts of it, which force a passage, and frequently produce dreadful effects, as the destruction of whole cities, the swallowing up, or overturning mountains, &c.

Naturalists, some of them, ascribe *Earthquakes* to water, others to fire, and all of them with some reason. Nay,

1. The earth itself may be the cause of its own shaking, when the roots or basis of some large mass being dissolved or worn away by a fluid underneath, it sinks into the same, and by its weight causes a tremor, produces a noise, and frequently an inundation of water.

2. The subterraneous waters may occasion *earthquakes* by their cutting out new courses, &c. or the water being heated or rarify'd by the subterraneous fires, may emit fumes, blasts, &c. and may cause great concussions.

3. The air may be the cause of *earthquakes*; for the air being a collection of fumes and vapours raised from the earth and water, if it be pent up in too narrow viscera of the earth, either the subterraneous heat, or its own native one rarifying and expanding it, the force wherewith it endeavours to escape, may cause a shaking of the earth.

4. Fire is a principal cause of *earthquakes*; both as it produces the subterraneous air or vapours before-mentioned; and as this *aura*, air or spirit, from the different matter and composition of which, sulphur, bitumen, and other inflammable matters do arise, takes fire, by either some other fire it meets withal, or from

its collision against hard bodies, or by its being intermix'd with other fluids; by which means bursting out into a larger compass, the space becomes too narrow for it, and so pressing against it on all sides, it causes a shaking of the contiguous parts, till having made itself a passage, it spreads itself in a volcano.

There being much sulphur and bitumen, and such like combustible matter in many places of the bowels of the earth, it is no hard matter to imagine how it should enkindle, which tho' it may be done several ways, I shall instance but in one. Since the earth contains such different matters in it, it may be easily imagined that there are caverns in some places, which are filled with no other matter but gross airs, and sulphureous or bituminous vapours, and it may so happen that a flint shall drop from the arch of the cavern to another flint below, and strike fire out of it, which shall either enflame the vapour, or the sulphureous and bituminous matter thereabouts, which when they have once taken fire, keeping it in very long, they communicate it to other bodies of a like nature, and when these get vent, they burst out in very violent eruptions, as has been seen in *Ætna*, *Vesuvius*, and other places.

But when it so happens that in vast caverns the vapours and thicker matter take fire all at once, the air in such a motion cannot rarify and disperse, but it must give a sudden concussion to the upper part of the caverns, and make all the ground above it to tremble, and cause an earthquake; and the deeper the mine lies, and the larger the quantity of matter is, which takes fire at one time, the more violent and extensive is the earthquake.

But if the cavern happens to be near the surface of the earth, there are many times eruptions of fire that consume the bowels of it, so that the ground sinks in; and where the opening is wide enough, trees and houses are swallow'd up in it, as it happened in *Jamaica* in the year 1692.

And this is not bare conjecture, but is confirmed by experience, for the great eruptions of the famous burning mountains are always attended with an earthquake in the neighbourhood, as they in *Naples* and the places thereabouts have experienced.

EA'RTHLY [*eopðlic*, *Sax.*] of or pertaining to the earth.

EASE the Bow-line } [Sea term] signify let them be more slack.
EASE the Sheet }

EA'SEL PIECES [with *Painters*] are such small pieces either portraits or landscapes, as are painted on the painter's easel (which is a frame on which the strained canvass is placed) so called in distinction from those larger pictures that are drawn on the walls or ceilings of rooms, &c.

EA'SINESS [of *aife*, *F.* ease, and the term *ness*] facility; also soft or mild quality or temper.

EA'TABLE [of *eat*, *Sax.* to eat, and *able*] that may be eaten.

EBB [*ebba*, *Sax.* *ebbe*, *Dan.*] the going out of the tide, which is distinguished into several degrees, as *quarter Ebb*, *half Ebb*, *three quarters Ebb*, and *low* or *dead water*.

EBB [in a *figurative Sense*] is used to signify the lowest pitch of fortune or condition in the world.

E'BENUS [עֵבֶן, *Heb.*] the eben-tree, an *Indian* and *Aethiopian* tree that bears neither leaves nor fruits; the wood of which (called *Ebony*) is as black as jet, and very hard, and so heavy, that the least slip of it will sink in water.

EBI'SCUS, the herb *Marth-mallows*.

To **EBU'LLIATE** [*ebulliare*, *L.*] to bubble out.

EBULLI'TION, any inward violent motion of the parts of a fluid, caused by the struggling of particles of different qualities. *F.* of *L.*

E'BULUM } [with *Botanists*] the herb
E'BULUS } Wall-wort, Dane-wort, or Dwarf-elder. *L.*

EBRILLA'DE [in *Horsefanship*] is a check of a bridle, which is given to the horse by a jerk of one rein, when he refuses to turn. *F.*

ECARTELE' [in *Heraldry*] signifies quarterly. *F.*

ECAVESSA'DE [with *Horsemen*] signifies a jerk of the cavesson. *F.*

ECBOLIA } [of *ἐκβάλλω* to cast
ECBOLINA } out, *Gr.*] medicines
ECBOLA'DES } that facilitate delivery to women in hard labour; also those that cause abortion. *L.*

ECCATHA'RTICKS [*ἐκκαθαρτικά*, of *ἐκκαθαίρω* to purge out, *Gr.*] purging medicines.

ECCACHI'SMA, a bath of hot water, in which the patient sits.

ECCE HOMO, *i. e.* behold the man [with *Painters*] a name given a painting, wherein our Saviour is represented in a purple robe with a crown of thorns on his head, and a reed in his hand; such as he was presented before *Pilate* by the *Jews*.

ECCE'NTRICAL [*ἐκκεντρικός*, *Gr.*]

that has not the same center.

ECCE'NTRICK Circles [with *Astronomers*] are such circles that have not the same center, of which kind several orbits were invented by the ancients to solve the appearances of the heavenly bodies.

ECCENTRICK Equation [in the *Old Astronomy*] is the same with the *Prosthaphæresis*, and is equal to the difference of the sun's or planet's real or apparent places, counted on an arch of the ecliptick.

ECCENTRI'CITY [in the *Ptolemaick Astronomy*] is that circle which the sun is supposed to move in about our earth, and which hath not the earth exactly for its center.

E'CCHO. See *Echo*.

ECCHY'MOMA [*ἐκχύμωμα*, *Gr.*] a chymical extract.

ECCLE'SIÆ sculptura [in some *Old Records*] signified a sculpture or image of a church made of metal, and kept as sacred as a relique. *L.*

ECCLE'SIANS [in *Church History*] upon any misunderstanding between the emperors and the dignified clergy and others of the christian church, the adherents to the emperor called those who stuck to the interests and privileges of the church *Ecclesiiani*, *i. e.* high-churchmen.

ECCLE'SIARCH [*ecclesiarcha*, *L.* *ἐκκλησιαρχὴς*, *Gr.*] the ruler or head of a church.

ECCLESIA'STICALLY [*ἐκκλησιαστικῶς*, *Gr.*] according to the manner of the church.

ECCLISIS [*ἐκκλισις* of *ἐκκλίνω*, *Gr.* to turn from] a dislocation or luxation of the joints of an animal body.

ECCOPE [with *Surgeons*] a dividing of a fleshy part, and cutting off that which is gangren'd, canker'd or the like; also an imputation of an excrescence; also a kind of fracture or solution of the continuity of the skull, by a simple incision.

ECCOPRO'TICKS [*eccoprotica*, *L.* *ἐκκοπρωτικά*, *Gr.*] medicines of a lenitive or asswaging quality.

ECCRIMOCRI'TICKS [*eccrimocritica*, *L.*] signs for making a judgment of distempers, from particular excretions or discharges of humours.

ECHAPE' [with *Horsemen*] a horse gotten between a stallion and a mare of a different breed, and different countries. *F.*

ECHARPE' [in *Gunnery*] as to *batter en echarpe*, signifies to batter obliquely or sideways. *F.*

ECHI'DNION [with *Botanists*] prickly, as when the seed vessel is set round with prickles, like a hedge-hog, as the seeds men called hedge-hogs.

ECHINA'TUM [with *Botanists*] prickly

ly trefoil, that is, the trefoil with prickly seed. *L.*

ECHINOMELOCA'CIAS [with *Botanists*] the Indian plant called *Melocarducus*. *L.*

ECHINOPHTHALMIA [of ἑχίνος, a sea hedge-hog, and ὀφθαλμία a disease in the eyes] an impertection of the eyes, when the eye-lids are set with hairs, as the *Echinus* is with prickles.

ECHI'NUS [in *Architecture*] a member or ornament taking its name from the roughness of its carving, resembling the prickly rind of a chefnut] first placed on the top of the *Ionick* capital; but now used in cornices of the *Ionick*, *Corinthian* and *Composit* orders, consisting of anchors, darts, and ovals or eggs, carved. The same that the *English* call quarter round, the *French* ove, and the *Italians* ovolo.

E'CHION } [with *Botanists*] the plant
E'CHIUM } called Viper's-bugloss,
Viper's-herb or Wild-borage. *L.*

ECHIQUETTE [in *Heraldry*] checky, which see. *L.*

E'CHITES [of ἑχίς, a viper, *Gr.*] a precious stone, of a darkish green colour, somewhat resembling a viper; also an herb, a kind of Clivers.

E'CHO [Ἠχώ, *Gr.* i. e. the resounding of the voice]

ECHO [with *Architects*] is applied to certain kinds of vaults and arches most commonly of elliptical or parabolical figures, used to redouble sounds, and produce artificial sounds.

Single ECHO, is that which returns the voice but once.

Tonical ECHO, an echo which will not return the voice, but when modulated into some peculiar musical note.

Poly syllabical ECHO, an echo that returns many syllables, words and sentences.

ECHO, according to the poets, was the wife or mistress of the god *Pan*; but afterwards was enamour'd with *Narcissus*; but being slighted by him, retired to the grotto's and hollow places of the mountains, where she pin'd away till she had nothing left but her voice. *Juno* is said to have inflicted this punishment upon her for her talkativeness, that she should never repeat more than the last word of any thing that should be asked her; because when *Jupiter* was with the nymphs [his mistresses] she would hold the jealous goddess in discourse, till they had escaped her.

Manifold ECHO } an *Echo* which
Tautological ECHO } returns syllables
and words, the same oftentimes repeated.

E'CHO [in *Poetry*] a kind of composition wherein the last words or syllables

of each verse contain some meaning, which being repeated apart, answers to some question or other matter contained in the verse, as in *Legendo Cicerone* — one ὀνῆ, *A/s.*

ECHO'METRE [of ἦχος sound, and μέτρον, measure] a scale or rule divided on it, which serves to measure the duration or length of sounds, and to find their intervals and ratio's.

ECHY'MOSIS [ἐκχύμωσις of ἐκ τῶν χυμῶν, *Gr.* humours] a disease of the eye, wherein the blood extravasated by some blow or contusion upon the arrival between the cutis and the flesh or muscles stops there without any appearance of a wound.

ECLE'CTICI [of ἐκλέγω, *Gr.* to chuse] ancient Philosophers, who without attaching themselves to any particular sect, took what they judg'd good and solid from each.

ECLE'GMA [ἐκλείγμα of ἐκ and λείγω, *Gr.* to lick] a tincture or lohock, a kind of medicine to be licked or sucked in; being a liquid composition, thicker than a syrup, but thinner than an electuary. *L.*

Central ECLI'PSE of the Moon [with *Astronomers*] is when not only the intire body of the moon is covered by the shadow; but also the center of the moon passes through the center of that circle, which is made by a plane cutting the cone of the earth's shadow at right angles, with the axis, or with that line, which joins the centers of the sun and the earth.

Lunar ECLIPSE, is the taking of the sun's light from the moon, occasion'd by the interposition of the body of the earth between the moon and the sun.

Solar ECLIPSE, is when it happens that we are deprived of light by the interposition or coming in of the moon's body between it and our sight.

ECLI'PSIS [with *Physicians*] a failing of the spirits, a fainting or swooning away, a qualm. *L.*

ECLOGA'RIOUS, a learned man, who has made abundance of extracts from authors.

E'CLYSIS [ἐκλύσις, *Gr.*] a loosing, releasing, dissolving.

ECOUTE' [with *Horsemen*] listening, a pace or motion. A horse is said to be *ecouté*, when he rides well upon the hand and heels, compactly put upon his haunches, and hears and listens to the heels or spurs, and continues duly balanced between the heels without throwing to either side. *F.*

ECPHA'SIS [ἐκφάσις, *Gr.*] a plain declaration or interpretation of a thing.

ECPHO'

ECPHO'NESIS [*Ἐκφώνησις*, Gr.] an exclamation.

ECPHO'RA [with *Architects*] the line or distance between the extremity of a member or moulding, and the naked of a column or other part it projects from.

ECPHY'SESIS [*Ἐκφύσησις*, Gr.] a breathing thick or fetching the breath thick.

ECPHYSE'SIS [with *Surgeons*] any process or knob that is joined with, or adheres to a bone.

ECPI'ESMUS [*ἐκπίεσμος*, Gr.] a straining, wringing or squeezing out. L.

ECPY'CTICA [*Ἐκπυκτικά*, Gr.] medicines of a thickening quality.

ECTHLY'PSIS [with *Grammarians*] the cutting off a vowel or consonant, especially the letter (*m*) in *Latin* or *Greek* verse, at the end of a word, when the next word begins with a vowel, or (*b*) as *div incido* for *divum incido*, *βέλομαι ἐγὼ* for *βέλομαι ἐγὼ*.

ECTRAPELOGA'STROS [*ἐκτραπελογαστρος* of *ἐκτραπέλον* monstrous and *γαστήρ*, Gr. the belly] one who has a monstrous prominent belly.

E'CTROSIS [*ἐκτροσις* of *ἐκτιτρώσκω*, Gr. to render abortive] an abortion.

ECTYLO'TICKS [*ἐκτυλοτικά*, of *ἐκ* and *τύλον*, Gr. callus] remedies proper to consume and eat off callus's, warts and other excrescences found on the flesh.

ECZE'MATA [*ἐκζέματα*, Gr.] fiery, red and burning pimples, which are painful, but do not run with matter. L.

ECU'RIE, a covert place for the lodging or housing of horses. F.

ECU'SSION [in *Heraldry*] a little or an inescutcheon. L.

EDA'CIOUSNESS, great eating.

EDA'CIOUS [*edax*, L.] given to eat much, ravenous.

E'DDY *Tide*, the same as eddy; a turning round in a stream.

EDEN [*עֵדֶן*, Heb. the garden of *Eden*, i. e. the garden of pleasure] this terrestrial paradise ministers perpetual business to all interpreters of *Genesis*. *Elias Tisbites* was so bold as to say the garden of pleasure was still in being, and that doubtless many went thither, and the passage lay open, but that being charmed with the beauties and contentments of the place, they never return'd. *Psellus* says the *Chaldean* paradise was nothing else but a choir of virtues, the four rivers signifying the four cardinal virtues. Some place it in the air under the circle of the moon, and tell us the four rivers fall down from thence, and running all under the ocean, rise up in those places where they are now found. Some place it in *Mesopo-*

tamia, and others elsewhere, and conceive the four rivers to be *Tigris*, *Euphrates*, *Nilus* and *Ganges*, but neither geographers nor travellers could ever yet find it out.

EDE'NTATED [*edentatus*, L.] made or become toothless.

EDER [*Ἐδερ*, Sax.] an hedge.

To **EDGE** in with a ship [Sea term] is said of a chase that is making up to it.

E'DGLESS [*Ἐδγless*, Sax.] without an edge.

E'DIBLENESS [of *edibilis* and *ness*] capableness of being eaten.

E'DILE [among the *Romans*] an officer appointed to oversee the buildings public and private.

To **EDU'CE** [*educere*, L.] to bring forth, to lead out.

To **EDU'LCORATE** [in *Chymistry*] to make sweet, to sweeten, to purge any thing of its salts, &c. by repeated washing in cold water.

EDU'LIA [among the *Romans*] a goddess who gave the infants meat.

E'FFABLENESS [*effabilis*, L. and *ness*] capableness of being spoken.

EFFARF' } [in *Heraldry*] a beast
EFFRAYE' } reared on its hinder legs, as tho' it were frightened or irritated. L.

EFFE'CT [*Hieroglyphically*] to represent an evil effect out of a good cause well design'd, the *Egyptians* used to put a bird called *Ibis*, and a basilisk together; because they were of opinion, that a basilisk often proceeded from the egg of an *Ibis*. And therefore they were wont to break all those eggs wherever they found them, lest they should encrease the number of those venomous serpents.

EFFECTS of the Hand [in *Horseman-ship*] are the aids or motions of the hand, which serve to conduct the horse, which are 4, i. e. four ways of using the bridle, viz. to push a horse forwards, or give him head, or hold him in, and to turn the hand either to the right or left.

EFFE'CTIONS [with *Geometricians*] the problems or practices; which when they may be deduced from or founded on some geometrical propositions are called the *Geometrical Effections* thereto pertaining.

EFFE'CTIVENESS [of *effektivus*, L. and *ness*] effective quality.

EFFE'CTRIX, she that effects or does a thing. L.

EFFE'CTUALNESS [of *effectualis*, L. and *ness*] efficiency, the being thoroughly accomplished.



EFFELLONIE' [in *French Heraldry*] a term used by *Columbiere* for a lion rampant in the posture of standing, but that the two fore-paws are together of an equal height, and the hinder feet also close together, like a dog leaping as they do in the true rampant; as in the escutcheon.

EFFERA'TION. a making wild. *L.*

EFFERVE'SCENCE } [with *Physici-*
EFFERVE'SCENCY } *ans*] an inward motion of particles of different natures and qualities tending to sudden destruction.

EFFERVE'SCENCE [in *Physicks*] is not applied to any ebullitions or motions produced by fire; but only to those that result from the mixture of bodies of different natures, or at least an agitation of parts resembling an ebullition or boiling produced by fire.

EFFERVE'SCENT [*effervescent, L.*] growing very hot, boiling over, &c.

EFFE'TE [*effetus, L.*] worn out of heart or strength for producing fruit.

EFFI'CIENTNESS [*efficientia, L.*] the power or faculty to do a thing.

Equivocal **EFFI'CIENT Cause**, as the producing a frog, &c.

Moral **EFFICIENT Cause**, as the adviser is the cause of a war, a murder, &c.

Natural **EFFICIENT Cause**, is that which not only acts without precept in opposition to artificial; but also from within and according to its own inclination, in opposition to violent, as fire acts when it warms.

Physical **EFFICIENT Cause**, as a horse which produces a horse.

Spontaneous **EFFICIENT Cause**, as a dog eating.

Universal **EFFICIENT Cause**, which in various circumstances produces effects, as *God of the sun*.

Univocal **EFFICIENT Cause**, which produces an effect like itself, as a horse begets a horse.

EFFI'CIENTS [in *Aritbmetick*] the numbers given for an operation of multiplication, i. e. multiplicand and the multiplier.

EFFI'CTION, an expressing or representing, a fashioning. *L.*

To **EFFI'GIATE** [*effigiare, L.*] to draw one's picture.

EFFIGIA'TION, a fashioning. *L.*

E'FFIGY, the stamp or impression of a coin representing the prince's head who caused it to be struck.

EFFLA'TION, a belching or breaking wind. *L.*

EFFLU'ENTNESS [*effluentia, L.*] an efflux, a blowing or running out.

Corpuscular **EFFLU'VIA'S**, in many bodies in the extreme subtilty and fineness of them are transcendently remarkable; as being able for a long time together to produce sensible effects; without any apparent or the least considerable diminution of the bulk or weight of the body which sends them forth.

EFFORMA'TION [of *ex* and *formatio, L.*] a being formed or made out of some matter.

EFFU'LGENCE [*effulgentia, L.*] a shining out.

EFFU'LGENT [*effulgens, L.*] shining out.

EFFU'LGID [*effulgidus, L.*] bright shining, clear.

To **EFFU'ND** [*effundere, L.*] to pour out.

EFFU'SED [*effusus, L.*] poured out.

EFFUTI'TIOUS [*effutitius, L.*] that which hath no signification, but only serves to fill up room.

EFTSOO'NS [*eftsona, Sax.*] ever and anon, often, presently.

EGERMINA'TION, a budding or springing forth. *L.*

To **EGE'ST** [*egestum, L.*] to discharge, thrust or throw out.

EGESTUO'SE [*egestuosus, L.*] very poor and needy.

Cow's **EGG**, a kind of *Bezoar* frequently found in the stomach of a cow.

EGRE'GIOUS [*egregius, L. i. e.* chosen out of the flock] notorious or manifest.

EGRE'GIOUSNESS, choiceness, rareness, remarkableness, &c.

EGRE'SSIO [with *Rhetoricians*] a figure when the same sound or words is twice repeated in several or in the same sentence, in an inverted order; as,

Nec sine sole suo lux, nec sine luce sua sol.

E'GUISCE [in *Heraldry*] as a *Cross Eguisce*, is a cross that is like two angles at the ends cut off, so as to terminate in points, yet not the like the *Cross Fitchée*; see *Aiguise*.

EGY'PTIANS [in our *Statutes*] a counterfeit kind of rogues, and their doxies or whores, being *English* or *Welsh* people, who disguise themselves in odd and uncouth habits smearing their faces and bodies, and framing to themselves an unknown canting language, wander up and down the country; and under the pretence of telling fortunes and curing diseases, &c. abuse the ignorant common people, tricking them of their money, and live by that together, with filching, pilfering, stealing, &c.

EJA-

EJACULA'TION [a casting forth or darting afar off] a short prayer poured forth from the bottom of the heart, with fervent devotion. *L.*

EJACULA'TION [in *Physick*] the act of emitting the *semen*.

EJACULATION [in *Pyrotechny*] the expulsion of a ball or bullet or bomb out of a musket, cannon, mortar, &c.

EJE'CTA [*Old Records*] a woman ravished or deflowered; or cast forth from the virtuous.

EJECTA'TION, a casting or throwing out. *L.*

EJECTI'TIOUS [*ejectitius, L.*] cast out.

An **EIGHT**, a plantation of osiers and willows.

EIGHTFOIL [in *Heraldry*] grasse bearing 8 leaves. This *Sylvanus Morgan* gives as the difference of the eighth branch of a family from the main stock.

EISPNOE' [*Eισπνοή* of *εἰσπνέω*, *Gr.* to breathe in] respiration, the opposite to *Ecpnoe*.

EJURA'TION, a renouncing or resignation. *L.*

To **ELA'BORATE** [*elaboratum, L.*] to take pains, to work exquisitely.

ELA'BORATE [*elaboratus, L.*] done with pains; wrought and composed perfectly and curiously.

ELABORA'TION, the working or performing any thing with pains and exactness. *L.*

ELÆ'A [*ἐλαία, Gr.*] the olive, the fruit. *L.*

ELÆO'MELI [*ἐλαϊόμελι, Gr.*] a kind of fat gum that drops from trees. *L.*

ELÆO'PHYLLON [*ἐλαϊόφυλλον, Gr.*] the herb Mercury.

ELÆOSA'CCHARUM [of *ἐλαιον* oil and *Σάκχαρον, Gr.* sugar] n oil, whose parts are separated by sugar embodied with some drops of distilled oil, to render it more easy to be swallow'd. *L.*

ELA'NGUID [*elanguidus, L.*] faint, weak.

ELAPHABO'LIMUM [with *Botanists*] wild or mountain parsley.

ELAPHEBO'LIUM [*ἐλαφεβόλιον, Gr.* so called from the sacrifices then offered to the goddess *Diana*, stiled *ἐλαφεβόλη*, i. e. stag-shooter] a month of the *Grecians* answering to our *February*. *L.*

ELAPHIBO'SCON [*ἐλαφεβόσκον, Gr.*] the plant wild parsnip or carrot. *L.*

ELAPHEBO'LIA [of *ἐλαφεβόλη*, *Gr.* i. e. the huntress] feasts consecrated to *Diana*, in the month *Elaphebolion* or *February*, wherein a cake made in form of a deer was offered to her. The institution of the festival was upon this occa-

sion. The *Thessalians* having reduc'd the inhabitants of *Phocis* to the last extremity, and they disdaining to submit to them, *Diapbantus* proposed that a vast pile of combustible matter should be erected, upon which they should place their wives, children, and all their riches; and in case they were defeated, set all on fire together, that nothing might come into the hands of their enemies. The women being summoned to a publick assembly, this was proposed to them, at which being met in a full body, they immediately gave their unanimous consent, applauding *Diapbantus*, and decreeing him a crown for his noble contrivance. They afterwards engaged their enemy with great fury and resolution, and intirely defeated them.

ELA'PIDATED [*elapidatus, L.*] cleared of stones.

To **ELA'PSE** [*elapsum, L.*] to slide away easily.

ELARGI'TION, a free bestowing. *L.*

ELAQUEA'TION, a disentangling, disentanglement.

Perfectedly **ELA'STICAL**, a body is said to be so, when with the same force as that which press'd upon it (though for a while it yielded to the stroke) it afterwards recovers its former place. And in this sense, an elastick body is distinguished from a soft body; i. e. one that being press'd yields to the stroke, loses its former figure, and cannot recover it again.

ELA'STICK Body, is that which by being struck or stretched has its figure altered; but endeavours by its own force to resume the same; or it is a springy body, which when compress'd, condens'd and the like, makes an effort to set itself at liberty, and to repel the body, that constrained it; such is a sword blade, a bow, &c. which are easily bent; but presently return to their former figure and extension.

Natural **ELASTICK Bodies**, the principal are air, sponges, the branches of trees, wool, cotton, feathers, &c.

Artificial **ELASTICK Bodies**, are steel-bows, sword-blades, &c.

ELA'TE [*ἐλάτη, Gr.*] a kind of fir-tree; also a date-tree. *L.*

ELATI'NE [*ἐλατίνη, Gr.*] female fluellin, running backwheat, an herb. *L.*

ELATI'TES [*ἐλατίτης, Gr.*] a kind of blood-stone. *L.*

ELATRA'TION, a barking out. *L.*

ELAXA'TION, an unloosing. *L.*

E'LBOICK [of *Elbow* *Elboza, Sax.*] a sentence or verse of a rude or ruffling quality, as it were hunching or pushing with the elbow. *BL.*

E'LDERSHIP [of *ældes*, *Sax.* and *ycip*] the dignity of an elder.

ELECAMPA'NE [*enula campana*, *L.*] the herb otherwise called horse-heal, good for the lungs.

ELECTION [in *Law*] is when a Person is left to his own free-will, to take or do either one thing or another which he pleases.

ELE'CTION [in *Theology*] the choice which God or his good pleasure makes of angels or men for the designs of mercy and grace.

ELECTION [in *Pharmacy*] is that part of it, that teaches how to chuse simple medicaments, drugs, &c. and to distinguish the good from the bad.

ELE'CTORAL Crown [in *Heraldry*] the electors of the *Empire* of *Germany* wear a scarlet cap turn'd up with ermine, closed with a demicircle of gold, all covered with pearls; on the top is a globe with a cross all of Gold.

ELE'CTRICA [with *Physicians*] drawing medicines, *L.*

ELE'CTRICK, pertaining to electricity.

ELE'CTRICALNESS [of *ἤλεκτρον*, *Gr.* amber] attractive quality.

ELEEMOSY'NA *Caruicarum* [an ancient *Custom*] a penny which King *Ethelred* ordered to be paid for every plough in *England* towards the support of the poor.

ELEEMOSY'NÆ [Old *Rec.*] possessions belonging to churches.

E'LEGANCE in the general, is a manner of saying things with choice, politeness and agreeableness: with *Choice*, in going out of the common way: with *Politeness*, in giving the thing a turn which strikes people of a delicate taste; and with *agreeableness*, in giving it a relish throughout which hits every body.

E'LEGANTNESS [*elegantia*, *L.*] elegance.

E'LEGANCE } [with *Rhetoricians*] is
E'LEGANCY } the choice of rich and happy expressions, which also shew an easiness, which easiness consists in making use of natural expressions, and avoiding such as seem affected, and discover the pains the orator was at to find them.

E'LEGY [*elegie*, *F. elegia*, *L. ἐλεγεία*, *Gr.* of *ἐλεῖν* commiseration, and *λεγεῖν* to say] a kind of poem invented to complain of misfortunes of any kind whatsoever; but especially to mourn the death of friends, or the cruelty of a mistress. In an elegy the passions of grief, despair, &c. ought to predominate; the measure ought to be heroick verse, as the most solemn. The numbers and sentiments should be soft and sweet. Point should be intirely discarded, as being contrary to passion.

ELELISPHA'COS } [*ἑλελισφακόν*, *Gr.*]

ELELISPHA'CUM } the herb sage. *L.*

ELEME'NTARIES [as some *Writers* pretend] a kind of perfect beings which inhabit the elements, and are only known by what they call the philosophers and sages, and according to these people's notion, the element of fire must be inhabited by *Salamanders*, water by *Nymphs* and *Oridians*, earth by *Gnomes* and *Gnomonides*, and the air by *Sylphs* and *Sylphides*.

ELEME'NTARINESS [of *elementarius*, *L. elementaire*, *F.*] elementary Quality.

ELEMENTARY Principles [with *Naturalists*] are the simple particles or a natural mix'd body, or those very small parts out of which such a body is made up, and into which it may be resolved.

ELEME'NTATED, made up or composed of the element.

E'LEMENTS of Language [with *Grammarians*] the letters of the alphabet.

ELEMENTS [in *Divinity*] the bread and wine prepared for the sacrament of the Lord's supper.

ELEMENTS, the agreement of the elements in generation of creatures [*Hieroglyphically*] was represented by the *Egyptians* by an otter or an ostrich, because they subsist in and by two elements.

The four **ELEMENTS** suspended in the air, were represented [*Hieroglyphically*] by *Juno* hang'd up by *Jupiter* in the sky with weights at her feet.

ELEOSA'CCHARUM [of *ἔλαιον* oil, and *saccharum*, *L. sugar*] a mixture of oil and sugar, which is used with the distilled oils, to make them mix with aqueous fluids for present use.

An **ELEPHANT** was [by the *Ancients*] made an emblem of a king, because they were of opinion that he could not bow his knee, and also because his long teeth, being accounted his horns, betokened sovereignty and dominion.

An **ELEPHANT** [*Hieroglyphically*] by the *Egyptians*, was also used to denote a wealthy man, who can live of himself, without being beholden to his neighbour. They also used sometimes only his trunk to signify the same; because an Elephant's trunk serves him for all uses, as to carry meat and drink to his mouth, to tear the branches of trees, to beat down enemies; and in short, he has such command of it, that it is as useful as a hand, and supplies all his wants.

Knights of the ELEPHANT, an order of knighthood in *Denmark*.

Knights DE L'EPI, i. e. of the *Ear of Corn*, or of the *Ermine*, an order of knighthood, in *Armorica* or *Bretagne* in *France*, establish'd by *K. Francis I.*

Knights DE L'ETOILE, or of the *Star*, an order of *French* knighthood; the companions of this order have this motto, *Monstrant regibus astra viam*, i. e. the stars shew the way to kings.

ELEPHANTI'ASIS Arabum [with *Physians*] a swelling in the legs and feet, a-kin to the *Varix*, proceeding from phlegmatick and melancholy blood, so that the feet resemble those of an elephant in shape and thickness.

ELEPHANTI'NI Libri [with the *Romans*] the actions of the princes, and the proceedings, acts, &c. of the senate, *L.*

E'LEVATED [in *Heraldry*] signifies rear'd up or turned upwards, as particularly wings elevated, signifies the points of them turned upwards, which is the true flying posture.

E'LEVATEDNESS [of *elevation*, *L.*] exaltedness, a being lift up, &c.

ELEVA'TION [in *Architect.*] a draught or description of the face or principal side of a building, called also the *Upright* or

ELEVATION [in the *Romish Church*] is apply'd to that part of the mass where the priest hoists or raises the host above his head for the people to adore it.

ELEVA'TOR Labii Inferioris [*Anatomy*] a muscle arising from the second bone of the under-jaw, and with its partner descending directly to their implantations in the lower part of the skin of the chin; they draw the lip upwards. *L.*

ELEVATOR Labii Superioris [*Anat.*] a muscle that arises from the second bone of the upper jaw, or, as some, from the fore-part of the fourth bone, immediately above the *elevator labiorum*, and descending obliquely under the skin of the upper lip, with its partner joins in a middle line from the *septum narium* to its end, in the *spindler labiorum*.

ELEVATOR Ale Nasi [*Anat.*] a muscle or pair of muscles of the nose, of a pyramidical figure, very narrow, tho' fleshy at its origination on the fourth bone of the upper jaw; its action is to pull the *Ale* upwards, and turn it outwards.

ELEVATOR Labiorum [*Anat.*] a muscle which lies between the *Zygomaticus* and the *Elevator labii superioris proprius*, and takes rise from the fourth bone of the upper jaw. *L.*

ELEVATOR Oculi [*Anat.*] a muscle of the eye arising near the place where the optick nerve enters the orbit, and is inserted to the *Tunica Sclerotis* on the upper and forepart of the bulb of the eye under the *Adnata*.

This muscle is named *superbus musculus*, or proud, because it raises the eye; it being one of the common marks of a haugh-

ty disposition to look high; its opposite muscle is term'd *humilis* or humble. *L.*

ELEVA'TOR [*elevatorium*, *L.*] an instrument used by surgeons for raising the bone of the skull when it is sunk.

An *ELEVE'* [of *elever*, *F.* to raise] a pupil or scholar educated under any one.

ELE'VEN, the number *11* has this property, that being multiplied by 2, 4, 5, 6, 7, 8, it will always end and begin with like numbers, as *11* multiply'd by 2, makes 22, by 4, 44, by 5, 55, by 6, 66, by 7, 77, by 8, 88.

ELEUSI'NIA [*ἑλευσινία*, *Gr.*] the mysteries of the goddess *Ceres*, or the religious ceremonies performed in honour of her; so named from *Eleusis* a maritime town of the *Athenians*, in which was a temple of that goddess; no men were admitted to these mysteries, but only women. The Matrons who were initiated in these rites, were such as resolv'd to preserve a perpetual chastity; at the beginning of the festivals there was a feast for some days together; but wine was banished from the altar; throughout the whole mysteries there was a profound silence, and it was a crime to publish any thing concerning them; none were suffered to see the statue of the goddess except her priests; nor durst any persons, who were not admitted to these rites enquire into them, much less be present at them; the assembly used lighted torches, and many exclamations for *Proserpina*. But the women are said to have taken among themselves immodest liberties.

ELEUTHE'RIA [*ἑλευθερία*, *Gr.*] certain festivals solemnized every fifth year in honour of *Jupiter Eleutherius* (i. e. the protector of liberty) these festivals were instituted by the *Greeks* after the signal defeat of 300000 *Persians*, under *Mardonius*, *Xerxes's* general.

ELI'CIT [in *Ethicks*] signify acts immediately produced by the will, and terminated by the same power. Such is willing, nilling, loving, hating, &c. such acts are denominated *elicit*, by reason being before in the power of the will they are now brought forth into act.

E'LIGIBLE [of *eligibilis*, *L.*] fit or deserving to be chosen.

ELEGIBI'LITY } as a *Bull of Eligi-*
E'LIGIBLENESS } bility, a bull granted by the pope to certain persons to qualify them to be chosen or invested with an office or dignity.

E'LIMATE [*elimatum*, *L.*] to file, to polish, to smoothe.

ELINGUA'TION, a cutting out the tongue. *L.*

ELIPTOI'DES [*Mathemat.*] an infinite ellipsis. *ELIXA*,

ELIXATION [in *Pharmacy*] the boiling or seething gently any medicament for a considerable time in a proper liquor.

ELIXIR [with *Alchymists*] the powder of projection or philosopher's stone.

Grand ELIXIR, an universal medicine that will cure all diseases.

ELIXI'VIATED [in *Chymistry*] cleared from the *lixivium* or lye.

ELK [elc, *Sax. alce*, *L.* of ἀλκή, *Gr.* strength] a strong swift beast, as tall as a horse, and in shape like an hart, bearing two very large horns bending towards the back, and as the elephant, having no joints in his fore-legs, with which he fights, and not with his horns; they sleep leaning against trees; they are found in the forests of *Prussia*, and elsewhere.

ELK [Old Records] a kind of yew to make boughs of.

ELL [eln, *Sax. aulne*, *F. ulna*, *L.*] a measure containing the *English* ell, 3 foot 9 inches; the *Flemish*, 2 foot 5 inches.

ELLEBORI'NE, the herb Neesewort, *Sanicle*. *L. Plin.*

ELLEBORI'TIS, Centaury the less. *L.*

ELLI'PSIS [in *Geometry*] is a plain figure commonly called an oval, or a crooked line including a space longer on one side than the other, and drawn from two center points, each called the *Focus* or navel, and is one of the sections of a cone.

ELLIPSIS [with *Rhetoricians*] a figure wherein some part of a discourse is left out or retrenched, used by a person who is in so violent a passion that he cannot speak all that he would say, his tongue being too slow to keep pace with his passion.

ELLIPTOI'DES [in *Germany*] an infinite ellipsis, *i. e.* an ellipsis defined by the equation $a y m + n = b x m$ ($a - x$) wherein $m > 1$ and $n > 1$.

ELLI'PTICAL Space, is the area contain'd within the circumference of a curve.

ELLIPTICAL Conoid, is the same with the *Spheroid*.

ELLIPTOI'DES [of ἑλλειψις and εἶδος *Gr.* form] an infinite ellipsis *i. e.* an ellipsis defin'd by the equation $a y m + n = b x m$ ($a - x$) n , wherein $m > 1$ and $n > 1$.

A Cubical ELLIPTOID as $a^3 = b x^2$ ($a - x$)

Biquadrate ELLIPTOI'D, or of the third order wherein $a y^4 = b x^2$ ($a - x$)² call'd also *surdesolidal Elliptoid*.

ELOCU'TION, the chusing and adapting words and sentences to the things or sentiments to be expressed, *Cicero*.

ELOCUTION [with *Rhetoricians*] consists in apt expressions, and a beautiful order of placing of words, to which may be added an harmonious ear to form a musical cadence, which has no small effect upon the

operations of the mind.

ELONGA'TA [in *Law*] a return of the sheriff, that cattle are not to be found or are remov'd so far that he cannot make deliverance, &c.

ELONGATION [with *Surgeons*] a kind of imperfect disjuncting, when the ligament of a joint is stretch'd and extended, but not so that the bone goes quite out of its place.

E'LOQUENT [eloquens, *L.*] that has a gift or good grace in speaking; well spoken. *F.*

An ELOQUENT Man [Hieroglyphically] was represented by a parrot, because no other bird can better express itself.

E'LOQUENT'NESS [eloquentia, *L.*] eloquence.

ELU'MBATED [elumbatus, *L.*] made lame in his loins.

ELUSCA'TION, blear-eyedness or purblindness. *L.*

ELU'SION, the act of evading or rendering a thing vain or of no effect; a dexterous getting clear or escaping out of an affair, a difficulty, an embarrass. *L.*

ELU'SORINESS [of elusorius, *L.*] aptness to elude, shuffling quality.

ELU'TRIATED [elutriatus, *L.*] poured out of one vessel into another.

ELU'XATED [eluxatus, *L.*] wrenched, sprained, put out of joint.

ELY'SIAN, belonging to the *Elysian* fields.

ELY'SIAN Fields [of τῆς λυσεως, *Gr.* *i. e.* solution, *i. e.* the putting off the chains of the body] a certain paradise of delightful groves and smiling meadows, into which, the heathens held, that the souls of good men passed after death; the *Egyptians* plac'd them about *Memphis*; the *Phenicians* in *Spain*, and in the *Fortunate Islands*; some in *Italy*, where *Aeneas* went to see his father *Anchises*; others say the isle of the Heroes was in the *Black Sea*, where *Achilles* and other great men dwell after their death, and receive the reward of their virtues; others say, they were in a place inaccessible to men, and that the entrance was guarded by storms and thunder; but *Plutarch* places them in the moon; but whatever variation there may be as to their situation, they all agree that in these *Elysian* fields, there was a perpetual spring, gentle breezes, a pure and temperate air, stars and sun peculiar to themselves; that their plants and flowers being always in their bloom and perfection, continually sent forth a grateful odour; that the ear was delighted with a perpetual harmony either of birds or musicians; that the souls there celebrated a perpetual festival, with merriment and dancing; that old age, care, covetousness and ambition being banished from their thoughts,

they had nothing to do but regale themselves, with their companions amidst the enjoyment of youth and beauty; and pass their time in racing, arms and other exercises, that they were delighted with when living; that at the end of a certain number of years they return'd into the world again, to live in other bodies, and that they might be content to undergo the troubles of a second life, before they left these *Elysian Fields*, they drank a draught of the river *Lethe*, whose waters had the virtue to make them forget the miseries of a former life, and whatever pleasures they had enjoy'd in these happy mansions.

ELYTROIDES [of *ἐλυτροειδής*, of *ἐλυτρον* a sheath, and *εἶδος*, Gr. form] the second proper coat, which immediately wraps up or covers the testicles, and is called *vaginalis*, or the vaginal tunicle.

TO EMA'CERATE [*emaceratum*, L.] to waste or make lean.

EMA'CIATED [*emaciatum*, L.] made lean, worn away.

EMACULA'TION, a wiping or taking out blots or stains.

EMA'NANT [*emanans*, L.] issuing or flowing from.

EMANCIPA'TION [in the *Roman Law*] the setting of a son free from the subjection of his father, which was so difficult a matter, that (they tell us) before a son could be set free from such a subjection, he should be sold (imaginarily) three times by his natural father to another man, which man the lawyers call *Pater fiduciarius*, i. e. a father in trust, and after this he was to be bought again by the natural father, and on his manumitting of him he became free; and this imaginary sale was called *Mancipatio*.

TO EMA'RGINATE [*emarginatum*, L.] to take away the borders and margin.

EMA'RGINATED [with *Botanists*] cut in or indented after a manner in the form of a heart, or having the margin hollowed inwards.

EMAUX de l'Escu in [*Heraldry*] the metal and colour of a shield or escutcheon. F.

EMBA'MMA [*ἐμβάμμα*, Gr.] any sort of medicament or sauce, good to create appetite.

EMBARCADE'RE [on the coasts of *America*] a place that serves some inland city for a port or place of shipping.

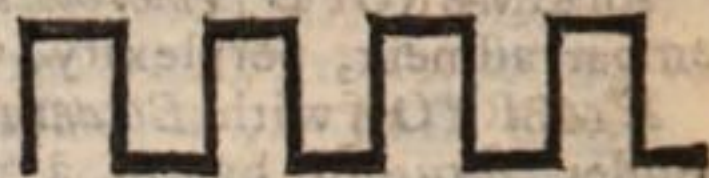
EMBA'RG, a stop or arrest of ships, a restraint or prohibition imposed by a sovereign on merchant-ships, to prevent their going out of port for a time limited, and sometimes their coming in.

TO EMBA'SE. See *To Imbase*.

E'MBASIS [of *ἐμβάσις*, Gr.] a going in, an entrance.

EMBASIS [in a *Medicinal Sense*] a sort of bath.

EMBA'T-TELED [in *Heraldry*] is when the out-



line of any ordinary resembles the battlements of a wall, as in this figure.

E'MBRING Days, the same as *Ember Days*.

EMBE'ZZLEMENT, a spoiling or wasting.

EMBLEMA'TICALNESS [of *ἐμβλημα*, Gr.] emblematical quality, enigmatical representation.

EMBLEMENTS [of *emblavence de bled*, F. i. e. corn sprung or put out above ground] signifies properly the profits of lands sown; also the products that arise naturally from the ground, as grass, fruit, &c.

EMBOLI'SMIC, intercalary.

E'MBOLUS [with *Natural Philosophers*] the sucker of the pump or syringe, which when the sucker of the pipe of the syringe is close stop cannot be drawn up without the greatest difficulty, and having been forced up by main strength and being let go, will return again with great violence.

EMBO'SSING, the art of forming or fashioning works in *relievo*, whether they be cast or moulded or cut with a chissel.

TO EMBRA'CE a volt [in *Horseman-ship*] a horse is said so to do, when in working upon volts he makes a good way every time with his fore legs.

EMBRA'CEMENT [*embrassement*, F.] an embracing or that which embraces.

EMBRE'WED [in *Heraldry*] dipt in blood, a term used of spear heads which have their points so.

EMBROCA'TION [of *ἐμβροχή* of *ἐμ-βρέχω*, Gr. to soak in] a soaking or steeping.

EMBROCHE' [*ἐμβροχή*, Gr.] a kind of decoction or lotion, wherewith the part affected having been first bathed is afterwards bound up within linen clothes dipt in it. L.

TO EMBROI'DER [of *em* and *broder*, F.] to work embroidery.

EMBROI'DERER [of *em* and *brodeur*, F.] such a worker.

EMBROIDERERS

were incorporated about Anno 1561. Their armorial ensigns are pale of six, argent and sable on a fess gules between 2 lions of England, 2 broches saltire-ways between as many trundles or; the supporters 2 lions or.



EMBROI'DERY [*broderie*, F.] the working

working flowers, &c. with a needle on cloth, &c.

An EMBROI'L [*embrouillement*, F.] an embarrassment, perplexity, trouble.

E'MBRYO [with *Botanists*] the most tender *fœtus* or bud of a plant, whose parts are forcibly disposed to display.

EMBRYO [*Hieroglyphically*] was by the ancients represented by a frog.

E'MBRYONATE, of or pertaining to an embryo; also that is yet but in embryo.

EMBRYORE'STES } [of ἔμβρυον
and ῥήσσω,
Gr. to break]

EMBRYOTHLA'STES } [of ἔμβρυοθ-
λάτης of ἔμβρυον and θλάω, Gr. to break]
a surgeon's instrument, with which they break the bones of a dead child, that it may the more easily be extracted out of the womb.

EMBUSCA'TUM *Marmor* [*i. e.* bosage or bushy marble] a sort of marble digged out of mount *Sinai* in *Jerusalem*, of colour white, inclining to yellow, which has this surprizing property, that which way soever it be cut, it represents shrubs and bushes curiously wrought by nature and of a blackish colour, which, if the stone be set over the fire, soon disappears.

To EMEDU'LLATE [*emedullare*, F.] to take out the marrow or pith.

To EME'MBRATE [*emembrare*, L.] to geld.

EME'NDABLE [*emendabilis*, L.] that may be mended.

EMENDA'RE [*Old Law Term*] to make amends for any crime or trespass; and thence a capital crime, which was not to be attoned for by a pecuniary mulct, was said to be inemendable.

EMENDA'TIO [*in Old Records*] signified the power of correcting abuses, according to set rules or measures, as *emendatio panni*, *emendatio panis* & *cerevisiæ*, &c. L.

EMENDA'TOR, a corrector or amender. L.

E'MERALD [*in Heraldry*] a precious stone of a beautiful green, and therefore substituted instead of *Vert*, by those that blazon the arms of dukes, earls, &c.

To EME'RGE [*emergere*, L.] to rise up out of the water, &c. to come out, to appear.

EME'RGENCE [of *emergere*, L.] a thing that happens suddenly; an unexpected circumstance of affairs.

EME'RGENT *Year* [*in Chronology*] is the *Epocha* or date wherein we begin to account our time, as the birth of our Saviour.

EME'RGENTNESS [of *emergens*, L.] emergency, casualness.

EME'RS'D [*emersus*, L.] risen up or out of.

EME'RSION, properly an issuing or coming out from under water.

EMERSION [with *Philosophers*] the rising of any solid above the surface of a fluid specifically lighter than itself, into which it had been violently immersed or thrust.

EMI'GRANT [*emigrans*, L.] departing from a place.

To EMI'GRATE [*emigratum*, L.] to go out or depart from a place.

EMINE'NTIAL *Equation* [*in Algebra*] a term used in investigation of the areas of curvilinear figures, so called because it is an artificial equation, which contains another equation eminently.

EMINE'NTER [*Academical term*] is used in the same sense with *virtualiter*, in contradistinction to *formaliter*, *i. e.* when a thing possesses any thing in a higher manner than a formal possession.

E'MINENTLY [*eminenter*, L.] excellently, above all.

E'MINENTNESS [*eminentia*, L.] eminency.

EMMENALOGI'A [of ἔμμηνα and λόγος, Gr.] a treatise of the *Emmenia*.

EMME'NIA [ἔμμηνα, Gr.] womens monthly courses.

E'MMET, an ant or pismire, by reason of its great pains it takes to lay up its winter-stores of provision in the summer-time, makes it generally taken for the emblem of industry.

E'MISSARY of a Gland [*Anatomy*] is the common conduct, canal or *Pelvis*, in which all the little secretory canals of a gland do terminate.

E'MISSARY [*emissarius*, L. *emissaire*, F.] a scout, a spy, &c.

EMISSARY, a trusty, able, dexterous person, sent under-hand to sound the sentiments and designs of another; to make some proposals to him, or to watch actions and motions, to spread reports, to favour a contrary party in order to make advantages of all.

EMI'SSILE [*emissilis*, L.] that may be cast or sent out.

EMI'SSION, the act of throwing or driving a thing out, or sending forth, particularly a fluid from within outwards.

EMISSI'TIOUS [*emissitius*, L.] cast out.

EMME'NAGOGUES [of ἔμμηνα the monthly courses and ἀγωγός a leader] medicines good to provoke the *menfes* in women.

EMMENALOGI'A [of ἔμμηνα and λόγος, Gr. discourse] a discourse or treatise concerning womens *menfes*.

E'MMO-

E'MMOTON [*ἔμμοτον*, Gr.] a liquid medicine to be squirted into ulcers.

EMMUSELLE' [in *Heraldry*] muzzled.

EMODULA'TION, a singing in measure and proportion. *L.*

EMO'LLID [*emollidus*, *L.*] soft, tender.

EMO'LLIMENT [*emollimentum*, *L.*] an assuaging or softening.

EMOLLI'TION, the same as emollement. *L.*

EMO'LUMENT [*emolument*, *L.*] properly gain arising from the grist of a corn-mill; also profit gotten by labour and cost.

EMPA'LEMENT [with *Florists*] or flower-cup, is those green leaves, which cover the petals or the utmost part of the flower of a plant, which encompasses the foliage of the attire, being designed to be a guard and band to the flower, where it is weak and tender; and for that reason those plants, which have flowers, with a firm and strong basis, as tulips, &c. have no empalement.

To **EMPA'NNEL** [of *em* and *pannel*] to set down the names of the jury-men, in a schedule of parchment or roll of paper by the sheriff, after he has summoned them to appear for the performance of the service required of them.

EMPA'RLANCE [of *parler*, *F.* to speak] a petition or motion made in court for a pause or day of respite, to consider what is best to be done; or for the defendant to put in his answer to the plaintiff's declaration.

EMPA'STING [in *Painting*] the laying on of colour thick and bold.

E'MPERESS, the royal consort or wife of an emperor.

E'MPETRON [*ἔμπετρον*, Gr.] the herb samphire or saxifrage. *L.*

E'MPHASIS [in *Rhetorick*] a figure, when a tacit signification is given to words, or when more is signified than expressed.

EMPHA'TICALNESS [of *ἐμφατικός*, Gr.] emphatical quality.

EMPHRA'CTICKS [of *ἐμφραξις*, Gr.] medicines that by their clamminess stop the pores of the skin.

EMPHRA'GMA [of *ἐμφραγίω*, Gr.] a wringing or grinding pain in the guts, as that of the wind-cholick. *L.*

EMPHY'SODES *Febris* [with *Physicians*] a vehement heat in fevers, which causes pustules and inflammation in the mouth. *L.*

EMPHY'STEMA [with *Surgeons*] a kind of swelling, wherein wind is contained, with a little skinny phlegm.

EMPHY'TEUSIS [*ἐμφύτευσις*, Gr.] a planting, grafting, or implanting. *L.*

EMPHY'TEUSIS [*Roman Law*] a rent-

ing of land on condition to plant. *L.* See *Emphyteusis*.

EMPHY'TEUTA } a tenant that
EMPHY'TEUTESS } rents land on condition to plant it.

EMPHY'TEUTA, the tenant that holds such lands, &c. before-mentioned, so called because of his being under an obligation to plant and improve the land.

EMPHY'TEUSIS [in the *Civil Law*] a contract made by consent, but created by the *Roman law*, and not the law of nations; by which houses or lands shall be improved, and that a small yearly rent shall be paid to the proprietor.

EMPHY'TEUTICK [of *ἐμφύτευσις*, Gr.] set out to farm.

EMPHY'TON *Ibermon* [with *Naturalists*] the *calor innatus* or innate heat, which they suppose to be produced in a *Fœtus* in the womb from the *semen* of the parents, which afterwards decays and ceases by degrees, when respiration is begun, and the *Fœtus* subsists of itself. This heat is by some naturalists stiled an *innate and natural spirit*, which they suppose to consist of 3 parts, *viz.* of a *primogenial moisture*, an innate spirit, and heat. *L.*

EMPI'RICA *Medicina*, quacking or pretending to the cure of diseases by guess, without considering the nature of the disease, or of the medicines made use of for its cure; but depending intirely on the authority of experienc'd medicines.

EMPI'RICALNESS, quackishness.

EMPLAGI'A [*ἐμπλαγία*, Gr.] a palsy. *L.*

EMPLA'STICK [*emplasticus*, *L.* of *ἐμπλαστικός*, Gr.] clammy, sticking, closing, healing.

EMPLA'STRUM [*ἐμπλαστρον* of *ἐμπλάττω* or *ἐμπλάσσω*, Gr. to put in a mass or do over] a plaister or salve, a medicine of a stiff glutinous consistence, composed of divers simple ingredients spread on leather, linnen, &c. and applied externally.

EMPLA'STERED [of *ἐμπλάσσω*, Gr.] done or daubed over with plaister or plaisters.

EMPLATTOMENA. See *Emplasticks*.

EMPLE'CTON *opus* [in *Architecture*] a work knit and couched together; properly when the stones of a building are so laid, that their front and back-part are smooth, but their inside rough or unhewn, that they may take the better hold one of another. *L.* of Gr.

EMPLOY' } [*employ*, *F.*] busi-
EMPLOY'MENT } ness, occupation, &c.

EMPONE'MA [of *ἐμπονέω*, Gr. to labour]

bour] the bettering and enriching a ground by labour. *L.*

E'MPRESS, the wife of an emperor.

EMPROSTHOTONIA [*ἐμπροσθο-tonia* of *ἐμπροσθεν* before, and *τείνω* to stretch, *Gr.*] a convulsion of the neck, which draws the head forwards.

E'MPTIO *venditio* [in *Civil Law*] that contract by consent only, which we call buying and selling, whereby the seller is bound to deliver the goods, and the buyer to pay the price of them according to the bargain.

E'MPTINESS [*æmptineyye*, *Sax.*] vacuity, being void.

EMPTI'TIOUS [*emptitiuus*, *L.*] that which may be bought, saleable.

E'MPTIVE [*emptivus*, *L.*] bought or hired.

EMPYREUMA'TICAL, of or pertaining to an empyreuma.

E'MRODS, the same as *Hæmorrhoids*, which see.

EMULA'TOR, one that strives to equal or excel another; also one that envies another's excellence.

To EMU'LCE [*emulcere*, *L.*] to stroke gently.

EMU'LGENT *Arteries* [with *Anatomists*] two large arteries, which arise from the descending trunk of the *Aorta*, and are inserted to the kidneys, and carry the blood with the humour called *serum* to them.

EMU'LGENT *Veins* [with *Anatomists*] two veins arising from the *vena cava*, and inserted to the kidneys, which bring back the blood, &c. after the *serum* is separated from it by the kidneys.

E'MULOUS [*amulus*, *L.*] striving to excel; also envious.

E'MULOUSNESS [*amulatio*, *L.*] emulation.

EMUNDA'TION, a cleansing. *L.*

E'NACH [in the practick of *Scotland*] satisfaction for any crime or fault.

ENA'LLAGE [*ἐναλλαγή* of *ἐναλλάττειν*, *Gr.* to change] a changing.

ENALLAGE [with *Rhetoricians*] a figure whereby we change and invert the order of the terms in a discourse against the common rules of language.

ENALLAGE [with *Grammarians*] a change either of a pronoun or a verb, as when a possessive is put for a relative, *suus* for *ejus*, or when one mood or tense is put for another.

ENALU'RON [in *Heraldry*] a bordure charged with martlets, or any other kind of birds; but *Mackenzey* justly condemns it, and says it signifies in *Orle* or form of a bordure, and is applicable as well to the bearing any thing in that form.

To ENA'MOUR [of *en* and *amor*, *L.*] to engage the love and affections of a person.

ENANGIOMO'NOSPE'RMIOUS [of *ἐν*, *αγγεῖον* a vessel, *μόνος* alone and *σπέρμα* seed, *Gr.*] a term used of a plant that has but one single seed in its seed vessel.

ENARTHRO'SIS [*ἐναρθρώσις*, *Gr.*] a species of articulation.

ENATA'TION, a swimming out. *L.*

ENAVIGA'TION, a sailing by or over. *L.*

ENCAU'STES [*ἐγκαυσῆς*, *Gr.*] an enameller, that engraves with fire. *L.*

To ENCA'MP [of *in* and *camper*, *F.*] to form a camp.

ENCA'NTHUS [in *Surgery*] a tumour of the *Caruncula lacrymalis*, in the great canthus in the angle of the eye.

ENCA'USTUM [*ἐγκαυστον*, *Gr.*] enamel.

ENCELA'DUS [*ἐγκελάδης*, *Gr.* i. e. tumultuous] a huge giant, who (as the poets feign) was the largest of those that conspired against *Jupiter*, who struck him down with thunder, and threw mount *Ætna* upon him, where he breathes out flames, and (as they say) by his turning himself or shifting sides causes earthquakes.

ENCE'PHALI [of *ἐν* in, and *κεφαλή*, *Gr.* the head] worms generated in the head.

ENCE'PPE [in *Heraldry*] signifies fettered, chained or girt about the middle, as is usual with monkeys. *F.*

To ENCHA'NT. See *Incant.*

ENCHIRE'SIS [*ἐγχειρήσις*, *Gr.*] the act of undertaking, a setting about any thing. *L.*

ENCHIRI'DION [*ἐγχειρίδιον* of *ἐν* and *χείρ*, *Gr.* the hand] a manual or small volume that may be carried about in one's hand; a pocket-book.

E'NCIENTE [in *Fortification*] a wall or rampart, surrounding a place sometimes composed of bastions and curtains either faced or lined with brick or stone, or only made of earth.

To ENCI'RCLE. See to *incircle*.

ENCLAVE' [with *Heralds*] where one thing is let into another; especially where the juncture is square.

ENCLI'TICKS [with *Grammarians*] conjunctions, so called because they incline or cast back the accent to the syllable before going, as *que*, *ne*, *ve*, in *Latin*, which are joined to the end of other words, as *indoctusque pile*, *discive*, *trochive*, *quiescit*, *Hor.*

ENCLO'SURE [*cloture*, *F.*] a place enclosed or encompassed with a ditch, hedge, &c.

ENCLY'SMA

ENCLY'SMA [*ἐγκλίσμα*, Gr.] a clyster or glister.

ENCOILI'A [of *ἐν* and *κοιλία*, Gr. the belly] the intestines, and whatsoever is contained in the *Abdomen*.

E'NCRAIN [with *Horsemen*] a horse wither-wrung, or spoiled in the withers, O. F.

To **ENCREA'SE**. See *Increase*.

ENCYCLOPÆDI'A [*encyclopædia*, L. of *ἐγκυκλοπαιδεία* of *ἐν* in, *κύκλος* a circle, and *παιδεία*, Gr. learning] a circle or chain of all sciences and arts.

E'NDABLE [of *ἐνδ*, Sax. and *able*] that may be ended.

To **ENDA'MMAGE** [*endommager*, F.] to do damage, to hurt.

ENDENCHE' } [in *Heraldry*] is applied to a fess, a pale, and other triangular pieces, when divided alternately between two different colours. See *indented*.

ENDE'NIZED [of *dinaison*, F. *Minshew*] enfranchised, admitted or taken into the number of denizens or freemen.

ENDI'TEMENT, is much the same in common law, as *accusatio* is in the civil. See *Indictment*.



ENDORSE' [in *Heraldry*] is an ordinary, containing an eighth part of a pale; some say that it shews, that the same coat has been sometimes 400 coats, and afterwards joined

ed together in one escutcheon, for some mystery of arms, as in the escutcheon he bears *azure en endorse argent*.

E'NDIVE [*indivia*, L.] an herb.

E'NDLESS [of *endless*, Sax.] without end.

ENDO'CTRINATED [*endoctriné*, F.] instructed.

E'NDMOST, with the end foremost.



ENDO'RSED [in *Heraldry*] is when 2 lions are borne in an escutcheon rampant, and turning their backs to each other.

ENDY'MION, according to the poets, the son of *Æthlius* and grandson of *Jupiter*, who having taken him up to heaven he attempted to violate the chastity of *Juno*, whereupon *Jupiter* cast him into a perpetual sleep, or, as others write, for 30 years. *Diana* became enamour'd with him, and hid him from the sight of *Jupiter* in a cave of *Latmos*; and not being able to enjoy him by day, quitted heaven 2-nights, and had many children by him.

He was in reality a just king of *Elis*, and a famous Astronomer, who studied the motions of the *moon*, and therefore pass'd the nights in retir'd places to observe her with less interruption.

Some of the ancients imagined that the moon was a round and bright island hanging in the air, and that it was inhabited by the *Genii* or *Dæmons*, who came down to deliver oracles, and that *Endymion* was the king of it.

ENE'NTHIUS } a certain deity of the *Phœnicians*.

ENERGE'TICAL *Particles* [with *Philosophers*] i. e. such particles or bodies which are eminently active, and produce manifest operations of different natures, according to the various circumstances or motions of those bodies or particles.

ENERGE'TICALNESS [of *ἐνεργητικὸς*, Gr.] energy.

ENERGU'MENI *Demoniaci*, men possessed with unclean spirits Gr. of L.

ENERGUME'NUS [with *Divines*] a term used to signify a person possessed with the devil or an evil spirit.

E'NERVATEDNESS [of *enervatus*, L.] enfeebledness.

E'NEYA [in the practice of *Scotland*] the principal part of an inheritance, which descends to the eldest son.

ENFANS *Perdus* [*q. d. lost children*] the soldiers who march at the head of a body of forces, appointed to sustain them, in order to make an attack, begin an assault, &c.

E'NGINE [in a *Figurative* sense] an artifice, contrivance or device. F.

ENGINEE'RY, the art of an engineer.

E'NGLAND [*Engelon* or *Engelenlon*, Sax.] before called *Britain*, took its name of the *Angels*, *Angli* or *Angeli* as they were called by *Tacitus* who were a part of the *Suevi*, a branch of the *Cimbri*; and so of the same original with the *Saxons*. *Goropius Becanus* derives their name from *Angelen* or *Anglen*, fish-hooks, because they inhabited near the sea-shore; but this seems both forced and trifling. Others, as *Camden*, *Verstegan*, &c. derive it from *angulus* an angle, corner or narrow neck of land, their ancient country near *Sleswick*. Mr. *Sammes* deduces it from *ang* or *eng*, which in the *Teut.* signifies a narrow or strait place, and hereupon concludes that the *Angeli* or *Angli* were so called, because they inhabited the strait passages in the mountainous parts of *Germany*, and to confirm it, alledges that *Angleven* in *Pomerania* was so named from the angles that are situated in such narrow passes. Others

Others derive the name from *Ingo* and *Engo*, a son of *Woden*, the great progenitor of the *English Saxon* kings. The posterity of which *Ingo* were called *Inglar Ingling*s, who seems to have been made by his father king of that part of the *Suevi*, which afterwards from their first king called themselves *Inglisch* or *Ingling*s; and it is certain, that the *Byzantine* historians, *Nicetas* and *Codinus*, call the *Angli* Ἰνγλῆνοι, i. e. *Inglini* or *Inglin*s.

E'NGLAND, is by some thus characterized, viz. a paradise to women, a purgatory for men, but a hell for horses.

ENGLANTE' [in *Heraldry*] bearing acorns. *F.*

ENGOMPHO'SIS. See *Gomphosis*.

ENGO'NASI } [ἰσθμιασῖς, *Gr.* a bow-

ENGO'NASIS } ing of the knee] a northern constellation, consisting of about 48 stars, so called from the figure represented on the celestial globe) of *Hercules* bearing upon his right knee, and endeavouring to bruise a dragon's head with his left foot.

ENGO'NIOS [with *Anatomists*] the bending of the arm or leg.



ENGRAI'L'D } in *Heral-*
ENGRESLE' } dry] is derived from *grasse*, *F.* hail, and signifies that the hail has fallen upon and broken off the edges, leaving them ragged, or with half rounds struck out of them, and differs from indented, which are strait lines whereas in these the breaches are circular. See the escutcheon.

ENGUICHE' [in *Heraldry*] signifies the great mouth of an hunting horn, having a rim of a different colour from the horn itself. *F.*

E'NGYSCOPE [*engyscopium*, *L.* of ἐγχεῖς near and σκοπιάζω, *Gr.* to behold] an instrument for the viewing of small bodies the more distinct; so called, because it brings the eye much nearer to them, so as to cause them to appear, as having larger parts and dimensions; the same as a microscope.

ENHARMO'NIC *Musick*, a particular manner of tuning the voice, and disposing the intervals with such art, that the melody becomes more moving. The last of the three kinds of musick used by the ancients, and abounding in *Dieses* or *Sharps*. See *Cromatick* and *Diatonick*.

ENHARMO'NICAL *Diesis* [in *Musick*] is the difference between the greater and lesser semi-tone.

ENHENDEE [in *Heraldry*] as a *Cross Enbendée*, is much the same as a *Cross Potence*. Which see.

ENIGMA'TICALLY [of αἰνιγματικὸς, *Gr.*] by way of riddle.

To **ENLA'RGE** a *Horse* [with *Horsemen*] is to make him go large; that is, to embrace more ground than he covered. This is done when a horse works upon a round, or upon volts, and approaches too near the centre.

ENMANCHE' [in *Heraldry*] is derived from *manche*, *F.* a sleeve, and is when the chief has lines drawn from the upper edge of the chief on the sides, to about half the breadth of the chief, signifying as if it had sleeves on it.



ENNEA'LOGY [*ennealogia*, *L.* of ἐννεαλογία, *Gr.*] a speaking or treating of nine points; also an oration or treatise divided into nine parts or chapters.

ENNEAPE'TALOUS [of ἐννεα nine and πῖταλον, *Gr.* a flower-leaf] having nine flower-leaves.

ENNEAPHY'LLON [ἐννεαφύλλον, *Gr.*] the plant Dog's-tooth violet. *L.*

ENNEE'MERIS [ἐννεμερίς, *Gr.*] a grammatical figure in *Latin* and *Greek* verse, which is a *Cesura* after the fourth foot in the ninth syllable of the verse, which odd syllable ending the word, helps to make the next foot with the following word, as in this verse.

Ille latus niveum molli fultus hyacintho. in which all the four branches of the *Cesura* are found, as *Triememeris*, *Pentkememeris*, *Heptbimemeris* and *Enneememeris*.

ENNO'BLEMENT, a making noble; also a being ennobled or made noble.

ENO'RMIOUSNESS [*enormitas*, *L.*] heinousness.

ENO'RTHROSIS [of ἐνόρθρωσις, or rather ἐνάρθρωσις, *Gr.*] a kind of loose jointing of the bones.

E'NOVATED [*enovatus*, *L.*] become or made new.

ENRA'GEDNESS, great rage,

ENRI'CHMENT [of *enrichir*, *F.*] the being made rich.

ENRO'LEMENT [of *s'enroller*, *F.*] an inrolling, &c.

ENS [in a *Philosophical* sense] a being, whatever has any kind of existence.

ENS [in *Metaphysicks*] is apply'd in its most general sense to every thing that the mind any way apprehends; and whereof it affirms or denies, proves or disproves any thing.

ENS Rationis [with *Schoolmen*] an imaginary thing or creature of the brain, which exists no where but in the understanding or imagination. *L.*

ENS Primum [the first or chief essence according to the *Paracelsians*] the most effi-

efficacious part of any natural mixt body, either *animal*, *mineral* or *vegetable*, which they pretend to be able to separate from them, and by them to perform wonderful things for the renewing and restoring of youth. *L.*

ENS *Veneris* [the being or essence of *Venus*, i. e. copper] a sublimation of equal parts of *Cyprus Vitriol*, calcined to a dark colour, and *Sal Armoniack* into a yellow flower. *L.*

ENS [in *Physick*] in a less general sense, signifies something that exists some way farther than in being conceiv'd or being capable of being perceived in the mind, which is called *Ens Positivum*, or *Reale*.

ENS [in *Pharmacy*, &c.] a term used of some things that are pretended to contain all the qualities or virtues of the ingredient they are drawn from in a little room.

ENS, in its proper or restrained sense, is that to which there are real attributes belonging, or that which has reality not only in the intellect, but in itself.

To ENSAI'N [with *Falconers*] to purge a hawk or falcon from her glut and grease.

ENSE'MBLE, together, or with one another. *F.*

Tout ENSEMBLE [in *Architecture*] of a building, the whole work and composition considered together, and not in parts.

ENSHRI'NED [of *en* and *scrin*, *Sax.* *escrin*, *F.* *scrinium*, *L.* a desk or coffer] preserved in a shrine or coffer, as a holy or sacred thing.

ENSIFO'RMIS *Cartilago* [with *Anatomists*] the lowest part of the *Sternum*, called also *Mucronata*. *L.*

ENSI'GNE [French *Law* term] bleeding or blood-letting; also let-blood.

ENSTA'LEMENT, [of *en* and *ὑπὸ*, *Sax.*] a creation of a knight of the garter, &c. or the ceremony of it.

ENTA'BLAMENT } [in *Architecture*]

ENTA'BLATURE } *Vitruvius* and *Vignola* called it *Ornament*; it signifies the *Architrave*, *Freeze* and *Cornice* together. Others call it *Trabeation*, and it is different in different orders. The words are borrowed from *Tabulatum* in *Latin*, i. e. cieling, because the freeze is supposed to be formed by the end of the *Foists*, which bear upon the *Architrave*. It is also used for the last row of stones on the top of the wall of a building, whereon the timber and the covering rest.

E'NTABLER [in *Horsemanship*] a word used in the academies, &c. apply'd to a horse whose croup goes before his shoulders in working upon vaults; for in regular manage one half of the shoulders ought to go before the croup.

ENTE' [in *Heraldry*] grafted or ingrafted, this is, says a certain author, the fourth grand quarter of his majesty king *George's* royal ensign, which he thus blazons, *Brunswick* and *Lunenburgh*, impaled with ancient *Saxony* enté en point, *F.*

ENTE en Rond [in *Heraldry*] signifies indented round, with this difference, that indented is formed of strait lines in and out, but this is made of rounds in and out after the same manner.

ENTELECHI'A [ἐντελεχία, of ἐντελής and ἔχει, *Gr.* to have] the human mind or soul so called by *Aristotle*, as being the perfection of nature, and principle of motion. The ancient commentators on *Aristotle* interpreted ἐντελεχία by *αἴσας*, *L.* meaning by that a kind of substantial form, by which *action* is produced in the body. But the moderns understood by ἐντελεχία a sort of continued and perpetual motion and fit modification of matter, which qualifies the whole to be able to perform such acts as are proper to it.

To ENTER [in *Carpentry*] is to let the tenon of a piece of timber into the mortise of another.

To ENTER a ship [Sea Term] to board her.

E'NTERA (ἐντέρας, *Gr.*) the bowels or entrails. *L.*

ENTERFE'RE. See *Interfere*.

ENTERFE'RING [spoken of *Horses*] an imperfection which causes them to go narrow behind with the hinder feet, so that they fret one foot against another, whence a hard mattery scab arises which makes them go lame.

ENTEROCE'LUCK [enterocelicus, *L.*] troubled with the rupture called *Enteroccele*.

ENTERO EPIPLO'MPHALOS [of ἐντέρον, ἐπὶ and ὀμφαλός, *Gr.* the navel] a kind of *Exemphalos*, the same as *Enteromphalos*.

ENTERO Hydromphalos [of ἐντέρον, ὕδωρ, and ὀμφαλός, *Gr.*] a kind of *Exomphalos*, wherein, besides a displacing and bunching out of the intestine, there is a deal of watery humours collected along with it.

ENTERPLEA'DER [in *Civil Law*] is called *Cognitio præjudicialis*.

To ENTE'RR [enterrer, *F.*] to interr, to bury.

To ENTHA'LAMIZE [entbalamizare, *L.*] to bring a bridegroom and bride to their bride-chamber.

ENTHE'ATED [entheatus, *L.* ἐνθεός, *Gr.*] inspired by God.

E'NTHEMA [ἐνθεμα, *Gr.*] a medicine to stop bleeding.

ENTHE'MATA, grass stuck into the clefts of trees.

To

TO ENTHRA'L. See to *Intbral*.

ENTHU'SIASM [*enthusiasmus*, L. of *ἐνθουσιασμός*, of *ἐνθουσιάζω*, Gr. to inspire] a prophetick or poetick rage or fury, which transports the mind, raises and enflames the imagination, and makes it think and express things extraordinary and surprising.

ENTHUSIA'STICALLY [of *ἐνθουσιαστικός*, Gr.] in an enthusiastical manner.

E'NTHYMEM [*enthymema*, L. *Ἐνθυμήμα*, of *ἐνθυμέομαι*, Gr. to conceive in the mind] a conception or Idea of the mind.

ENTHYMEM [with *Rhetoricians*] is when the concluding sentence consists of contraries.

ENTHYMEM [in *Logick*] an argument consisting only of two propositions, an antecedent and a consequent, deduced from it.

ENTI'CING, alluring, drawing in.

E'NTIER [with *Horsemen*] a sort of resty horse that refuses to turn, and is so far from following or observing the hand, that he resists it. F.

E'NTIERTY [*entierité*, F.] (*Law Word*) intireness or the whole, as distinguished from moiety or half. F.

E'NTITATIVE [*entitativus*, L.] when a thing is taken according to its essence, form or being.

ENTITATIVE, implies an abstraction or retrenchment of all the circumstances from a thing under consideration.

E'NTITY [in the *School Philosophy*] a physical *Ens* or being, considered according to what it is in its physical capacity.

E'NTOYER } [in *Heraldry*] is used by
E'NTOIRE } some to signify a bordure charged intirely with things without life. F.

ENTO'RSES, wrenches of the patterns in Horses. F.

E'NTRANCE [of *intrare*, L.] entry or going in, admittance; also a door, passage, &c.

E'NTRANS'D, being in a trance.

ENTRA'VES, two entravons joined by an iron chain, 7 or 8 inches long. F.

E'NTRAVONS, locks for horses pasterns, being pieces of leather two fingers broad, turned up and stuff'd on the inside, to prevent hurting the pastern. F.

ENTRE'NCHYTA [of *ἐντερον*, a bowel, and *ἐγχύω*, Gr. to pour in] a clyster-pipe, called also *Siphon* and *Syringa*.

E'NTREPAS [with *Horsemen*] a broken pace or going of a horse, and properly a broken amble, that is neither walk nor trot, but has something of an amble. F.

ENTRESO'LE [in *Architecture*] a kind of little story, contriv'd occasionally at the top of the first story, for the conveni-

ency of a wardrobe, &c. It is also called *Mezanzone*.

To ENTRU'ST. See *Intrust*.

E'NTRY [with *Merchants*] the setting down the particulars of trade in the books of accounts.

ENTRY *ad communem legem*. See *Entre*, &c.

ENTRY, a solemn reception or ceremony performed by kings, princes or ambassadors, upon their first entering a city, or upon their return from some successful expedition, by way of triumph.

To ENU'BILATE [*enubilatum*, L.] to make clear.

ENU'BILOUS [*enubilus*, L.] fair, without clouds.

To ENU'CLEATE [*enucleatum*, L.] to take out the kernel.

ENUDA'TION, a making naked or plain, laying open, &c. L.

ENVIRONNE' [in *Heraldry*] signifies a figure of a lion or any other thing, encompassed about with other things. F.

An ENVI'RONMENT, an encompassing round.

E'NVIOUSNESS [of *invidiosus*, or *invidia*, L.] envy, envious nature.

E'NULA, the herb Elecampane. L.

E'NULON [*ένυλον*, of *έν in*, and *έλον* a gum] the interior part of the gum.

ENU'MERABLE [*enumerabilis*, L.] numerable.

ENUMERA'TION [with *Rhetoricians*] a part of the Peroration, wherein the orator, collecting the scattered heads of what has been delivered, throughout the whole, makes a brief and artful rehearsal or recapitulation thereof.

To ENU'NCIATE [*enunciatum*, L.] to utter or pronounce.

ENU'NCIATIVE [*enunciativus*, L.] that may be shewed, uttered or pronounced.

ENUNCIATI'VELY [*enunciative*, L.] declaratively.

E'NURNY [in *Heraldry*] signifies a bordure charged with beasts, &c.

To E'NVY [*invidere*, L.] to grudge or be uneasy at the good fortune of others.

ENVY [*invidia*, L. *envie*, F.] an uneasiness of grief, arising from beholding the good qualities or prosperity of others.

ENVY [*Hieroglyphically*] an envious person was represented by the water-serpent *Hydra*, because of its proceeding from corruption and mud; intimating, that persons that entertain this ungrateful passion in their breasts, are of such a sordid disposition, that they seem to be made up of mud and baseness.

Envy was painted by the ancients in a garment of discoloured green colour, full of eyes.

TO ENWO'RTHY [of *en* and *πῦρ*, *Sax.*] to render one's self worthy of, illustrious or noble.

TO ENWRA'P [of *en* and *hweornian*, *Sax.*] to wrap up in.

ENY'STRON [of *ένιστρον*, *Gr.* to perfect] the last or 4th ventricle in animals that chew the cud, which compleats the digestion.

EODE'RBRICE [of *Εὐδορία* a hedge, *brice*, *Sax.* a breaking] a hedge breaking.

EONS } [*αἰῶνες*, *Gr.* ages] a title
ÆONES } which *Valentine* a heresiarch of the second century gave to the productions of his *πρῶτον*, *Proon* or first deity.

EPACMA'STICA [of *ἐπακμαστικός*, *Gr.*] a fever which grows continually stronger.

EPAINÉ'TICK *Poem* [of *ἐπαινος*, *Gr.* praise] comprehends the *Hymn*, the *Epithalamium*, the *Genethliacon*, or what else tends to the praise and congratulation of the Divine Persons and persons eminent upon earth.

EPANADI'PLOSIS [*ἐπαναδίπλωσις* of *ἐπαναδίπλω*, *Gr.*] a redoubling. *L.*

EPANADI'PLOSIS [with *Rhetoricians*] is a figure, when they begin and end a sentence with the same words, as *Kind to his friends, and to his enemies kind*. In *Latin* this figure is called *Inclusio*.

EPANADI'PLOSIS [with *Physicians*] frequent redoublings or returns of fevers.

EPANA'LEPSIS [*ἐπαναληψις* of *ἐπαναλαμβάνω*, *Gr.* to repeat] a repetition.

EPANA'LEPSIS [with *Rhetoricians*] a figure, in which the same word is repeated for enforcement-sake, especially after a long parenthesis; as, *it is manifest they have erred, it is manifest*.

EPANA'PHORA [*ἐπανάφορα* of *ἐπανάφέρω*, *Gr.* I refer] i. e. a reference.

EPANAPHORA [with *Rhetoricians*] a figure, when the same word begins several sentences or clauses; as, *bic gelidi fontes, bic mollia prata, bic nemus*.

EPA'NODOS [*ἐπ'ανόδος*, of *ἐπ' and ἀνόδος*, *Gr.* ascent] a return.

EPANODOS [in *Rhetorick*] a figure, when the same sound or word is twice repeated in several sentences, or in the same sentence; as,

Neither the Light without its Sun,

Nor yet the Sun without its Light.

EPANO'RTHOSIS [*ἐπανόρθωσις* of *ἐπανορθόω*, *Gr.* to correct] correction or amendment, a restoring to the former state.

EPAPHÆ'RESIS [*ἐπαφαίρεσις*, of *ἐπ' over and above, and ἀφαίρειν*, *Gr.* to take away] a cutting or clipping over again. *L.*

EPAPHÆ'RESIS [with *Physicians*] a

repeated blood-letting, or any repeated evacuation.

EPAPHA'LESIS [with *Surgeons*] an irritated or repeated phlebotomy.

E'PARER [in *Horsemanship*] a word used in the manage to signify the flinging of a horse, or his jerking and striking out his hind legs. *F.*

EPAU'LEMENT, a shouldering-piece. *F.*

EPAU'LEMENT, is also a side-work made either of earth thrown up, of bags or baskets full of earth, or with faggots loaded with earth.

EPAU'LEMENTS [of places of Arms] for the cavalry, at the entering of the trenches, are made of fascines mixed with earth.

EPEXE'GESIS [*ἐπεξηγησις*, *Gr.*] a plainer interpretation of that, which was mentioned before.

EPHE'BITY [*ἐφήβεια*, *Gr.*] the age of a stripling at the entrance of the 15th year.

EPHE'DRA [*ἐφ'εδρα*, *Gr.*] the herb horse-tail. *L.*

EPHELÆ'UM [with *Anatomists*] the place from the hypogastrium or part of the abdomen to the secrets.

EPHE'MERES, birds or creatures that live but one day, and therefore hieroglyphically represented the shortness of man's life.

EPHEMERI'DIAN, of or pertaining to an ephemeris.

EPHE'MERINE } [*ephemerinus*, *L.*

EPHEME'RIAN } [*ἐφημερίωνος*, *Gr.*] belonging to a journal, register or day-book.

EPHE'MERIS [*ἐφημερίς*, *Gr.*] a register or day-book, a journal.

EPHEMERIS [with *Astrologers*, &c.] a journal containing observations relating to the heavenly bodies, especially shewing their places at noon.

EPHE'MERON } [*ἐφήμερον*, of *ἐπ' and ἡμέραν*, *Gr.*] a

EPHEME'RIUM } kind of plant that dies the same day it springs, a may lily, meadow-saffron, a licon-fancy. *L.*

EPHÆSTI'A [*ἐφαιστεία*, *Gr.*] festivals held in the city of *Thebes* in honour of *Tiresias*, who is said to have had a successive mixture of men and women; and therefore at that time they attired one first in a masculine, and then in a feminine habit.

EPHE'TÆ, certain judges at *Athens*, who try'd causes of manslaughter, who were 50 in number, and were to be as many years old.

EPHIA'LTES [*ἐφιάλτης*, *Gr.*] a disease called the night-mare, chiefly affecting persons asleep, and lying on their backs,

backs, who fancy their wind-pipe and breast is oppress'd by some weight, and imagine that some spectre or demon stops their breath.

EPHI'PPIUM [of ἐφίππιον, Gr.] a saddle or other harness of a horse.

EPHOD [עִפְדָּן, Heb.] a garment worn by the priests of the Jews, which were of two sorts; the first was made of gold and twisted silk of purple scarlet, and fine linen with broider'd work, &c. this only was worn by the high priest, when he officiated; it covered the back and the breast, and on the shoulders were set two onyx stones, in which were engraven the names of the 12 sons of Jacob, the 6 eldest on the right, and the 6 youngest on the left, that when he went into the *Sanctum Sanctorum* he might be put in remembrance to pray for the 12 tribes. There are others of linen for the inferior priests, &c.

EPIBATE'RION [ἐπιβατήριον of ἐπι-βαίνω I return] a speech or a copy of verses, returning thanks to the gods for a safe return from a long journey or voyage, made by some person of figure at an entertainment made for his friends.

EPI'BOLE [ἐπιβολή, Gr.] a casting or putting in.

EPIBOLE [with Rhetoricians] a figure wherein the repetition of the same word at the beginning of several sentences has respect to the matter; whereas in the figure *Epanalepsis* it has regard chiefly to the stile.

E'PICENE Gender [in Grammar] a gender which contains both sexes under one termination, whether masculine or feminine.

EPICERA'STICKS [ἐπικεράσματα, of ἐπὶ and κεράννυμι, Gr. to correct] medicines which by their emplastick virtue, &c. take away the force of, and moderate the acrimonious humours, and assuage the painful sensation of the parts affected.

EPICHI'REMA [ἐπιχειρήμα, Gr.] an attempt or endeavour.

EPICHI'RESIS [with Surgeons] a dexterity or readiness in dissecting animal bodies.

EPICHO'RDIS [of ἐπὶ and χορδή, Gr. a string or intestine] the mesentery.

E'PICK [ἐπικός of ἐπὶ, Gr.] a verse pertaining to or consisting of hexameter or heroick verse.

E'PICK Poem, is a discourse invented with art, to form the manners of men by instruction, designed under the allegories of some important action, which is related in verse, after a probable, diverting and wonderful manner. *Bossa* thus defines it; and it agrees very well with our idea

of an epick poem. Tho' *Aristotle* says epick poetry makes use of discourses in verse and prose, and *M Dacier* agrees with him; but we in *England* have all our poetry in verse at least, if not in rhyme. And we rank discourses in prose, altho' there may be the texture of a fiction in them, among what we call fables, and allow nothing to be epick poetry, but what is in verse. See *Heroick Poem*.

Epick poesy is not confined to observe unities of time and place. *Aristotle* says it has no settled time, and in that it differs from the *Dramatick*. And as to unity of place, that need not be observed, because the poem is read as an history, which may be left off by the reader at pleasure.

EPICLI'NTÆ [ἐπικλίντα of ἐπικλίνω, Gr. to incline] earthquakes that move side'long.

EPI'CRASIS [ἐπίκρασις, Gr.] a mingling together or tempering. L.

EPI'CRISIS [ἐπίκρισις, Gr.] approbation, estimation, judgment. L.

EPICTE'NION [of ἐπὶ and κτεῖς, Gr. the pubes] the part upon the pubes.

EPICURE'AN Philosophy, in this atoms, space and gravity are laid down as the principles of all things. *Epicurus* held that the universe consisted of atoms or corpuscles of various forms, magnitudes and weights, which having been dispersed at random through the *immense inane* or space, fortuitously concurred into innumerable systems or worlds which were thus formed, and afterwards from time to time increased, and dissolved again without any certain cause or design; without the intervention of any deity, or the intendance of any providence.

EPICURE'ANISM, the doctrine or philosophy of *Epicurus*; also the practise of an epicure or voluptuous person; gluttony.

EPIDEMI'A [ἐπιδημία, Gr.] a catching or contagious disease communicable from one to another, as the plague, pox, &c.

EPIDE'MICALNESS [ἐπιδημικός, Gr.] universality of infection, &c.

EPIDE'SMUS [with Surgeons] a ligature, bandage or swathe for a wound or sore. L.

EPIDI'DYMIS [ἐπιδίδυμις, Gr.] a body of vessels, the figure of which resembles crooked veins, swollen with ill-blood; the greater globe or bunch of which is fastened to the back of the testicles, and lesser to the vessel that carries the semen. L.

EPIGA'STRICK Veins, the flank veins.

EPIGA'STRION [ἐπιγάστριον, Gr.] the fore-part of the abdomen or lower belly. The

The upper part of which is called the *hypochondrium*, the middle *umbilicalis*, and the lower *hypogastrium*. L.

EPIGE'NEMA [*ἐπιγίνημα*, Gr.] that which is added to any thing over and above.

EPIGENEMA [in a *Physical* sense] that which happens to a disease like a symptom.

EPIGLU'TIS [of *ἐπὶ* above and *γλατὸς*, Gr. the buttock] the upper part of the buttocks.

E'PILEPSY [*ἐπιληψία* of *ἐπιλαμβάνω*, to invade or seize upon, Gr.] this disease is a convulsion of the whole body, which hinders or puts a stop to all animal actions, and proceeds from a disorder in the brain.

EPILEPSI'A *Intestinalis* [with *Physicians*] a convulsion that arises from things that fret the bowels, a disease that frequently happens to children. L.

EPILEPSI'A *Puerorum* [with *Physicians*] convulsions with which infants are frequently seized. L.

EPILO'GISMA [of *epilogismus*, L. of *ἐπιλόγισμός*, Gr.] a computation or reckoning; also the opinion of *Physicians*, when consulted concerning the cure of a disease.

E'PILOGUE [*epilogus*, L. of *ἐπίλογος* of *ἐπὶ* and *λόγος*, Gr.] in *Dramatick Poetry*, a speech addressed to the audience when the play is ended; usually containing some reflections on some incidents in the play, and particularly those of the part in the play acted by the actor who speaks it.

EPILOGUE [in *Rhetorick*] is the conclusion of an oration or recapitulation, wherein the orator sums up or recapitulates the substance of his discourse, that it may be kept fresh in the minds of his auditors, who are frequently confused in their thoughts by the number and variety of the things they hear.

EPILOI'MICA [*ἐπιλοιμικά*, of *ἐπὶ* and *λοιμός*, Gr. a pestilence] medicines good against a pestilence or plague.

EPI'MELES [*ἐπίμηλις*, Gr.] the medlar, a fruit. L.

EPIME'NIA [*Law Word*] expences or gifts.

EPIMENI'DIUM, a kind of bolus. L.

EPIMONE' [*ἐπιμονή*, Gr.] continuance, stay, perseverance.

EPIMONE [with *Rhetoricians*] a figure by which the same cause is continued and persisted in, much in one form of speech; also a repetition of the same word to move affection, as *thus, thus it pleased him*, &c.

EPIPAROXI'SMUS [of *ἐπὶ* and *πα-*

ροξισμός, Gr. a fit] a term which physicians use when a patient is seized with more fits in a fever than are usual.

EPIPHO'NEMA [*ἐπιφώνημα* of *ἐπιφωνέω*, Gr. to call upon] is an exclamation containing some sentence of more than ordinary sense, which is placed at the end of a discourse. It is like the last blow, where two persons have been fighting, and gives the auditory a close and lively reflexion on the subject that has been treated on. *Virgil* gives us an example of an *Epiphonema*.

— *Tantene animis cœlestibus iræ!*

What so great Wrath in heavenly Minds!

EPI'PHORA [*ἐπιφορὰ*, Gr.] an attack or onset.

EPIPHORA [with *Rhetoricians*] a figure in which a word is repeated at the end of several sentences; but it differs from *Epistrophe*, in that it has respect chiefly to the matter.

EPIPHORA [with *Physicians*] a violent flowing of humours into any part, especially the watering or dropping of the eyes; occasioned by a thin rheum, which is commonly called *involuntary weeping*, and continually flows from the corners of the eyes; also the fall of water into the cuds, as in some kind of ruptures.

EPIPHY'SES *Vermiformes* [*Anatomy*] two eminences of the *cerebellum*, shaped like worms, which keep open the passage from the third to the fourth ventricle. L.

EPI'PLASMA, a pultice, the same as *Cataplasma*. L.

EPI'PLEXIS [*ἐπίπληξις*, Gr.] an upbraiding or taunting, chiding or rebuking, reproof, rebuke. L.

EPI'PLOCE' [*ἐπιπλοκή*, Gr.] a folding in, a plating or interweaving.

EPI'PLOCE' [with *Rhetoricians*] a figure expressing a gradual rising of one clause of a sentence out of another, much after the manner of a climax, as, *he having taken his house, he brought out his family, and having brought them out, slew them*.

EPIPLO'ICK, of or belonging to the *Epiploon*.

EPIPLOI'DES [*ἐπίπλωίδες*, of *ἐπίπλοον*, and *εἶδος*, Gr. form] a term applied to the arteries and veins distributed through the substance of the *Epiploon* or caul.

EPIPLOOCOMI'STES [of *ἐπίπλοον* and *κομίζω*, Gr. to carry] a fat, bigbellied man, that has a very great caul.

EPI'PLOON [*ἐπίπλοον*, Gr.] the caul, a cover spread over the bowels in the shape of a net, and abounding with bloodvessels, whose use is to cherish the stomach and guts with its fat.

EPIPLO-

EPIPILOSARCO'MPHALOS [of ἐπιπλοῦν, σὰρξ flesh, and ὀμφαλὸν the navel, Gr.] a sort of tumour of the exomphalos kind.

E'PIRES, the great interpreter of the gods among the *Egyptians*. He was painted with the head of a hawk.

EPISCHI'ON [ἐπισχίον, Gr.] the share bone.

EPI'SCOPAL [episcopalis, L.] of or pertaining to a bishop or episcopacy.

EPISCOPA'LIANS those of the episcopal party, and are retainers to the church of *England*.

E'PIISODE [ἐπεισόδιον, Gr.] an entrance or coming in.

EPISODE [with *Poets*, &c.] a separate action or relation tacked to the principal subject to furnish the work with a variety of events, or to give a pleasing diversity.

EPISO'DICAL, of or belonging to an episode.

EPISO'DIC, said of a poetical fable when it is swelled with unnecessary incidents; and its episodes are not necessarily nor properly connected with each other.

EPISTA'TES [ἐπιστάτης of ἐπὶ over, and ἵσται, Gr. I stand] a commander or person who has the direction and government of a people.

EPISTE'MONARCH [of ἐπιστήμη science and ἀρχή, Gr. dominion] a dignity in the *Greek church*, whose office was to watch over the doctrines of the church, in every thing relating to the faith, and to inspect and survey them as a censor.

EPISTO'MIUM [ἐπιστόμιον, Gr.] in *Hydraulicks*, a plug or instrument, by the application whereof an aperture may be opened and shut again at pleasure.

EPISTROPHÆ'US [of ἐπιστροφή, of ἐπὶ upon, and στροφή to turn, Gr.] the first *Vertebra* of the neck, that turns round upon the axis or second.

EPI'STROPHE [ἐπιστροφή, Gr.] a turning or alteration a going back. L.

EPISTROPHE [with *Rhetoricians*] a figure, wherein several sentences end in the same word, as *ambition seeks to be next to the best, after that to be equal with the best, then to be chief and above the best*.

EPISTY'LIUM [ἐπιστύλιον, Gr.] that which is now called an *Architrave*, which is the first member of the *Entablature*, and is usually broken into 2 or 3 divisions termed *Fascia*, i. e. swathes, fillers, bands or lifts.

E'PITAPH [ἐπιτάφιον of ἐπὶ τῷ ταφῷ, i. e. upon a tomb or monument] which, says a certain author, should remember the name of the deceased and

his progeny truly; his country and quality briefly; his life and virtues modestly, and his end christianly, exhorting rather to examples than vain-glory.

EPI'TASIS [ἐπίτασις of ἐπιτάσσω, Gr. to stretch out] a stretching or straining; vehemence, intenseness; also an amplifying or enlarging on a subject. L.

EPITASIS [in *Physick*] the increase or growth and heightening of a disease, or a paroxysm of a disease, especially of a fever.

EPI'THEMA [ἐπίθημα, Gr.] a medicine applied to the more noble parts of the body; also an outward application generally of a liquid form like a fomentation.

EPITHY'ME [ἐπιθυμία, Gr.] a medicinal plant of a very extraordinary nature and figure. Its seed is very small, from which arise long threads like hairs, which soon perish as well as the root, unless they meet with some neighbouring plant both to sustain and feed them. It grows indifferently on all kinds of herbs, and writers attribute to them the virtues of the plants they grow on; but those most used in medicine are such as grow on thyme.

E'PITHET [ἐπίθετον, Gr.] a thing put or added to.

E'PITHETS [with *Grammarians*] are adjectives or words put to substantives, expressing their natures or qualities, as *a generous spirit, a violent rage*, where the words *generous* and *violent* are the epithets expressing the qualities of the mind and passion.

To **EPI'TOMIZE**, to make an abridgement, or to reduce into a lesser compass.

EPI'TOMIZER [of ἐπιτομή, Gr.] an abridger.

EPI'TRITUS [ἐπίτριτον, Gr.] a foot of a *Latin verse*, consisting of 4 syllables, where the first syllable is short, and all the rest long, as *Salutantes*; the 2d is made out of a *Trocheus* and a *Spondeus*, where the first syllable is long, and the 2d short, and the 2 last as long as *concitati*; the 3d is compounded of a *Spondeus* and an *Iambus*, where the 2 first syllables are long, the 3d short, and the last long, as *Communicans*; the 4th consists of a *Spondeus* and a *Trocheus*, where the 3 first syllables are long, and the last short, as *incantare*.

EPITRO'CHASMUS [ἐπιτροχασμός, Gr.] a running over things with a great swiftness. L.

EPITRO'CHASMUS [with *Rhetoricians*] a figure, wherein the orator runs hastily over several things, either for brevity-sake, as *Cæsar* invaded the borders, look

took the city and pursued Pompey; or else to amaze those he speaks to; as *Stand still, Sirs; What brought you this way? Who are you that appear in arms? Whither are you marching?*

EPI'TROPE [*ἐπιτροπή* of *ἐπιτρέπω*, Gr. to grant] permission, a committing of an affair to one's management.

EPI'TROPE [with *Rhetoricians*] is a figure, when the orator grants what he may freely deny, in order to obtain what he demands. This figure is sometimes used to move an enemy, and set before his view the horror of his cruelty. To this end he is invited to do all the mischief he can.

EPI'TROPUS [*ἐπίτροπος* of *ἐπιτρέπω*, Gr. to administer] a kind of judge, or rather arbitrator, which the *Greek* Christians under the dominion of the *Turks* elect in the several cities, to terminate the differences that rise among them, and avoid carrying them before the *Turkish* magistrate.

EPIZEUGMENON. See *Diezeugmenon*.

EPIZEUXIS [*ἐπιζεύξις* Gr.] a joining together.

EPLOYE' [in *Heraldry*] display'd, as *aigle éployé*, is an eagle displac'd, which is not always to have two heads. But as in the *escutcheon*. See *Displayed* in D.

EPNEUMA'TOSIS [*ἐπνεύματος*, Gr.] expiration, the act or faculty of breathing out. L.

EPO'CH } [*ἐποχή* of *ἐποχεῖν*, Gr. to sustain or stop] a chronological term for a fixt point of time, whence the years are number'd or accounted; or a solemn date of time counted from some memorable action, as the creation of the world.

EPO'CHA of *Christ*, is the common epocha throughout *Europe*, commencing from the nativity of our Saviour *December 25*, or rather according to the vulgar account from his circumcision the 1st of *January*; but in *England* from the incarnation or annunciation of the virgin *Mary* on the 25th of *March*.

EPOCHA of the *Creation*, according to the computation of the *Jews*, is the year of the *Julian* period 953, answering to the year before *Christ*, 3761, and commences on the 7th of *October*.

Dioclesian EPOCHA, or the *Epocha* of *Martyrs*, is the year of the *Julian* period 4997, answering to the year of *Christ* 283. It is so called from the great number of *Christians* who suffered martyrdom under the reign of that emperor.

E'PODE [*ἑπὶ ὁδῶς*, of *ἐπὶ* after and *ὁδῶς*, Gr. songs] one of the number of

that sort of *Lyrick* poetry, of which the odes of *Pindar* consist. The other two being *Strophe* and *Antistrophe*, which answer each other in every ode, whereas one epode answers to another in several odes.

The epode was sung by the priests standing still before the altar, after all the turns and returns of the *Strophe* and *Antistrophe*.

EPOPE'A [in *Poetry*] is strictly the history, action or fable, which makes the subject of an *Epick* poem.

EPULA'TION, a feasting or banquetting. L.

EPULO'SITY [*epulositas*, L.] great banquetting.

EPULO'SE [*epulosus*, L.] feasting often, liberal in meals.

E'QUABLENESS [*equabilitas*, L.] capableness of being made equal.

EQUAL *Angles* [*Geometry*] are those whose sides incline alike to each other, or that are measured by similar parts of the'r circles.

EQUAL *Circles*, are such whose diameters are equal.

EQUAL *Figures*, are those whose areas are equal, whether the figures be similar or not.

EQUAL *Hyperbola's*, are those whose ordinates to their determinate axes are equal to each other, taken at equal distances from their vertices.

EQUAL *Solids*, are those which comprehend and contain each as much as the other, or whose solidities and capacities are equal.

EQUAL *Arithmetical Ratio's*, are such wherein the difference of the two less terms is equal to the difference of the two greater.

EQUA'LITY } [*æqualitas*, L.] a being equal or like, a likeness, agreeableness.

Circle of EQUA'LITY [*Astron.*] a circle used in the *Ptolemaick* system, to account for the eccentricity of the planets, and reduce them to a *calculus* with the greater ease; this is called also the *Circle of the Equant*.

Proportion of EQUA'LITY evenly ranged, is such wherein two terms in a rank or series are proportional to as many terms of another rank, compared to each other in the same order, i. e. the first of one rank to the first of another, the second to the second, and so on, called in *Latin*, *Proportio ex æquo ordinata*.

Proportion of EQUALITY evenly disturbed, is such wherein more than two terms of a rank are proportional to as many terms of another rank, compared

to each other in a different, interrupted or disturbed order, *viz.* the first of one rank to the second of another, the second to the third, &c. called in *Latin*, *Proportio ex aquo perturbata*.

EQUA'LITY [*Emblematically*] was represented by a lady lighting two torches at once.

EQUA'LITY [with *Mathematicians*] the exact agreement of two things in respect to quantity.

EQUALITY [with *Algebraists*] is a comparison of two quantities which are equal both really and representatively, *i. e.* equal in both effects and letters.

EQUA'NIMOUSNESS [*equanimitas, L.*] evenness of mind, contentedness; a calm and quiet temper upon all events of fortune, either good or bad.

EQUA'NIMOUS [*equanimis, L.*] endowed with equanimity.

E'QUANT [in *Astronomy*] a circle imagined by astronomers in the plane of the deferent or eccentric, for the regulating and adjusting certain motions of the planets.

EQUA'PIUM [with *Botanists*] the herb *Alifander* or *Lovage*. *L.*

EQUA'TION or *Total Prosthapharesis*, is the difference between the planets mean and true motion, or the angle made by the lines of the true and mean motion of the centre.

EQUA'TOR [*aequator, L.*] the *equinoctial line*, and the same that by mariners is called the line by way of excellency, a great moveable circle of the sphere equally distant from the two poles of the world, or that divides the heaven or globe of the universe into two equal parts north and south.

EQUE'RY } [*ecuyer, F.*] an officer

EQUE'RRY } who has the care and management of the horses of a king or prince; also a grand stable for horses furnished with all conveniences; also the lodgings or apartments of the equerries or grooms.

EQUICULUS } [with *Astronomers*] *i.*
EQUUS minor } *e.* the little horse, a northern constellation consisting of four stars. *L.*

EQUIDI'FFERENT [*Arithmetick*] if in a series of three quantities there be the same difference between the first and second as between the second and third, they are said to be continually equidifferent; thus 3, 6, 9 are continually equidifferent.

EQUIDI'STANCE } [of *equus* and
EQUIDI'STANTNESS } *distantia, L.*]
the being equally distant.

EQUILA'TERAL Hyperbola, one whose *asymptotes* do always intersect each other at right angles in the centre. If the transverse diameter of any *hyperbola* be equal to its *Parameter*, then all the other diameters will also be equal to their *Parameters*.

EQUILI'BRIUM [*aequilibrium, L.*] equality of weight and poise, equal balance.

EQUINO'CTIAL Points [*Astron.*] are the two points where the *equator* and *ecliptick* intersect each other.

EQUINOCTIAL Colure, is that passing through the equinoctial points.

EQUIPOI'SE [*equipoids, F.*] an equal weight.

EQUIPO'LLENTNESS, the same as equipollence.

EQUIPO'NDERANT [of *aeque* and *ponderans, L.*] equally ballancing or pointing.

EQUIPO'NDEROUSNESS [*equipondium, L.*] the being of equal weight.

EQUIPPE' [in *Heraldry*] signifies a knight equipped, *i. e.* armed at all points.

EQUIPPED [*équippe, F.*] furnished, accouter'd, &c.

EQUI'RIA, certain games celebrated at *Rome* in the month of *March* with horse-races, like our jousts and tournaments in honour of *Mars* in *Mars's* fields.

E'QUITABLENESS [of *equitable, F.*] righteousness, justness, reasonableness.

E'QUITY [*aequitas, L.*] the virtue of treating all men according to the rules of right reason and justice.

EQUITY and Justice [*Hieroglyphically*] was represented by a swallow, because that bird distributes its meat equally to its young ones.

EQUITY [*Hieroglyphically*] is also represented by a pair of scales or ballance.

EQUITY [in a *Law* sense] has a double and contrary meaning, for one enlarges and adds to the letter of the law, extending the words of it to cases unexpressed, yet having the same reason; whereas the other abridges and takes from it; so that the latter is defined to be a correction of the law, generally made in that part wherein it fails.

EQUI'VOCA *Equivocantia*, words common to several things in a very different signification, *i. e.* to several things which have a similar essence, corresponding to the similar denomination; as *taurus* a bull, and *taurus* the constellation, and mount *Taurus*.

EQUI'VOCALNESS [of *equivocus, L.*] equivocal quality, or being of the same name but different quality.

EQUUS alatus [in *Astronomy*] the fabulous winged horse, called *Pegasus*, one of the northern constellations, consisting of 20 stars.

EQUUS [with *Astronomers*] a constellation, the former part of the horse as far as the navel, is the only part to be seen. *Aratus* writes that he was the same that opened the fountain in *Helicon* with his hoof, which is called *Hippocrene*. But some will have him to be *Pegasus*, who flew to the stars before the fall of *Bellerophon*. Which seems to others to be incredible, because he has no wings; therefore *Euripides* will have him to be *Menalippe*, the daughter of *Chiron*, who was debauched by *Æolus*; and being with child fled into the mountains; and being about to be delivered there, her father came in search after her. She being taken, that she might not be known, pray'd that she might be transformed; upon which she was turned into a mare. And upon the account of her own piety and her father's, *Diana* placed her among the stars; and for that reason she remains invisible to the centaur (for he is believ'd to be *Chiron*) the posterior [lower] parts of the body of this figure, because of the modesty of the womanish sex, are not seen.

ERA'DICATIVE Cure [in *Medicine*] is such an one as takes away the cause or roots out a distemper; in opposition to *Palliative Cure*, which relieves for a time; but not reaching the cause of the disorder, does not prevent its return.

ERANA'RCHA [*ἐρανάρχης* of *ἐραν* alms and *ἀρχή*, Gr. command] a publick officer among the ancient *Greeks*, who directed the distribution of alms and provisions made to the poor.

ERA'NTHEMUM [with *Bot.*] the herb chamomil.



ERA'SED [in *Heraldry*] signifies any thing plucked or torn off from that part, to which it was fixed by nature, as a boar's head eras'd; see the escutcheon.

ERE [*æpe*, *Sax.*] before that, rather than.

EREBI'NTHUS [in *Botany*] chick-peas. a sort of pulse.

ERE'CTUS, *a, um* [in *Botanick Writers*] upright.

EREMI'TA [of *ἐρημος*, Gr. a wilderness] an hermit, a dweller in the wilderness. *L.*

EREMI'TICALNESS, the leading the life of an hermit.

ERE'PT [*ereptus*, *L.*] snatched away.

EREPTA'TION, a creeping forth. *L.*

E'RGOT [with *Horsemen*] a stub like a

piece of soft horn, about the size of a chestnut, placed behind and below the pastern joint of a horse, and is commonly hid under the tuft of the Fetlock. See *Disergot*.

E'RICA [*Bot.*] sweet-broom, heath or ling. *L.*

ERICETO'RUM [with *Botanists*] of heaths or which grow on heaths. *L.*

ERICTHO'NIUS [in *Astronomy*] a constellation, the same as *Auriga*.

ERIDA'NUS [*Astr.*] a southern constellation consisting of 28 stars. This arises from *Orion's* left foot. It is called *Eridanus* from *Aratus Eratosthenes*, but he has produced no reasons why. Others, and with greater probability, take it to be the *Nile*, which only flows from the South. It is illustrated with many stars; there is under it a star called *Canopus*, which reaches pretty near to *Argus's* coach-pole, and indeed no star is lower than this, for which reason it is called *Perigeum*.

ERINGE'RON [*Botany*] the herb groundsel.

ERIO'XULON [of *ἔριον* and *ξύλον*, Gr. wood] a sort of wool that comes of trees.

ERIPHI'A [*ῥιφία*, Gr.] the herb holywort.

ERITHA'LES [*ῥιθάλης*, Gr.] the herb Prick-madam, Sengreen, or House-leek. *L.*

E'RMENSEWL [*Ermenyewl*, *Sax.*] an idol of the *Germans*, *Saxons* and *Britons*, accounted a favourer of the poor; he was represented as a great man, among heaps of flowers; upon his head he supported a cock, upon his breast a bear, and in his right hand he held a banner display'd.

E'RMINE [probably so called of *Armenia*, as having been brought from thence] a very rich furr of a weasel or field-mouse, worn by princes or persons of quality.

ERMINE in *Heraldry* is white furs with black spots, or, as the heralds term it, *argent* and *sable*, which is made by sewing bits of the black tails of these creatures upon the white skins to add to the beauty. Ermine is used for the lining the garments of great persons.



ERMINE'E [in *Heraldry*] as a *cross-ermine* is a cross composed of 4 ermine spots placed in the form of a cross. See the escutcheon.



E'RMINES [in *Heraldry*] or rather *Contre-Ermine*, the counter or reverse of ermine, which is black powdered with white, as in the escutcheon.



ERMINI'TES [with *Heralds*] little ermines, or rather a white field powder'd with

with black, every spot having a little red oar on it. But others say, it signifies a yellow field powdered with black.

ERN [of *Ern*, Sax. a solitary place] places names which end in *ern* signify a melancholy situation.

ERNES [of *ernde*, Teut. harvest, or *erndent*, to cut or mow corn] the loose scatter'd ears of corn that are left on the ground after the binding or cocking it.

To ERO'DE [*erodere*, L.] to gnaw off or eat out or about.

ERODE'NTIA [with *Surgeons*] medicines that by their sharp particles gnaw and prey upon the flesh. L.

EROG'E'NNETON [of *ἔρως* love and *γεννέω* to beget, Gr.] an herb causing love.

E'ROS and ANTEROS [among the *Romans*] two *Cupids* being an emblem of mutual love, they being represented striving one with another, which should have the branch of a palm-tree that was between them; thereby intimating that contention should be between friends to deserve the palm or honour of excelling in love and friendship.

ERO'TEMA } [with *Rhetoricians*] a figure when by asking questions, the matter is aggravated, as were you not there? did you not say you had so done?

EROTEMA'TICK [*erotematicus*, L.] demanding, questioning.

ERO'TICK [of *ἔρως*, Gr. Cupid] a term applied to any thing that has relation to love.

E'RRABLE [*errabilis*, L.] that may err.

E'RRANTNESS [of *errans*, L.] wandering faculty.

ERRA'TICALNESS [of *erraticus*, L.] wandring faculty.

ERRA'TION, a straying, a wandring out of the way. L.

E'RRHINA, medicines that purge the brain and head, by bringing down the superfluous puit or phlegm lying about the *Meninges* of the brain.

ERRO'NEOUSNESS [of *erroneus*, L.] error or fulness of error.

E'RROR } [error, L.] mistake of the
ERROUR } mind in giving assent to a proposition that is not true, oversight, folly.

ERROUR [in *Law*] a fault in pleading or in the process; whence the writ brought for remedy of this oversight, is called a *Writ of Error*.

ERTHMIOTUM [Old *Law*] a meeting of the neighbourhood to compromise differences.

ERVA'NGINA [with *Botanists*] the herb Bindweed, L.

ERUBE'SCENCE [*erubescencia*, L.] a blushing for shame; an uneasiness of mind by which it is hinder'd from doing ill or fear of loss of reputation.

ERUBE'SCENT [*erubescens*, L.] waxing red, blushing.

To ERU'CT } [*eructum*, L.] to
To ERU'CTATE } belch or break wind upwards.

ERUDI'TELY [*erudite*, L.] learnedly.

ERU'GI'NEOUS } [*eruginosus* L.] par-
ÆRU'GINOUS } taking of or like to the rust of brass or copper.

ERUGA'TION, a taking away of wrinkles. L.

ERVI'LIA } [with *Botanists*] a sort
ERVI'LIUM } of the lesser pulse like vetches or tares. L.

To ERU'NCATE [*eruncatum*, L.] to pull up weeds.

ERU'PT } [*eruptus*, L.] broken or
ERU'PTED } burst out.

ERY'NGIUM [*ἐρύγιον*, Gr.] the herb Eringo, Seaholm or Sea-holly, L.

ERY'NNES, were called *ἑρευνητῆρες*, i. e. the searchers into those men who have committed the most heinous offences. Their names are *Megara*, *Tisiphone* and *Aleto*. *Megara* is so called, as tho' *μεγαλόντος*, i. e. having in hatred, *τινυμένης*, i. e. avenging, or *τιμωρμένης*, i. e. punishment of men because of murders; and this *ἀλκτως*, without delay and incessantly. These Goddesses are altogether venerable, for a notable benevolence to human kind, in causing a mutual good-will between man and man. But they are horrible in their aspect, and chastise the impious with scourges and flaming torches; their hair is wreathed with serpents, that they may strike terror to murderers, who suffer the punishments due to their impious crimes; they are storied to have their residence in [*infernum*] hell, because the causes of those evils that invade men are in obscurity; nor can the wicked provide against them, so as to guard against them, or hinder their falling into those dangers. *Phurnutius*.

ERY'SIMUM [*ἐρύσιμον*, Gr.] bank-creffes, hedge-mustard.

ERYSI'PELAS [*Ἐρυσίπελας*, of *τὸ ἐρύσσειν* to draw to the πέλαις, because it draws the neighbouring parts to itself; or, as others, of *ἐρυθρόπελος*, of *ἐρυθρός* red and *πέλος* black, from the variety of colours] a swelling of a bright yellow colour, inclining to red, usually attended with a pricking pain, but not beating, and a symptomatical fever.

ERYSIPELATO'DES [*Ἐρυσίπελατόδης* Gr.] a swelling like the *Erysipelas*, but the skin being of a darker colour. L.

ERYTHA'CE [*ἔρυθρον*, Gr.] the honey-suckle flower. *L*

ERYTHRO'DANUM [*ἔρυθρόδανος*, Gr.] the plant madder.

ERYTHRUS [*ἔρυθρος*, Gr.] the Shrub called Sumach.

ESCALDA'RE [*Old Records*] to scald.

ESCA'LOP *Shells* [with *Heralds*] are frequent in coat-armour, and some are of opinion that shells are a proper bearing for those who have made long voyages at sea, or have born considerable commands there, and obtained victory over enemies.

ESCA'MBIC [with *Merchants*] a licence granted for the making over a bill of exchange to a person beyond sea. *Ital.*

ESCA'PIO *quieto* [*Old Records*] is an escape of beasts in a forest.

ESCA'R } [*ἔσχαρος*, or *ἔσχαρος*, Gr.] a
ESCHA'R } crust, *eschara*, *L.*] a crust, shell or scab brought over an ulcer, or raised with a searing iron.

ESCHARO'TICKS [of *ἔσχαρος* to skin or crust over] plasters, searing-irons, actual fire, &c. which bring a sore to an eschar or crust.

ES'ARTELE [in *Heraldry*] quartered, ESCHEA'T, the place or circuit within which either the king or other lord has escheats of his tenants.

ESCHE'VIN } [in *France and Holland*]

ECHE'VIN } a magistrate in a city to take care of their common concerns, the good order, decoration and convenience of the city.

ESCHYNO'MENOUS *Plant* [of *αἰσχυνόμενος*, Gr. I am ashamed] sensitive plants, such as shrink in and contract their leaves upon touching them.

ESCHRAKITES [of the *Arabick* *شرك* *scharak* in the 4th conjugation *شرك* *ascharak*, to shine or glitter like the sun, q. d. illuminated] a sort of *Mahometan Platonists*, who place their summum bonum or chiefest good and happiness in the contemplation of the Divine Majesty; despising the gross imaginations of the *Alcoran* concerning *Paradise*. They are very careful in shunning vice, preserve an equal and easy temper, love musick, and divert themselves with composing hymns or spiritual songs.

ESCLAIRCISMENT [of *esclaircir*, *F.*] the clearing a thing, the rendering it more evident or clear. *F.*

ESCLAME, a light-bellied horse, *O. F.*

ESCLATTE' [in *Heraldry*] signifies a thing forcibly blown away, and therefore a bend or other partition *esclatte*, represents it torn or broken like a piece of a ruined wall, irregular or not levelled; or else it may represent a shield that has been shattered with the stroke of a battle-

ax or some weapon of a like sort, but not cut with a sword. *F.*

ESCLOPPE' [in *Heraldry*] signifies a sort of indenture or cut made upon a bend, so that the colours counterchange, by running one into another, in only one point of each. *F.*

ESCO'RT, a convoy or company of armed men attending some person or thing in a journey or voyage to defend or secure it from insults. *F.*

To ESCO'RT, to convoy, &c.

ESCORTA'TIO *mora*, the parting of the turf of moorish, sedgey ground for burning. *L.*

ESCO'SE [*escosus*, *L.*] full of meat.

ESCOUADE [*Milit.* term] the third part of a foot-company, so divided for the more convenient mounting of guards, &c. *F.*

E'SCRIT [of *e* and *scriptum*, *L.*] a thing written out.

ESCRITOIR. See *Scrutoire*.

ESCROL [with *Heralds*] a long slip as it were of parchment or paper, on which there is generally a motto.

E'SCU, a *France* crown of 60 *sols* or 3 *livres*.

E'SCULENT [*esculentus*, *L.*] that may be eaten.

ESCU'RIAL a stately monastery and royal palace in the kingdom of *Toledo* in *Spain*.

ESCU'TCHEON [of *scutum*, *L.* a shield, *escu*, *F.*] and we from them taking away the E and putting to an *English* termination *eon*, and the letters *ch* by *Epenthesis* make *escutcheon*. The *Latins* derive their *scutum* from the *Greek* *σχυρός* leather, because their shields commonly were covered with leather. So that *escutcheon* signifies as much as shield, which tho' they were anciently of several forms, yet now those in coat-armour are generally represented square, only rounded off at bottom as in the figure.



ESCU'TCHEON, heralds give names to several points or places; thus the point D they call the dexter chief, C is the middle chief, S the sinister chief point, H is called the Honour point, F the Fess point, N is called the Nombril point, A the dexter Base, and O the middle, and P the Base point. See the *escutcheon*.



ESCUTCHEON of *Pretence*, such an one on which a man carries the coat of his wife being an heiress, and having issue by her.

E'SCULUS [with *Botanists*] the beech or mast tree. *L.*

ESOCHE' [ἐσωχῆ, of ἐσω within and ἔχω to have] an internal tumour in the anus.

ESPE'CIAL [*specialis*, *L.* *special*, *F.*] chief, singular, particular.

ESPE'CIALLY [*specialement*, *F.* *specia-liter*, *L.*] in an especial manner.

ESPERVA'RIUS [*Forest Law*] a hawk.

ESPLANA'DE [in *Fortification*] a part serving the counterscarp or covered way for a parapet; being a declivity or slope of earth commencing from the top of the counterscarp, and losing itself insensibly in the level of the campaign. It is now chiefly taken for the void space between the glacis of a citadel and the first house of a town.

ESQUIAVINE [with *Horsemen*] a long and severe chastisement of a horse in the manage. *O. E.*

ESQUI'RE [*escuyer*, *F.* *escudero*, *Span.* *armiger*, *L.* *q. d.* an amour-bearer] so that the title esquire imports a person who carried the arms of some great man. Some now reckon six sorts of esquires.

1. The eldest sons of viscounts and lords.
2. The younger sons of all noblemen.
3. The esquires of the king's Body. 4. The eldest sons of Knights. 5. Those to whom the king himself gives arms, and makes esquires by giving them arms (which anciently was done by putting a collar of SS about their neck, and a pair of white spurs on their heels.) 6. Those who bear any publick office in the kingdom, as high-sheriff, justices of the peace, &c.

ESQUI'SSE [of *Schizzo*, *Ital.* a splash, and so an esquisse of a painting only signifies splashes or dabs of colours in painting] a term in painting which signifies the first sketch or draught of a picture; the first thought of a design drawn hastily with a crayon, or in colours on paper, canvass or the like, in order to be finished and painted or engraven afterwards.

ESSAY } [in *Coinage*, &c.] is a proof
ASSAY } or trial made by the test of
SAY } the fineness or purity of the gold or silver to be used in coining Money.

E'SSE [in *School Philosophy*] is used in the same sense with *essence*, principally for that which is really and actually existing.

E'SSENCE of a Circle [with *Geometricians*] the essence of a circle is, that the radii or semidiameters of it be all equal; the essence of a square is, that it have 4 right angles, and as many equal right angled sides.

ESSENCE [in *Metaphysics*] signifies the same as *being*. Some distinguish between them, in that *being* has the same respect to

essence, that the concrete has to its abstract. But as it is taken by *Metaphysicians* in its most abstracted nature, it must be the same as *being*.

ESSE'NTIA, essence. *L.*

ESSE'NTIA Quinta [with *Chymists*] quintessence, *i. e.* the 5th essence, a medicine made of the most powerfully working and active particles of its ingredients. *L.*

ESSE'NTIAL [*essentialis*, *L.*] something that is necessary to constitute a thing, or that has such a connexion with the nature and reason of a thing, that it is found or supposed where-ever the thing itself is.

ESSE'NTIAL Property [of every right-lined triangle] is to have the sum of its 3 angles equal to 2 right angles.

ESSE'NTIALLY [*essentialiter*, *L.* *essentiellement*, *Fr.*] in an essential manner.

ESSE'NTIALNESS [*essentia*, *L.* *essence*, *F.*] essential quality.

ESSE'NTIAL Oils [with *Chymists*] are such as are really in a plant, and drawn from it by distillation in an alembick in water; in contradistinction to those made by *Insolation*.

ESSE'NTIATED, composed or made up of essentials; or made or brought into essences, as *essentiated spirits*.

ESSLI'SORS [*Old Law*] persons appointed by a court, to whom a writ of *Venire Facias*, is directed to impanel a jury on challenge to a sheriff and coroner, who return the writ in their own names with a pannel of the jurors names.

ESSOI'N de malo villa [in *Law*] is when the defendant is in court the first day; but going away without pleading falls sick, and sends two *Essoiners*, who protest that he is detained by sickness in such a *Village*, that he cannot come. *L.*

E'SSORANT [in *Heraldry*] a term used of a bird, standing on the ground with the wings expanded, as though it had been wet, and were drying itself. *F.*

ESTA'CHE [of *estacher*, *F.* to fasten] a bridge or bank of stone or timber.

ESTA'TE Conditional [in *Law*] is one that has a condition annexed to it; although it be not specified in writing.

ESTE'EM [in *Ethicks*] simply so called, is the bare good opinion of good men, which flows from the observance of the law of nature and our duty; and the *Moralists* say, that we ought as far as in us lies to endeavour to procure and preserve it, because the want of it may lay open an occasion to a thousand mischiefs and inconveniences.

ESTETE' [in *Heraldry*] is used by the *French* to signify a beast, whose head has been as it were torn off by force, and

consequently the neck left rough and rugged, in contradistinction to *diffait* and *decapité*, where the neck is left smooth, as if the head had been cut off.

E'STIMABLENESS [of *estimabilis*, L. *estimable*, F.] worthiness of value.

ESTIMA'TION of the Judgment [with *Divines*] consists in a due valuation of those excellencies that are in the divine nature, whereby God is accounted the supreme being in *Genere Boni*; from whom all created goodness is derived, and in conformity to whom it is to be measured.

E'STIVAL *occident* [with *Astronomers*] the summer-west or north-west; that point of the horizon, where the sun sets, when he is in the tropick of *Cancer* and the days are longest.

ESTIVAL *orient* [with *Astronomers*] the summer-east or north-east; that point of the horizon where the sun rises, when it is in the tropick of *Cancer*.

ESTIVAL *Solstice* [with *Astronomers*] the summer-solstice, when the sun, entering the tropick of *Cancer* on the 11th of *June*, makes the longest day and the shortest night.

ESTOILLEE' [in *Heraldry*] as a *Cross Estoillee* signifies a star with only 4 long rays in form of a cross, and so broad in the centre, and ending in sharp points.

E'STRAC [with *Horsemen*] a horse that is light-bodied, lank-bellied, thin-flanked, and narrow-chested.

E'STRADE, a publick high-way or road. F.

Batteurs d'ESTRADE [Military term] scouts of horse sent out to get intelligence of the dispositions of the enemy, and what is like to fall out in the way.

Battre d'ESTRADE, to go out upon such an expedition. F.

ESTRADE, the one half of an alcove or bed-chamber, raised with a floor, and richly furnished and adorned for the reception of persons of distinction.

ESTRA'NGEL, the *Estangelus* character, a particular species or form of *Syriack* letter serving as capitals.

ESTRA'NGEMENT, a drawing away the affections, &c.

ESTRAPA'DE [in *Horsemanship*] is the defence of a horse that will not obey, who, to rid himself of his rider, rises mightily before, and while his fore-hand is yet in the air, furiously yerks out his hind-legs, striking higher than his head was before; and during the counter-time rather goes back than forward. F.

E'STREG-BOARDS, boards either of deal, fir, &c. brought out of the eastern countries.

ESTRE'PAMENT [Old Law] also an

impoverishing or making of lands barren, by continual ploughing and sowing without due manuring, rest and other husbandry.

ESTRE'PAMENT } a writ to forbid the
ESTRE'PEMENT } making such waste,
during the law suit between two parties.

To **ESTRE'PE** [*stropier*, F.] to make spoil in lands and woods.

E'SULA [with *Botanists*] the herb spurge. L.

ESU'RIENT [*esuriens*, L.] hungering, being hungry.

ETAPE', or publick store-house for goods, a staple town. F.

ETAPE [Military Affairs] an allowance of provisions and forage for soldiers, during the time of their march through a country, to or from winter quarters. F.

ETA'PIER, one who contracts with a country or territory for furnishing of troops with provisions and forage in their march through a country.

ETA'TE *Probanda*. See *Ætate probanda*.

ETE'RNALISTS, such as believe the eternity of the world.

ETE'RNALNESS [of *eternité*, F. *eternitas*, L.] the being eternal.

ETE'RNITY [Hieroglyphically] was by the ancients represented by a cedar-tree. *Eternity* as a goddess was painted or carved like a fair lady, having 3 heads, signifying time past, present and to come, in her left hand a circle, signifying that she hath neither beginning nor end, and pointing with her fore-finger of her right-hand to heaven.

E'THELING [noble or excellent] a title peculiar to the prince, or next heir to the crown among the *English Saxons*.

ETHE'REAL [with *Chymists*] a very fine rectified oil.

ETHE'REALNESS [of *æthereus*, L.] of an ethereal quality.

ETHNA'RCHES [*ἑθναρχης*, Gr.] a ruler of a nation or people. L.

ETHNO'PHRONES [of *ἑθνοφρων*, Gr. thought, sentiment] a sect of hereticks of the 2d century, who profess'd christianity, but joined thereto all the superstitions and follies of paganism, as judiciary astrology, fortileges, auguries, &c.

ETHOLO'GICAL [of *ἠθολογία*, Gr.] pertaining to discourses and treatises of *Ethicks* or *Morality*.

ETHO'LOGIST [*ethologus*, L. *ἠθολόγος*, Gr.] a mimick, one who expresses other people's manners by voice or gesture.

ETO'ILE [in *Fortification*] a small sort of work of 4, 5, or 6, or more points, a star redoubt.

ETYMOLO'GICALLY [of *ἔτυμολόγως*, Gr.] by way of etymology.

EVA'

EVA'CUANTS [in *Physick*] medicines proper to expel or carry off any ill, peccant or redundant humours in the animal body, by the proper way of emunctories.

EVAGA'TION, a roving or wandering out. *L.*

EVANE'SCENT [*evanescent*, *L.*] vanishing or perishing.

EVANGE'LIC } [*evangelicus*, *L.*
EVANGE'LIUM } [*ευαγγελικος*, *Gr.*]

gospel-like, pertaining to the gospel.

EVANGE'LICA [among the *Ancients*] processions and prayers made for glad tidings received. *L.*

EVANGE'LICALNESS [of *ευαγγελικος*, *Gr.*] the having evangelical quality.

EVA'NID Colours [with *Philosophers*] such colours as are not of a very long continuance, as those of clouds before and after sun-set, the rainbow, &c. which are called emphatical and fantastical colours.

EVA'NIDNESS [of *evanidus*, *L.*] fading quality.

EVA'SIVENESS [of *evasivus*, *L.*] evading quality.

EVA'TES, a branch or division of our old philosophers the *Druids*. *Strabo* distributes the philosophers among the *Britons* and *Gauls* into 3 sects, *Bards*, *Evates* and *Druids*. The *Bards* he takes to be poets and musicians. The *Evates* priests and naturalists, the *Druids* moralists as well as naturalists.

EU'CHITES [*ευχίτες* of *ευχή*, *Gr.* prayer] an ancient sect of hereticks, thus denominated on account of their praying without ceasing; imagining that prayer alone was sufficient to save them.

EUCHO'LOGY [*ευχολογία* of *ευχή* and *λέγω*, *Gr.* to discourse] a treatise or discourse of prayer.

EU'CHORA } [of *εὖ* and *χρῶα*, *Gr.*] a
EU'CROA } good colour and temper of the skin.

EU'CHYLOS [*εύχυλος*, *Gr.*] one who abounds with good juices or humours.

EU'DÆMON [*ευδαιμόνων*, *Gr.*] a good genius or spirit.

EUDÆ'MON [with *Astrologers*] the fourth house of a figure of the heavens, so called on account of its good and prosperous significations, as attainment of hopes, store of friends, &c.

EUDÆ'MONY [*eudemonia*, *L.* of *ευδαιμόνια*, *Gr.*] happiness.

EVE and **TREVE** [in the practice of *Scotland*] servants whose predecessors have been servants to any person and his predecessors.

EVE CHIER, an insect, a chier-worm.

EVE'CTION of the Moon [with *Astrologers*] is an inequality in her motion,

by which, at or near her quarters, she is not in that line which passes through the center of the earth to the sun, as she is at her conjunction, opposition, or syzygies.

EUE'MBOLOS [of *εὖ* well, *ἐν* in, and *βάλλω*, *Gr.* to cast] an expert bone-setter.

E'VENNESS [*æxeneſſe*, *Sax.*] plainness, smoothness, &c.

EVE'NTILATED [*eventilatus*, *L.*] winnowed; also thoroughly examined or sifted.

EVE'NTUALLY, casually, by chance.

To **EVE'RBERATE** [*everberatum*, *L.*] to bear.

EVE'RGETES [*εὐεργέτης* of *εὖ* well, and *ἔργον*, *Gr.* work] a benefactor; a title given to several princes or kings of *Syria* and *Egypt*, who succeeded *Alexander*.

EVERLA'STING [of *æxne* and *læxtun*, *Sax.*] enduring for ever.

EVERLA'STINGNESS, durable nature.

EVERSION [in *Rhetorick*] the same figure, as *Epanodos*. *L.*

To **EVE'RT** [*evertere*, *L.*] to turn upside down, to overthrow, &c.

EVE'STIGATED [*evestigatus*, *L.*] searched out by the footsteps.

EVESTIGA'TION, a seeking for, searching after, tracing or finding out. *L.*

EUEXI'A [*ευξία*, *Gr.*] a good sound habit of body. *L.*

EUGA'LADON [of *εὖ* and *γάλα*, *Gr.* milk] the herb Milk wort. *L.*

EUGE'OS } [*ευγεῖον*, of *εὖ* and *γαῖα*,
EUGE'UM } *Gr.* the earth] the womb, so termed by way of allusion to fruitful ground. *L.*

To **EVI'CT** [*evincere*, *evictum*, *L.*] to convince by force of argument, &c.

E'VIDENCE [*evidentia*, *L.*] clearness, perspicuity, plainness, demonstration; a quality of things whereby they become visible or apparent to the eyes, either of the body or the mind. *Evidence* is the essential and infallible character or criterion of truth, and is that in effect which with us constitutes the truth.

Formal EVIDENCE, is the act of the intellect as considered as clear and distinct.

Objective EVIDENCE, consists in the clearness and perspicuity of the object; or it is the object itself so constituted, as that it may be clearly and distinctly known.

Physical EVIDENCE, is so far as natural sense and reason, pointing out any thing, convinces one thereof.

Metaphysical EVIDENCE, is when we enter so fully and clearly into the essence of any thing that nothing can be clearer.

Moral EVIDENCE, a thing is said to be morally evident, so far as we have a distinct

distinct notion and knowledge thereof by unexceptional witnesses.

E'VIDENTNESS [*evidentia*, L. and *ness*] plainness to be seen.

To **EVI'GILATE** [*evigilatum*, L.] to watch diligently, to study hard.

Natural E'VIL, is the want of something to the *bene esse*, or perfection of a thing, or to its answering all its purposes, such are the defects of the body, blindness, lameness, &c. hunger, diseases, &c.

Moral EVIL, a deviation from right reason, and consequently from the will and intendment of God the legislator, who gave the rule.

E'VILNESS [*Ekelneyye*, Sax.] evil nature or quality.

EVI'RATED [*eviratus*, L.] gelded.

EVIRA'TION, a gelding, unmaning; also a making effeminate. L.

To **EVI'RTUATE** [of *e neg.* and *virtus*, L.] to take away or deprive of the virtue.

E'VITABLENESS [of *evitabilis*, L.] possibleness of being avoided.

EU'LOGIES [in the Greek Church] little bits of bread consecrated, i. e. the eucharist sent to persons who were not present at the communion.

EUME'NIDES [*εὐμενίδες*, Gr.] the daughters of *Acheron* and *Nox* (as the poets feign) *Tisiphone*, *Megara* and *Aleäo*, the furies of hell, who were, by the ancient heathens, accounted the executioners of the vengeance of the gods on wicked men. They are described with snakes instead of hair, and eyes sparkling like lightening; a filthy froth issuing out of their mouth as a sign of their outrageous nature. They carried iron chains and whips in one hand, and flaming torches in the other, which gave a dismal light, but such as could discover crimes, and kindle a flame in the breast of the guilty, that is not to be extinguished; their feet were of brass, because their motions are sometimes slow, but sure and steady.

They are said to be attendants in the porch of *Pluto's* palace, who appointed them to be punishers of such as took false oaths, or oppress'd the poor; they also attended at *Jupiter's* throne, and therefore they had wings to support their swift passage through the air, when they struck terror, and carried such punishments and calamities as the gods commanded to be inflicted upon mortals, whether they were famine, wars or pestilence.

They are said to delight in the gloominess of the night; and to have their dwelling in a dark cavern near the river *Stryx*, and were always hovering about per-

sons who had ill designs, and made use of wicked counsels and indirect practices.

They were worshipped in divers places, had a temple at *Athens*, and their priests were the judges that sat at *Areopagus*. Their sacrifices were performed in the night and amidst a profound silence, and a black ewe lamb was offered to them.

Some *Mythologists* are of opinion, that *Tisiphone* punished the sins that proceeded from *Hatred* and *Anger*; *Megara* those from *Envy*, and *Aleäo* such as accompany the insatiable pursuit of *Riches* and *Pleasure*.

They are called *Eumenides*, because they will be appeased by those that are supplicants to them: *Furies* from that madness that attends guilty persons upon the consciousness of their villanies; and *Erinnyes* from the indignation and commotions they raise in the mind by their severity.

EU'NOMY [*eunomia*, L. *εὐνομία*, Gr.] a constitution or ordination of good laws.

EUNOMIOEUTY'CHIANS [of *εὐνομία*, Gr. and *Eutychnus*] a sect of hereticks said to be the same with the *Eutychnians*.

EVOCA'TION [with *Grammarians*] a figure of construction, a reducing of the third person to the first or second, as *Ego tue delicia istuc veniam*.

EVO'DES } [of *εὖ* well, and *ὀδμή*,
EVO'SMA } Gr. odour] a fragrancy or sweet smell.

EVODES } [with *Physicians*] is when
EVOSMIA } the ordure or excrements have a sweet smell.

EVOLA'TICK [*evolaticus*, L.] flying abroad.

EVOLA'TION, a flying abroad. L.

EVO'LVENT [with *Geometricians*] a curve resulting from the evolution of a curve, in contradistinction to the *Evolute*.

EVOLU'TE, the first curve supposed to be opened or evolved, which in opening describes other curves.

EVOLU'TION [*Geometry*] the unfolding or opening of a curve, and making it form an *evolute*.

EUPATO'RIUM [*εὐπατόριον*, Gr.] the herb *Agrimony* or *Liver-wort*. L.

EUPE'PTICKS [of *εὐπεψία*, Gr.] medicines, or other things that promote concoction.

EUPE'TALUS [*εὐπέταλος*, Gr.] a precious stone of four colours, viz. fiery, blue, vermilion and green; also a kind of laurel.

EUPHO'NICAL [of *εὐφωνία*, Gr.] having a graceful sound.

EUPHO'RBIUM [*εὐφόρβιον*, Gr.] the *Lybian Ferula*, a tree or shrub first found by king *Juba*, and so called after *Euphorbus* his physician. L.

EUPHRA-

EUPHRAGI'A } [*εὐφραγία*, Gr.] the

EU'PHRASIS } herb Eye-bright. L.

EUPHROSY'NUM [*εὐφροσύνη*, Gr.] the herb Borage or Bugloss. L.

EUPORI'A [*εὐπορία*, Gr.] a readiness in preparing medicines; also the easiness of their operation.

EUPORI'STA [of *εὖ* well and *πορίζω*, Gr. to procure] remedies which may be easily had.

EUPRE'PIA [*εὐπρεπία*, Gr.] comeliness.

EU'RIPUS [of *εὖ* easily and *ρίπτεσθαι*, Gr. to be precipitated] the word originally is the name of a certain streight in the sea between *Bœotia* and the *Negropont*, where the currents are so strong, that the sea is said to ebb and flow 7 times in a day; but it is now by *Hydrographers* used for any streight where the water is in great motion and agitation.

EURO'PA [*Εὐρώπη*, Gr. i. e. having broad eyes, or of the *Chaldee* *אֶרֶץ נָח*, i. e. fair face; or of *אֶרֶץ נֹחַ*, signifying both a bull and a ship] the daughter of *Agenor*, king of *Phœnicia*, whom as the poets feign) *Jupiter* in the shape of a bull ravish'd and carried over on his back through the sea to *Crete*; some think that the truth of this fiction is, that the ship wherein she was carried, was *Tauriformis*, i. e. like a bull; others, that the name of the master of the ship was *Taurus*; and others, that *Taurus*, or a bull, was the sign of the ship; others, that she was stolen away by a company of men, who carried the picture of a bull in their flag.

EU'RITHMY [in *Painting*, *Sculpture*, &c.] a certain majesty, elegance and easiness appearing in the composition of divers members of a body or painting, resulting from the fine proportion thereof.

EU'RITHMY [with *Architects*] an exact proportion between all parts of a building, as to length, breadth and height of each room in a fabrick.

EURO'PEAN, of or pertaining to *Europe*.

EUSE'BIAHS, a sect of *Arians*, so called on account of the favour shewn them by *Eusebius*, bishop of *Cæsarea*.

EU'SEBES [of *εὐσεβία*, Gr.] religious, godly; also a stone on which, on the temple of *Hercules* at *Tyre*, a seat was made where *Dæmons* us'd to appear.

EUSEMI'A [with *Physicians*] a crisis or judgment of a disease excellently well made.

EU'SPLANCNOS [of *εὖ* and *σπλάχνα*, Gr.] one whole entrails or bowels are sound and in good temper.

EUSTA'THIANS [so called from *Eu-*

statbius their author] a sect of hereticks in the IV century, adherents to the notions of *Eustatbius*, who excluded married people from salvation, whereupon many married women forsook their own husbands; he prohibited his followers from praying in their houses, and oblig'd them to quit all they had as incompatible with the hopes of heaven.

EU'STYLOS [with *Architects*] a building, where the intercolumniations, or spaces between each pillar, are just 2 diameters and a quarter of the pillar, except those in the middle of the face before and behind, which are 3 diameters distant one from the other.

EUTE'RPE [of *εὖ* well and *τέρπειν*, Gr. to delight, because she invented the pipe] the inventress of the mathematicks and playing on the pipe. The ancients painted or carved *Euterpe* crowned with a garland of flowers, holding in each hand sundry wind-instruments.

EU'THYMY [*euthymia*, L. of *εὐθυμία*, Gr.] quietness of mind, tranquillity, heart's ease.

EU'TONOS [*εὐτόνος* of *εὖ* and *τόνους*, Gr.] strong and lusty.

EUTRAPE'LIA [*εὐτραπλία*, Gr.] good behaviour, gentleness.

EUTY'CHIANS [so called from *Eutychnus*] a sect of hereticks, who held that the λόγος or word brought his body down with him from heaven, and deny'd that the body of *Jesus Christ* was consubstantial with ours.

EU'ZIMUS [*εὐζιμος*, Gr.] the herb *Rocher*.

EVULGA'TION a publishing abroad. L.

EVU'LSED [*evulsus*, L.] plucked or pulled away from.

EW'BRICE [of *æp* marriage and *briçe*, Sax. breaking] adultery.

EW'RY, an office in the king's household, where they take care of the linen for the king's own table, lay the cloth, and serve up water in silver ewers after dinner.

EXA'CERATED [*exaceratus*, L.] winnowed, cleansed from chaff.

EXA'CERBATED [*exacerbatus*, L.] provoked or vexed afresh.

EXACERVA'TION, a heaping up together. L.

EXACINA'TION, a taking the kernels out of grapes and other fruit.

EXA'CTITUDE, exactness, nicety. F.

EXA'CTOR *Regis*, the king's tax-gatherer. L.

EXACUA'TION, the making of a thing sharp or pointed.

EXÆQUA'TION, the making a thing even. L.

EXÆSTUA'TION, a boiling or seething, fury or rage. *L.*

To EXÆSTUATE [*exæstuatum, L.*] to boil or cast up waves, &c. or as a pot does.

EXAGGERA'TION [in *Rhetorick*] a figure whereby the orator enlarges or heightens things, making them appear more than they really are, whether as to goodness, badness or other qualities.

EXAGGERATION [in *Painting*] a method of representing things, wherein they are charged too much, or marked too strong; whether in respect of design or colouring.

EXAGO'NIAL [*exagonius, L.* of ἐξαγωνικός, *Gr.*] of, like, or belonging to an *Exagon*. See *Hexagon*.

EXALTA'TION [in *Natural Philosophy*] is the act or operation of elevating, purifying, subtilizing or perfecting any natural body, its principles and parts; as also the quality or disposition which bodies acquire by this operation.

EXALTATION of the Cross, a festival of the church held on the 14th day of September, as is generally suppos'd, in memory of the emperor *Heraclius's* bringing back the true cross of our Saviour on his shoulders to mount *Calvary*, from which it had been carried away 14 years by *Cosroe*, king of *Persia*, at his taking *Jerusalem*, under the reign of the emperor *Phocas*.

EXALTEDNESS, a being exalted, high or lifted up; height of promotion.

EXA'MPLE [with *Rhetoricians*] is defined to be an imperfect kind of induction or argumentation, whereby it is proved, that a thing which has happened on some other occasions will happen again on the present one; from the similitude of the cases.

EXA'NIMAL [*exanimalis, L.*] without life or soul, breathless.

EXA'NIMATED [*exanimatus, L.*] dismay'd, dishearten'd, depriv'd of life.

EXANINI'TION, an emptying. *L.*

EXANTHE'MATA [ἐξανθήματα, *Gr.*] certain wheals, pushes or breakings out in the skin of the head like those that appear on the body.

EXANTHEMATO'LOGIA [ἐξανθηματολογία, of ἐξανθήματα and λέγω, *Gr.*] an account or treatise of eruptive fevers, the measles and small pox.

EXA'SPERATEDNESS [of *exasperatus, L.*] incensedness, the being exasperated.

EXA'TURATED [*exaturatus, L.*] satisfied, filled with food, &c.

EXAU'CTORAMENT [*exauētoramentum, L.*] a discharge or discharging.

EXAU'CTORATED [*exauētoratus, L.*]

discharged or put out of office or service.

EXAUSPICA'TION, an unlucky beginning of a thing. *L.*

EXCÆCA'TION, a blinding or making blind.

EXCA'LTEATED [*excalceatus, L.*] having the shoes taken off, bare footed. *L.*

EXCALFA'CTORY [*excalfaētorius, L.*] heating, making very hot.

EXCANDE'SCENCE [*excandescencia, L.*] great heat or wrath, violent heat of distempers.

EXCANTA'TION, an enchanting. *L.*

EXCA'RNATED [*excarnatus, L.*] become lean, nothing but skin and bone.

E'XCELLENTNESS [*excellencia, L.*] excellency.

EXCE'LCISMUS [ἐξελκυσμός, *Gr.*] a breaking of bones from the surface downwards. *L.*

EXCE'LSITUDE [*excelsitudo, L.*] highness.

EXCE'LSE [*excelsus, L.*] high, lofty, &c.

EXCE'NTRICALNESS } [*excentrici-*
EXCENTRI'CITY } té, *F.* *ex-*
centricitas, *L.*] the quality of eccentric position.

Dilatory EXCE'PTION [in *Law*] is one intended to deter or prevent the thing from coming to an issue.

Peremptory EXCEPTION [in *Law*] proper and pertinent allegations, founded on some prescription that stands for the defendant, as want of age or other quality in the person, &c.

Declinatory EXCEPTION, whereby the authority of the judge or court is disallowed.

EXCEPTIONS [in *Grammar*] are certain distinctions of words which differ in the manner of their declining from some general rule.

EXCEPTA'TION, an often receiving. *L.*

EXCE'PTIONABLENESS [of *exceptio, L.* able and *ness*] liableness to be excepted against.

EXCE'PTIOUS, captious, prone to be offended.

EXCE'PTIVE, serving to except; of or belonging to exceptions.

EXCEPTO'RIOUS [*exceptorius, L.*] that receives or contains.

EXCEREBRO'SE [*excerebrofus, L.*] brain-sick, wanting brains.

EXCE'REBRATED [*excerebratus, L.*] having his brains beat out; wanting brains, witless.

To EXCERN [*excernere, L.*] to search or sift out.

EXCE'SSIVENESS [of *excessif, F.* and *ness*]

ness] exceedingness, the going beyond bounds.

EXCHA'NGE [in a *Law* sense] is when one man being seized or possess'd of certain land, and another being seized of other land, they exchange their lands by deed indented, or otherwise, so that each of them shall have other lands so exchanged, in fee, fee-tail, or for term of life: such exchange is good without livery or seisin.

EXCHANGE [in a *Law* sense] is also used to signify the compensation or satisfaction which must be made by the warrantor or the warrantee, value for value, if the land warranted be recovered from the warrantee.

Black Book of **EXCHEQUER**, a book composed in the reign of king *Henry II.* *A. D.* 1105, which is in the custody of the two chamberlains of the *Exchequer*.

This book contains a description of the *English* court at that time, its officers, ranks, privileges, power, jurisdiction, wages, perquisites; also the revenues of the crown in money, grain and cattle.

By this book it appears that as much bread might be bought for a shilling as would serve 100 men a whole day; that the price of a fat bullock was but about 12 shillings, a sheep 4 shillings, &c.

EXCHE'QUERED [of *l'exchequiere*, *F.*] put into, or cited to answer to an accusation exhibited in the *Exchequer* court, &c.

To **EXCI'DE** [*excidere*, *L.*] to fall or slip out of.

EXCI'NERATED [*excineratus*, *L.*] having the ashes taken away.

EXCI'SION [with *Surgeons*] a cutting off any member, or part of the body. *F.* of *L.*

EXCI'TED [*excitatus*, *L.* *excité*, *F.*] stirred up egged on, encouraged, quickened.

EXCLAMA'TION [with *Rhet.*] a figure wherein by raising the voice and using an interjection either expressly or understood, an uncommon warmth and passion of mind is express'd; as *O heavens! O earth! to you O men I call!*

EXCLA'MATIVE, of or pertaining to exclamation.

EXCLA'MATORY [*exclamatorius*, *L.*] pertaining to exclamation.

EXCLO'SED [of *exclorre*, *F.*] excluded, shut out.

EXCLU'SIONERS [in the time of king *Charles II.*] a name given to those members of parliament that were for excluding the duke of *York* from the crown.

EXCLU'SIONS [with *Mathematicians*] a method of coming at the solution of

problems (in *Numerical* cases) by previously ejecting or excluding out of our consideration such numbers, which are of use in solving the question, and whereby of consequence the process may be regularly and judiciously abbreviated.

EXCLU'SIVENESS [of *exclusivus*, *L.*] exclusive quality.

EXCOMMUNICATION [among the ancient *Pagans*] was an excluding or debarring men from the participation of the sacred mysteries of their worship and a cutting them off from communicating with men of the same religion.

EXCREMENTI'TIOUSNESS [of *excrementitius*, *L.*] the being full of, or of the nature of excrements.

EXCRE'SCENT [*excrefcens*, *L.*] growing out of another.

EXCRE'TORY [in *Anatomy*] certain small ducts or vessels making part of the composition or structure of the glands are called *Excretory Ducts*, &c.

EXCRU'CIABLE [*excrucibilis*, *L.*] worthy to be tormented.

EXCRU'CIATED [*excruciatus*, *L.*] tormented or put to pain.

EXCULCA'TION, a trampling under foot. *L.*

EXCU'LPATED [*exculpatus*, *L.*] carved or engraved.

EXCU'SABLENESS [of *excusabilis*, *L.*] that whereby a thing is excusable, or meritoriousness of being excused.

EXCU'SSABLE [*excussabilis*, *L.*] that may be shaken or thrown off.

EXCU'TIENT [*excutiens*, *L.*] shaking off.

E'XEAT [*i. e.* let him go out] a term used in church-discipline for a permission, which a bishop grants to a priest to go out of his diocese. *L.*

E'XECRABLENESS [of *execrabilis*, *L.*] a cursedness, impiousness.

E'XECRATED [*execratus*, *L.*] accursed.

Final EXECU'TION [in *Law*] is that which makes money for the defendant's goods, and extendeth his lands and delivers them to the plaintiff.

Military EXECUTION, is the pillage or plundering of a country by the enemy's army.

EXE'DRÆ [*ἐξιδρα*, *Gr.*] places where the ancient philosophers, sophists, and rhetoricians, &c. used to hold their conferences and disputes.

EXE'GESIS [with *Rhetoricians*] a figure wherein that which the orator has deliver'd darkly, he afterwards renders more clear and intelligible in the same sentence, as *Time at the same instant seemed both long and short; long in the pro-*

tradition of a man's desires, and short in the pleasure of calling to mind.

EXE'GETES [*ἐξηγητὴς* of *ἐξηγήματα*, Gr. to explain] persons among the *Athenians* learned in the laws of the *Juris-consulti*, whom the judges used to consult in capital cases.

EXEGE'TICALNESS [of *ἐξηγήματα*, Gr. to explain] explanatoriousness.

EXELCI'SMUS [with *Surgeons*] a breaking of bones from the surface downwards.

EXE'MPLAR [*exemplaire*, F.] a person or thing containing an example to follow or eschew, a sampler. L.

EXE'MPLARINESS [*exemplarius*, L. *exemplaire*, F.] fitness or worthiness to be an example.

EXEMPLIFICA'TION, a demonstrating a thing by an example; also a copy of an original writing. L.

EXE'MPLIFIED [*exemplificatus*, L.] cleared, proved or confirmed by an example or instance; also copied out from a deed or writing.

To E'XERCISE [*exercere*, L.] to harass or tire.

EXERGASI'A [with *Rhetoricians*] a figure, when one thing is often repeated in different terms, as *the object of thoughts, the entertainment of his discourse, and the contentment of his heart.*

EXE'RGASY [*exergasia*, L. *ἐξεργασία*, Gr.] polishing.

EXE'RGUE } [of *ἐξ* and *ἔργον*, Gr. the
EXE'RGUM } work] a term among *Medallists* used to signify the little space around or without the the work or figures of a medal, for an inscription, cypher, device, date, &c. to be placed there.

EXFO'LIATED [*s'exfolié*, F. of *ex* and *folium*, L. a leaf] scaled, risen up as leaves, scales, or splinters of a broken bone do.

EXFOLIA'TION [*Surgery*] a rising up in leaves and splinters as a broken bone does. L.

EXFO'LIATIVE *Trepan*, one proper to scrape, and at the same time to pierce a bone, and so to exfoliate or raise several leaves or flakes one after another.

EXGURGITA'TION, a casting or voiding up. F. of L.

EXHA'LANT [*exhalans*, L.] sending out an exhalation.

EXHALA'TION, a fume or vapour which is raised up from the surface of the earth, either by the heat of the sun, or subterraneous fire, of which meteors, as mists, fogs, rain, snow, hail, &c. are produced. F. of L.

EXHALA'TION [with *Chymists*] an operation, by means of which the more

airy, volatile parts of things are raised and dispersed by heat.

EXHAU'STED Receiver [in *Experimental Philosophy*] a glass or other vessel applied on the plate of the air pump, and the air extracted out of the same, by the working of the engine.

EXHAU'STIONS [in *Mathematicks*] a way of proving the equality of two magnitudes by a *reductio ad absurdum*; shewing that if one be supposed either greater or less than the other, there will arise a contradiction.

EXHE'BENUS [*ἐξήβηνος*, Gr.] a kind of white stone with which goldsmiths polish gold.

EXHEREDA'TION [*Civil Law*] a father's excluding his son from inheriting his estate.

EXHERE'SIS [*exheresis*, L. of *ἐξήρεισις*, Gr.] a surgical operation, whereby something foreign, useless, and even pernicious, is taken from a human body.

E'XHIBENT [*exhibens*, L.] exhibiting.

EXHUMA'TION, the act of digging up a body interred in holy ground, by the authority of the judge.

To EXI'CCATE [*exiccare*, L.] to dry up.

E'XIGENCE, need, occasion; that which a thing requires or is suitable thereto.

E'XIGENCY } a pinch or strait; an
E'XIGENCE } expedient or occasion.
E'XIGENTER } an officer of the
EXIGE'NDARY } court of *Common-Pleas*, who makes out exigents and proclamations in all actions in which process of outlawry lies.

EXI'GUOUSNESS [*exiguitas*, L.] littleness, smallness.

EXI'GUUS, a, um [with *Botanick Writers*] small or narrow in compass.

EXI'LE [*exilium*, L.] the place, or suffering of banishment.

EXI'LIUM [*Old Law*] a waste or destruction of lands, houses, woods, &c. also a prejudice done to an estate, by altering the condition or tenure of it, either by ejecting, advancing, &c.

EXI'MIOUSNESS } [*eximietas*, L.]
EXIMI'ETY } excellency, notableness, &c. excellentness.

EXI'SCHIUS [*ἐξίσχιος*, Gr.] a term used by *Surgeons*, when the *Ischium* or thigh-bone is disjointed.

EXI'STENCE [*existence*, F. of *existencia*, L.] that whereby a thing has an actual essence, or that whereby a thing is said to be defined by *Naturalists* to be that which any thing is formally and intrinsically, altho' separated from its causes;

ses; so that the difference between existence and essence is, that existence is the manner of the thing, and essence is the thing it self.

To make his E'XIT, to go off the stage as an actor; also to die.

EXI'TIABLE [*exitiabilis*, L.] hurtful, destructive.

EXITIO'SE } [*exitiosus*, L.] mischief-
EXI'TIOUS } vous, dangerous, destructive.

EXO'DIARY [in the *Roman Tragedy*] a droll or mime, who appeared on the stage when the tragedy was ended, and performed the *Exodium*.

EXOLE'TE [*exoletus*, L.] faded or withered, as flowers, &c.

EXOLE'TE [*exolete*, L.] grown out of use. L.

EXO'LVE [*exolvere*, L.] to unbind, also to pay clear off. L.

EXOMOLOGE'SIS [*ἐξομολογήσις*, Gr.] confession in an ecclesiastical sense.

EXO'NCHOMA [of *ἐξ* out, and *ὄγκος* a swelling, Gr.] any large prominent tumour.

EXO'PTATED [*exoptatus*, L.] wished for, earnestly desired.

E'XORABLENESS, easiness to be entreated.

EXO'RBITANCE [of *ex* and *orbita*, L. a path] a thing done out of measure, square or rule, an irregularity, an unreasonableness.

EXO'RCISM [of *ἐξόρκισμος*, Gr.] a laying or casting out spirits; prayers or conjurations, wherewith to exorcise, *i. e.* to drive out devils from persons possessed, to purify unclean creatures, or preserve from danger.

EXO'RTIVE [*exortivus*, L.] pertaining to the rising of the sun, or the east.

EXO'SSATED [*exossatus*, L.] having the bones pulled out.

EXO'STOSIS [*ἐξόστωσις*, of *ἐξ* and *ὄστέον*, Gr. a bone] the bunching or swelling of a bone out of its natural place, occasioned by the settling of a corrupt humour in its proper substance. L. of Gr.

EXO'TICALNESS, outlandishness.

EXO'TICUS, *exotica*, *exoticum* [with *Botanists*] which grows originally foreign.

EXO'TICAL [*exoticus*, L.] brought out of another country.

EXO'TICKS [*exotica*, L.] foreign plants.

EXPA'NSIBLE [of *expandere*, L.] capable of being expanded, spread wide or display'd.

EXPA'NSILE [of *expansus*, L.] of or pertaining to expansion.

EXPANSION [in a *Metaphysical Sense*]

the idea we frame in our minds of lasting distance, whose parts exist together.

EXPA'TIATING [*expatians*, L.] running abroad, launching out in discourse, spreading far and wide.

EXPE'CTABLE [*expectabilis*, L.] to be wished or looked for.

EXPE'CTANT Fee [in *Com. Law*] land given to a man, and to the heirs of his body, the remainder to him and his heirs, in which case there is a fee-simple expectant after the fee-tail.

EXPE'DIENCE, fitness, necessariness to be done.

EXPE'DIENTNESS [of *expediens*, L.] fitness, convenientness.

EXPEDITA'TION [in *Forest Law*] the cutting out the ball of a dog's fore-feet, for the preservation of the game.

EXPEDI'TIOUSNESS [of *expeditio*, L.] quickness of dispatch.

EXPE'NSIVENESS [of *expendere*, L.] costliness, freeness in spending.

EXPE'RIMENT [*experimentum*, L.] essay, trial, proof; a trial of the effect or result of certain applications and motions of natural bodies, in order to discover something of the laws and natures thereof, &c.

EXPE'RTNESS [of *expertus*, L.] readiness, skillfulness, &c.

EXPE'TIBLENESS [of *expetibilis*, L.] desirableness.

EXPIA'TORINESS [of *expiatorius*, L.] expiating quality.

EXPLA'NATORINESS, explicative quality.

EXPLE'TIVENESS [of *expletivus*, L.] expletive or filling up quality.

E'XPLICABLENESS [of *explicabilis*, L.] capableness of being explained.

EXPLI'CITNESS [of *explicitus*, L.] expressness, plainness.

EXPLI'CIA } [*Old Records*] the rents
EXPLE'TIA } or mean profits of an
EXPLE'TA } estate, in custody or trust.

EXPLICA'TOR, an expounder. L.

To EXPLO'DE [of *explodere*, L.] to drive out with noise, as with clapping of the hands, &c. to hiss out, to dislike absolutely.

EXPLO'RATED [*exploratus*, L.] thoroughly viewed.

EXPLO'RATORY [*exploratorius*, L.] pertaining to searching or spying.

EXPLO'SION, an exploding, casting off, the action of a thing that drives another out of its place, that before it possessed.

EXPLOSION [which *Naturalists*] an action of the animal spirits, whereby the nerves are suddenly drawn together, when some particles of a different kind are mixed

ed with the spirits, by which they are violently expanded or spread forth, or driven into confusion, like the parts of fired gunpowder; also a violent expansion of the parts of air, gunpowder, or any fluid that occasions a crackling sound.

EXPOLI'TION [in *Rhetorick*] a figure whereby the same thing is explained in different phrases in order to shew it more fully.

EXPONE'NTIAL [of *exponens*, L.] expounding, laying open to view.

EXPONENTIAL Curves [with *Mathe-maticians*] are such curves as partake both of the nature of *Algebraick* and transcendent ones. They partake of the *Algebraick*, because they consist of a finite number of terms, tho' those terms themselves are in themselves *indeterminate*, and they are in some sort *transcendental*, because they cannot be constructed *Algebraically*.

EXPONENTIAL Equations [with *Mathemat.*] are the same that are called *Geometrick Irrationals*, by Sir *Isaac Newton*, and sometimes are called *Transcendentals*.

EXPONENTIAL Quantities [in *Mathe-maticks*] are such quantities whose exponents are indeterminate, variable or flowing, and are of several degrees and orders; as when the *Exponent* is a simple indeterminate quantity, it is called an *Exponential* of the first or lowest degree. When the *Exponent* itself is an *Essential* of the first degree, then the quantity is an *Exponential* of the second degree.

EXPO'RTER [*exportator*, L.] a merchant, &c. that sends goods into other countries.

EXPOSI'TION [in *Rhetorick*] a figure, whereby the same thing is explained in different phrases or expressions, in order to shew more clearly.

EX POST [*Law*] a term used of a thing done after the time.

EXPOSTULA'TOR, one who reasons by way of complaint of wrong done. L.

EXPO'SURE } [in *Gardening*] the
EXPOSI'TION } aspect or situation of a garden wall, building, or the like, with respect to the sun, winds, &c.

To **EXPRE'SS** [*expressum*, sup. of *exprimere*, L.] to pourtray or represent.

EXPRE'SSION, a thing uttered or spoken. L.

EXPRESSION [in *Painting*] the natural and lively representation of the subject or of the several objects intended to be shewn.

EXPU'GNABLE [*expugnabilis*, L.] that may be overcome or won by assault.

EXPU'LSION [in *Medicine*] the act of driving a thing out by violence from the place it was in.

EXPURGA'TION, a purging out, or making clean. L.

EXPURGATION [in *Astronomy*] is a term used by some authors for the state and action of the sun, wherein, having been eclipsed and hidden by the interposition of the moon, it begins to appear again; others call it *emerison*.

E'XQUISITENESS, fineness, excellentness, curiousness, exactness, artificialness.

EXQUISITI'TIOUS [*exquisititius*, L.] not natural, but procured by art.

EXSA'NGUINOUSNESS [of *ex* and *sanguineus*, L.] the quality of being without blood.

E'XSCRIPT [*exscriptum*, L.] a copy, an extract or draught.

EXSIBILA'TION, a hissing out or off the stage. L.

EXSICCA'TION, a drying up. L.

EXSI'CCATIVES [of *exsiccare*, L.] medicaments that are of a drying quality.

EXSU'CCOUS [*exsuccus*, L.] dry, without moisture.

E'XTA, the bowels or intrails of an animal body.

EX'TASY } [*extasis*, L. of *ἐκστασις*, Gr.]

EXTACY } a rapture or removal of the mind out of its natural state and situation; a depravation or defect of the judgment and imagination, common to melancholy and distracted persons, or a transport whereby a person is hurried out of himself, and his senses suspended; a trance, a swoon.

EXTA'TICALNESS [of *ἐκστατικός*, Gr.] extatical quality; or the being in extasy.

EXTEMPORA'LITY [*extemporalitas*, L.] a promptness or readiness to speak without premeditation or study.

EXTEMPORA'NEOUS [*extemporaneus*, L.] extemporal, sudden.

EXTE'MPORINESS, the being extempory or sudden, without premeditation.

To **EXTE'ND** [*extendere*, L.] to stretch out, to make longer, to reach or go far.

To **EXTE'ND** [in a *Legal sense*] is to value the lands and tenements of one bound by statute, &c. and hath forfeited his bond, to such an indifferent rate, that by the yearly rent, the obligator may in time be fully paid his debt.

To **EXTE'ND** a *Horse*, signifies to make him go large.

EXTE'NSIBLENESS [of *extensibilis*, L.] capableness of being extended or carried on to the utmost height.

EXTE'NSOR i. e. a stretcher out] a name common to divers muscles, which serve to extend or stretch out the parts; and particularly the hands and feet. L.

EXTENSOR carpi ulnaris [*Anatomy*] a muscle coming from the internal protuberance

berance of the *humerus*, and passing tendinous under the *ligamentum annulare*, is inserted into the upper part of the bone *metacarpium*; this and the *ulnaris flexor* moving together, draw the hand side-wise toward the *ulna*. L.

EXTENSOR *carpi radialis* [Anatomy] a muscle of the wrist, or rather two distinct muscles, which lie along the external part of the *radius*, and are inserted into the bone of the *metacarpus*, they extend the wrist. L.

EXTENSOR *Digitorum manus communis* [Anat.] a muscle of the fingers, which arises from the external protuberance of the *humerus*, and is divided into 3 portions that are let into the upper parts of the first, second and third bones of the fore, middle and third fingers. L.

EXTENSOR *indicis* [Anat.] a muscle which arises from the middle of the external part of the *ulna*, and joins with the tendon of the *extensor communis*, and is inserted with it to the upper part of the third bone of the fore finger; this muscle stretches out the fore-finger. L.

EXTENSOR *primi internodii ossis pollicis* [Anat.] arises from the upper and external part of the *ulna*, and passing obliquely over the tendon of the *radius externus*, is inserted near the second joint of the thumb. L.

EXTENSOR *secundi internodii ossis pollicis* [Anat.] a muscle arising from the upper and external part of the *radius*, and is inserted into the upper part of the second bone of the thumb. L.

EXTENSOR *tertii internodii*, &c. [Anat.] a muscle of the thumb arising from the *ulna*, a little below the first extensor, and is let into the upper part of the third bone of the thumb. L.

EXTENSOR *minimi digiti* [Anat.] a muscle arising from the external protuberance of the *humerus*, and from the upper part of the *ulna*, and passing under another ligament, is inserted into the third bone of the little finger. L.

EXTENSOR *Pollicis* [Anatomy] a muscle arising near the upper part of the *Perone* forwards, and passing under the annular ligament, is inserted into the third bone of the little finger. L.

EXTENSOR *pollicis pedis brevis* [Anat.] a muscle of the great toe, arising from the fore-part of the *os calcis*, and is let into the upper part of the second bone of the great toe, and stretches and pulls it upwards. L.

EXTENSOR *pollicis pedis longus* [Anat.] a muscle derived from the fore part of the upper *epiphyse* of the *tibia*, and growing tendinous about the middle of it, runs in

four tendons under the annular ligament, to the third bone of every toe, except the *Pollex*. L.

EXTE'NSIBLE, that may be stretched out large and wide.

EXTE'NSIVENESS, largeness stretching out wide.

EXTE'NT [extensus, L.] extended.

The **EXTENT** of a thing [extensum, L.] the extension, or reach of a thing in length, breadth, depth, compass, space, &c.

EXTENT of an Idea [among Logicians] is the subject to which that idea agrees; which is also called the inferior of a general term, which with respect to them is called superior, as the idea of a triangle in general extends to all the divers kinds of triangles.

EXTE'RMINATED [exterminatus, L.] driven or cast out of the bounds, utterly destroyed, rooted out or cut off.

To **EXTE'REBRATE** [exterebratum, L.] to pierce or make a hole through.

EXTE'RGENT [extergens, L.] wiping away cleansing.

EXTE'RIOR Polygon [in Fortification] the out-lines of the works drawn from one outmost angle to another; or the distance of one outward bastion to the point of another, reckoned quite round the work.

EXTERIOR Talus [in Fortification] is the slope allowed the work on the outside from the place, and towards the campaign and field.

EXTE'RNAL Angles [in Geometry] are the angles of any right-lined figure, without it, when all the sides are severally produced, and they are, all taken together, equal to 4 right angles.

EXTERNAL Digestives [with Surgeons] are such as ripen a swelling, and breed good and laudable matter in a wound, and prepare it for mundification.

EXTE'RNALNESS [of externus, L.] the being without, or the property of being outward.

EXTERNUS *Auris* [Anat.] a muscle of the ear, arising from the upper and outward edge of the auditory passage, and is inserted to the long process of the membrane called *malleus*. L.

EXTE'RRANEUS [exterraneus, L.] foreign, or of another country.

EXTE'RSORY [exterforius, L.] rubbing, cleansing.

To **EXTI'L** [exstillo, L.] to drop or distil out of.

EXTI'NCTION [with Chymists] is the quenching of red hot minerals in some liquor, to abate their sharpness, or to impart their virtue to that liquor. F. of L.

EXTI'NCTNESS [of *extinctus*, L.] the being extinguished or extinct.

EXTI'SPICES [of *extra entrails*, and *inspicere*, L. to inspect] the same as *aruspices*; which see

EXTRA-CO'NSTELLATED [extra *constellatus*, L.] put or placed out of a constellation.

EXTRA'CTION [in *Genealogy*] is the line, stem, branch or family that one is descended from.

EXTRA'CTION of the *biquadrate root* [in *Arithmetick*] is the untwisting or opening of a given number to find another number, which being multiplied by itself, and the product also being multiplied by itself, may produce the number first given.

EXTRA'CTORY [extra^{ct}orius, L.] that hath the nature or power to draw out.

EXTRAGENE'ITY [of *extragenus* L.] the being of a foreign kind.

EXTRAJUDI'CIAL [of *extra* and *judicialis*, L.] done out of the ordinary course of law, as when judgment is given in a court, in which the cause is not depending, or where the judge has no jurisdiction.

EXTRANA'TURAL [of *extra* and *naturalis*] beyond the common course of nature.

EXTRAO'RDINARINESS [of *extraordinarius*, L.] extraordinary quality.

EXTRAPARO'CHIALNESS [of *extra* and *parochia*, L.] the being out of the parish.

EXTRA'VAGANTNESS [of *extravagans*, L. *extravagance*, F.] extravagancy.

EXTRAVASA'TION [with *Anatomists*, &c.] a getting out of its proper vessels, as the blood and humours, when by some accident they flow besides the veins and arteries. L.

An EXTRE'ME [extremum, L.] the utmost bound of a thing, that which finishes or terminates it; an excess.

EXTREMES [in *Logick*] are the two extreme terms of the conclusion of a proposition, viz. the predicate and the subject.

EXTRE'MELY [extremement, F.] very greatly. &c.

EXTRE'MENESS [extremitas, L.] extremity; also greatness, &c.

EXTRICA'TION, a disentangling. I.

EXTRI'NSICK [extrinsecus, L.] that is on the outside, outward, or from without.

EXTRI'NSECALNESS [of *extrinsecus*, L.] the being on the outside.

To EXTRU'CT [extru^{ctum}, L.] to build or set up

EXTRU'CTOR, a raiser, builder, &c. L.

EXTU'BERATED [extuberatus, L.] swelling into knobs or knots.

EXTU'BEROUS [of *ex* and *tuber*, L. a swelling] swelling or bunching out.

EXTU'BEROUSNESS [of *extuberatus*, L.] the swelling or bunching out of the body.

EXU'BERANCY [exuberantia, L.] an over-flowing, over-abounding; a superabundance, great plenty.

EXU'BERANTNESS [exuberantia, L.] an over-abounding; a superabundance, great plenty.

EXU'LCERATED [exulceratus, L.] grown to an ulcer.

EXULCERA'TION [with *Surgeons*] a solution of continuity, which proceeds from some gnawing matter, and in those parts of the body that are soft, is attended with a loss of their quantity. L.

EXU'LCERATORY [exulceratorius, L.] that causeth ulcers.

To EXU'NGULATE [exungulatum, L.] to pull off the hoofs; also to cut off the wide part from rose-leaves.

EXU'PERABLENESS [of *exuperabilis*, L.] liableness, or possibility of being overcome.

EXU'PERANT [exuperans, L.] exceeding.

EXU'PERANCE [exuperantia, L.] excelling, pre-eminence.

EYE [with *Physicians*] a hole or aperture.

EYE [with *Printers*] is sometimes used for the thickness of the types or characters used in printing; or more strictly, the graving in *relievo* on the top or face of the letter.

EYE of a *Bean* [with *Horsemen*] a black speck or mark in the cavity of the corner teeth of a horse, when he is about the age of 5 and a half, and remains till 7 or 8,

An EYE wide open [Hieroglyphically] represented wisdom and justice.

EYE [with *Jewellers*] the lustre and brilliant of pearls and precious stones more usually call'd the *water*.

Bull's EYE [in *Astronomy*] a star of the first magnitude in the constellation *Taurus*.

Cat's EYE, a precious stone, call'd also *Oculus Solis* or the sun's eye.

Hare's EYE [with *Physicians*] a disease arising from the contraction of the upper eye-lid, which hinders it from covering its part of the eye.

Goat's EYE [with *Oculists*] a white speck on the cornea.

Bullock's EYE [in *Architecture*] a little sky-light in the covering or roof, intended to illuminate a granary or the like.
EYE.

EYE-BROW [*Archit.*] the same as list or fillet.

EYE of the Volute [*Archit.*] the centre of the volute, or that point where the *Helix* or spiral, of which it is formed, commences; or else it is the little circle in the middle of the volutes, wherein are found the 13 centres for describing the circumvolutions thereof.

EYE of an Anchor, a hole wherein the ring is put into the shank.

EYE of the Strap [with *Sailors*] the compass or ring which is left of the strap-rope, to which any block or pulley is fastened.

EY'ELESS, wanting or not having eyes.

F

F *f*, Roman, *F f*, *Italick*, *F f*, *English* are the 6th letters of their respective alphabets. The *Greeks* and *Hebrews* have no letter that answers exactly to the letter *F*; but those that come the nearest to it, are the *Φ φ*, *phi*, *Gr.* and *פ*, *phe*, *Hebrew*.

F f, still keeps its force, and when it is the last letter of a word is always doubled, as *staff*, *stiff*, *muff*, &c.

F [in *Old Latin Numbers*] signified 40.

F with a dash at top, signified 40000.

F [in *Musick*] is one of the signed clefs or keys placed at the beginning of one of the lines of a piece of musick.

F. S. A. [in *Physical Prescriptions*] stands for *fiat secundum artem*, *L. i. e.* let it be done according to art.

FABA'CEOUS [*fabaceus*, *L.*] of or belonging to a bean.

FABA'RIA [with *Botanists*] orpine or live-long. *L.*

To **FA'BLE** [*dire des fables*, *F. fabulare*, *L.*] to tell stories or fables.

FABLE [of an *Epick* poem] is the principal part or soul of it. The first thing a good poet ought to think on in forming a fable, is the instruction he would give by the moral. This moral is to be afterwards reduced into action: and this action, which is presented by the recital, must be universal, imitated, feigned, and the allegory of a moral truth. See *Action*.

Rational FABLES, are relations of things supposed to have been said and done by men, and which might possibly have been said and done by men, tho' really they were not the same as parables, such as that of *Dives* and *Lazarus*, &c.

Moral FABLES, are those wherein beasts

are introduced as speakers or actors; also trees, &c. these are the same as apoloques.

Mixt FABLES, are those which are composed of both sorts, rational and moral, wherein men and brutes are introduced conversing together.

FA'BLER [*fabulator*, *L.*] an inventor or maker of fables.

FA'BRIC [*fabrica*, *L.*] a building or any thing that is framed.

FABULA'TION, the moralizing of fables. *L.*

FABULI'NUS, a deity, who, as the *Romans* imagined, presided over infants at their first beginning to speak.

FA'BULOUSNESS [*fabulositas*, *L.*] fullness of fables, feignedness, talleness.

FACA'DE, the outside or fore-front of a great building. *F.*

To **FACE**, to look toward such a side, or to turn to it; also to line, as to face a pair of sleeves, &c.

FACE prolonged [in *Fortification*] is that part of the *line of defence razant*, which is betwixt the angle of the shoulder and the curtain; or the *line of defence razant*, diminished by the length of a face.

FACE of a Gun, is the superficies of the metal, at the extremity of the muzzle.

FACE of a Stone, is the surface or plane of a stone, which is to lie in the front of the work.

FACET [with *Jewellers*, &c.] a little side of a body of a diamond, &c. cut into a great number of angles.

FA'CELESS [of *face*, *F. facies*, *L.* and *less*] without a face.

FACE'TIOUSNESS [of *facetieux*, *F. facetus* or *facetia*, *L.*] merry discourse or pleasantness and wittiness in words.

FACEA's } [in *Architecture*] corruptly
FACIAS } pronounced by workmen for *fascia's*, the broad lists or fillets commonly made in architraves, and in the corners of pedestals.

FA'CIE [in *Botanick Writers*] with the appearance or resemblance. *L.*

FACIES [in *Botanick Writers*] a face. *L.*

FACI'LENESS [*facilitas*, *L.*] easiness, readiness to grant or do; also courteousness &c.

FACI'NOROUSNESS [of *facinorosus*, *L.*] villany, wickedness.

FA'CTION, a party, a company or band of men, a sect; a cabal or party, formed in a state to disturb the publick repose. *L.*

FA'CTIOUSNESS [*esprit factieux*, *F. of factiosus*, *L.*] factious humour, inclinableness to be factious or seditious.

FACTITIOUSNESS [*la qualité artificielle*, F. of *factitius*, L.] counterfeits.

FACTORSHIP, the office or employment of a factor.

FACTUM [in *Arithmetick*] the product of two quantities multiplied by each other. L.

FA'CULENCE [*faculentia*, L.] brightness, clearness.

FA'CULTIES [of *faculté*, F. *facultas*, L.] powers, abilities, talents, virtues, &c.

FACULTY, a body of doctors in any science; as the faculties of *Divinity* and *Physick*, *Humanity* or *Philosophy* and *Jurisprudence*.

FA'DING [of *vadens*, L. or *se vadant*, F.] decaying as a flower, losing its colour, beauty, &c. perishing, languishing.

FA'DOM [*fæðm*, Sax.] a measure of 6 foot. See *Fathom*.

FA'DY [of *vadens*, L.] seeming to fade, appearing faded, or decaying in colour.

FÆ'CAL Matter [in *Medicine*] the fæces or great excrements of a man voided by stool. L.

FÆ'CULE, small dregs or flying lees; also the dust that sinks in the pressing of some plants, as in *Arum*, *Briony*, &c. also a sort of white powder made of certain green roots, wash'd and prepar'd, which if beaten together with a little water and strained, will sink to the bottom of the vessel, and is to be afterwards lightly dried.

FAGO'NA [in *Anatomy*] a conglomerated gland, called also *Thymus*.

FA'GOT [*fagot*, F.] a bundle of sticks or wood for fuel.

FAGOPY'RUM } [of *φαγό* and
FAGOTRI'TI UM } *πυρός*, Gr.] a kind of grain, buck-wheat. L.

FAGO'TTED [of *fagot*, F.] tied up in a bundle; also bound hand and foot.

FA'GUS [with *Botanists*] the beech-tree.

To FAIGN } [*feindre*, F. of *fingere*,
To FEIGN } L.] to make a shew of, to pretend.

To FAIL in the world, to break, to turn bankrupt.

FAI'LING [of *faillant*, F. *fallens*, L.] disappointing, frustrating; doing amiss, offending.

FAILLIS [in *French Heraldry*] a term used to denote some failure or fraction in an ordinary, as if it were broken or a splinter taken from it.

FAINT Action [in *Law*] is such an one, as tho' the words of the writ are true, yet for certain causes there is no title to recover thereby; whereas in a false

action the words of the writ are false.

FAINT-HEARTED [of *faner* or *vain*, F. of *vanus*, L. and *heopt*, Sax.] void of courage, cowardly.

FAINT-HEA'RTEDNESS, want of courage, cowardliness.

FAI'NTNESS, weakness, lowness or sinking of the animal spirits; feebleness; (*spoken of colours*) not deep or strong.

FAI'RING [of *une foire*, F.] a gift or present bought at a fair or annual market.

FAI'RIES [some derive the name of *feþas*, Sax. a spirit, and others from *fee* or *phæ*, F. a terrible elf; but *Skinner* of *þan*, Sax. to go or gad about; and *Minshew* from *daerliek*, Du. terrible] a kind of *Genii* or imaginary deities, a sort of little diminutive elves or spirits in human shape, tabled to haunt houses in companies to dance and revel in the night-time; and according to the tales of old women, in old time, play a thousand freakish pranks; some suppose them to be an intermediate kind of beings, neither gods nor angels, nor men nor devils. They are of oriental extraction, and the notion of them seems to have been first introduced by the *Persians* and *Arabs*, whose history and religion abounds with tales of fairies and dragons. The *Persians* call them *Peri*; and the *Arabs* *Ginn*; who suppose them to inhabit a peculiar country, which they call *Ginnistan*, and we *Fairy-Land*.

FAIRY Circle } an appearance pretty
FAIRY Ring } frequently seen in the fields, &c. being a kind of round, supposed by the vulgar to be traced by fairies in their dances.

There are two sorts of these rings or circles; one of them is about 7 or 8 yards in diameter, being a round bare path about a foot in breadth, having green grass in the middle; the other is of different sizes, being encompassed with a circumference of grass, much fresher and greener than that in the middle.

The philosophers supposed these rings to be made by lightening, and this opinion seems to be confirmed, in that they are most frequently found after storms, and the colour and brittleness of the grass roots is a further confirmation.

The second kind of circle they suppose to arise originally from the first, in that the grass that had been burnt up by lightening, usually grows more plentifully afterwards; some authors say, that these fairy rings are formed by ants; these insects being sometimes found travelling in troops therein.

FAIT, a fact, deed or action. F. **FAIT**

FAIT [in *Common Law*] a deed or writing sealed and delivered, to testify and prove the agreement of the parties, whose deed it is, and consists of 3 principal points, writing, sealing and delivery. *F.*

FAITH [in *Sculpture, Painting, &c.*] is represented as a woman clad in white rayment, holding a cup of gold.

FAITH [with *Philosophers*] is that assent we give to a proposition advanced by another, the truth of which proposition we don't immediately perceive, from our own reason or experience, but believe it discovered and known by the other; or faith is a judgment or assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other person, who reveals or relates it.

Human FAITH [with *Moralists*] is an assent to every thing that is credible merely upon the testimony of men.

Christian FAITH, may be reduced to this one article, a believing in God, in the unity of whose essence there is a trinity of persons.

Divine FAITH [according to the *Theologists*] is an assent to something, as credible upon the testimony of God.

Implicit FAITH, is that whereby we give our assent to a proposition, advanced by another, of whose knowledge and veracity we have no certain and evident reason or proof, this is called a *blind faith*.

Scientific FAITH } is that by which
Seeing FAITH } we give our assent to a proposition, advanced by one who can neither deceive nor be deceived.

Ecclesiastical FAITH, the assent that orthodox persons give to certain events, decided by the church, and proposed to be believ'd of all.

Confession of FAITH, a *Creed* or *Formula*, containing all those articles, the belief whereof is accounted necessary to salvation.

FAITHFULNESS [*fidelitas, L. fidelité, F.*] trustiness, sincerity, honesty.

FAITHFULNESS [in *God*] is a communicable attribute, and means an exact correspondence between his word and his mind, and of consequence between his word and the truth and reality of things; especially in regard to any promises he has made, in which there is an obligation of justice added to his word.

FAITHLESSNESS, unbelievingness; also insincerity.

FAKIRS } a sort of dervices or *Ma-*
FAQUIRS } *bometan* religious men, who travel the country and live on alms.

Monsieur *Herbelot* reckons 20 hundred thousand *Fakirs* in the *Indies*, 800000 of them being *Mahometan* ones, and 1200000 idolatrous ones: They travel sometimes singly and sometimes in companies. When they travel in companies they have a superior who is distinguished by his habit.

Each *Fakir* carries a horn, which he blows when he arrives at any place, and when he departs from it; and also a scraper or trowel to scrape the earth in the place where he either sits or lies down. When they go in companies, the alms they receive is equally distributed among them, and what remains at night they give to the poor, never reserving any thing for the morrow.

There are several species of them; but the most remarkable of them are the penitents.

The penitent *Fakirs* make a shew of great mortification and penance, which consists in very odd observances, as *v. g.* some remain for several years night and day in several uneasy postures: Some keep their arms lift up to heaven so long that they cannot let them down if they would: Some never sitting or lying down to sleep, but bear themselves up by a rope hung down for that purpose: Others roll themselves naked on thorns: Some bury themselves in a ditch or pit for 10 days, without eating or drinking; others lay fire on the scalp of their head till they have burnt it to the bone; some retire to mosques, and live on alms, devoting themselves to the study of the law, and reading the alcoran.

FAKE } [*Sea term*] one circle or roll
PACK } of a cable or rope quailed up round.

FALA'NGLOSIS [with *Oculists*] a certain disease about the eyes.

FALCA'DE [in *Horsemanship*] a horse is said to make falcades, when he throws himself upon his haunches two or three times, as in very quick corvets, which is done in forming a stop, and half stop; so that a falcade is the action of the haunches, and of the legs, which bend very low, as in corvets, when a stop or half stop is made.

FA'LCON [in *Gunnery*] a small piece of cannon, whose diameter at the bore is 2 inches and a quarter, is in length 6 foot, and in weight 400 pound. Its charge of powder is a pound and a quarter, the ball 2 inches and 1-8th diameter, and in weight 1 pound 5 ounces, and its point blank-shot 90 paces.

FALCONE'TTE [with *Gunners*] is a small gun, about 2 inches diameter at the bore.

FA'LCNRY [*fauconnerie*, F. of *falconarius* or *falco*, L.] the art of keeping, training and managing hawks, and training up birds of prey.

FALL [with *Sailors*] is that part of a rope of a tackle, which is haled upon.

FALL [with *Shipwrights*] a ship is said to have a fall or several falls, when one part of the deck is raised higher, or some parts have risings more than others.

To **FALL off** [*Sea term*] is when a ship under sail, keeps not so near the wind as she should do, they say, *she falls off*.

FALL not off [*Sea phrase*] a word of command from him that commands the ship, and signifies as much as *keep the ship near the wind*.

Land FALL [*Sea term*] as a good *Land fall*, is when a ship makes or sees the land she expected, or according to her reckoning.

FALLACI'LOQUENT [of *fallaciloquentia*, L.] speaking deceitfully.

FALLA'CIOUSNESS [*fallacia*, L.] deceitfulness; deceiving quality, &c.

FA'LLACY [with *Logicians*] a proposition framed with an intention to deceive, and otherwise termed a *Sophism*.

FALLIBI'LITY } [of *fallibilis*, L.]

FA'LLIBLENESS } liableness to fail or err, deceivableness.

FA'LLING Evil [in *Horses*] a distemper.

FA'LMOUTH } [*folcmote*,

FA'LCHEMOTUM } *Sax.*] either the country court or sheriff's turn; also a general meeting of the people, to consult about and order state-affairs. *Old Records*

FALSE Alarm [with *Military Men*] is sometimes occasioned by a fearful or negligent centinel, and sometimes designedly to try the readiness of the guards.

FALSE Arms [in *Heraldry*] are those wherein the fundamental rules of the art are not observed, as if metal be put on metal, and colour upon colour.

FALSE Flower [in *Botany*] a flower which does not seem to produce any fruit, as those of the hazel, mulberry, &c. also a flower that does not rise from any embryo, or that does not knit as those of the melon, cucumber, &c.

FALSE Diamond, one that is counterfeited with glass.

Crimen FA'LSI [*Civil Law*] a fraudulent subordination or concealment, with design to darken or hide the truth, and make the things appear otherwise than they are. L.

FA'LSEHOOD [in *Philosophy*] an act of the understanding, representing a thing otherwise than it is as to its accidents; a

false judgment of any thing.

FA'LSEHOOD [*falsitas*, L. *fausseté*, F. and the *English* *teratimon bood*] falsity; falshood; &c.

FALSI'FIC } [*falsificus*, L.] making

FALSI'FICK } false, falsifying, dealing falsely &c.

FA'LSIFYING [*falsificans*, L. *falsificant*, F.] rendering or proving false, adulterating; counterfeiting.

FALSI'LOQUENCE [*falsiloquentia*, L.] deceitful speech.

FA'LSIMONY [*falsimonia*, L.] falsity, falshood.

FA'LSITY } [*falsitas*, L. *fausseté*, F.]

FA'LSENESS } falshood, untruthfulness; counterfeiteness, &c.

FA'LTRING [or *falteren*, Du.]

stumbling in going; stammering in speech; slackening or failing in the performance of any thing.

FALX [with *Anatomists*] one of the processes made by the doubling of the membrane of the skull, called *dura Mater*,

which divides the brain into right and left parts, and separates it from the *Cerebellum*. It is so called from its resemblance to a sickle or reaping-hook. L.

FAME [*fama*, L.] report, relation; renown, glory, reputation. *Moralists* say fame is to be pursued as far as it redounds from worthy actions, that are agreeable to reason and promoting the good of human society, and as it opens a wider field to such generous undertakings.

FAME [in *Painting*, &c.] is represented in the figure of a lady or angel blowing a trumpet, clothed in a thin and light garment imbroidered with eyes and ears.

FAMELICOSE [*famelicosus*, L.] often or very hungry.

FA'MES Caninus [with *Physicians*] a canine appetite, or extreme hunger.

FAMI'GEROUS [*famiger*, L.] carrying news-ales, &c.

FAMI'LIARNESS [*familiaritas*, L. *familiarité*, F.] familiar disposition, familiar way or friendship; intimate correspondence.

FAMI'LIARLY [*familiarement*, F. *familiariter*, L.] after a familiar manner.

FA'MILY of Curves [*Algebra*] a congeries of several curves of different orders or kinds, all which are defined by the same indeterminate equation, but in a different manner, according to their different orders.

FA'MISHMENT [*famine*, F. *fames*, L.] famine, a being hunger starved.

FAMO'SE [*famosus*, L.] greatly renowned.

FAMO'SITY [*famofitas*, L.] famousness, renown.

FA'MOUS

FA'MOUS [*famosus*, L.] renowned, celebrated by fame or common report.

FA'MOUSNESS [*famofitas*, L.] renownedness, great reputation.

To **FAN** [*vaner*, F. *vannare*, L.] to winnow corn; also to cool with a fan, as women, &c. do.

FANA'TIO [*Old Customs*] the fawning time of deer or fence month.

FA'NCIFUL [*fantasque*, F. *phantasticus*, L. of *φαντασικος*, Gr.] imaginary, conceived.

FA'NCIFULNESS [of *fantasie*, F. *phantasia*, L. of *φαντασία*, Gr. the fancy] aptness to be fanciful or imaginative without sufficient ground or reason, capriciousness.

FA'NGLED, as *new-fangled* [probably of *evangelia* of *εὐαγγέλια*, Gr. gospels, q. d. new gospels] novel, upstart, &c.

FANTA'STICALNESS [*humeur fantasque*, F. *mores phantastici*, L.] fantastical, fanciful or whimsical humour or disposition.

FANTA'STICAL Colours. See *Emphatical colours*.

FA'QUES, certain counterfeit devoto's or hermits in the *East-Indies*, who voluntarily undergo most severe and almost incredible penances.

FARCE, a mock comedy or droll. *Farce* descends to *Grimace* and *Buffoonry* of the most ordinary sort, and being wholly composed of ridicule and the like, never exceeds her stint of 3 acts; whereas comedy and tragedy contain 5. For comedy being generally express'd in a common and fleeting manner, is allow'd 2500 lines, i. e. 500 to each act; and tragedy, because of its heroicks, is allowed 2000 lines. The difference between *Farce* and *Comedy* is, that *Farce* disallows of all laws, or rather sets them aside upon occasion, the design of it being only to please and make merry, and sticks at nothing that may contribute thereto, however wild and extravagant; whereas *Comedy* keeps to nature and probability, and in order to that, is confined to certain laws, unities, &c. prescribed by the ancient critics.

To **FARCE** [*farcir*, F. *farcire*, L.] to stuff or cram.

FARCIMINA'LIS Tunica [with *Anatomists*] a coat pertaining to a child in the womb, which receives the urine from the bladder; so named, because in many beasts it is in shape of a gut-pudding; but in some others, as well as in men, it is round.

FA'RCY [in *Horses*] is a disease, or a poison or corruption, that infects their blood, and appears in swellings like strings along the veins in knots, and even in ulcers.

FARD, a sort of paint used by women for beautifying their faces; also disguise,

pretence or dissimulation. F.

FARE [of *waeren*, Du.] cheer, diet, victuals, &c.

FARE [*pharos*, L. of *αἶγος*, Gr.] a watch-tower at sea, as the *Fare* of *Messina*.

FA'RFARA [with *Botanists*] the herb colts-foot. L.

FARFA'RIA, the herb *Betony*. L.

FA'RFARUS } [with *Botanists*] the

FA'RFARUM } white poplar-tree; also the herb *Colts-foot*. L.

FAR'INA, the flower or powder of some grain or pulse, sifted from the bran. L.

FARINA *fecundans* [with *Botanists*] a fine dust prepared in the male-flower of plants, which being afterwards shed on the female, does the office of *sperm* or *semen* by impregnating it. L.

FA'RING [of *jaran*, Sax. to travel] as way-faring, travelling.

FA'RING [of *waeren*, Du. to be well] living, enjoying, eating, &c.

To **FARM** [*je nmian*, Sax. to afford a livelihood *prendre à ferme*, F.] to cultivate land, to hire a farm, &c.

FA'RMABLE, that may be let out to farm.

FA'RNESS [*feornne yre*, Sax.] distance, length of way.

FARRA'CEOUS [*farraceus*, L.] made of wheat.

FA'RRIERS company were incorporated, they say, very early, and are a master, 3 wardens, 24 assistants, and 39 on the livery. Their armorial ensigns are 3 horse-shoes. They have no hall, but meet at the *George* in *Iron-monger Lane*.



FAR-ROE BUCK, a roe-buck in its fifth year.

FA'RTHER [*farþon*, Sax.] a greater way off, at greater distance.

FA'RTHEST [*farþeyst*, Sax.] most remote, at the greatest distance.

FASCE' [*fascia*, L.] a tesse; also the same that we call *Barry*.

FA'SCES, bundles of rods, &c. carried before the *Roman* magistrates. These fasces were bundles of rods bound round on the helve of an hatchet, the head of the hatchet appearing at the top of them; these intimated that some offenders were to be chastised with milder punishments, i. e. with rods; and that others, when there was no remedy, were to be cut off with the hatchet. These were carried before the consuls and other supreme magistrates.

FA'SCIA, a swathe or swaddling band; also a swath or long bandage used by *Surgeons*.

FA'SCIA

FASCIA [in *Architecture*] one of the bands that make up the architrave, being three in number; also a range of stones that divide the stories in building. *L.*

FA'SCIATED [*fasciatus*, *L.*] bound with swaddling bands.

A FA'SCIATING, a binding with a swathe or roller.

FASCINATION, charms or spells, which alter the appearance of things, and represent them quite different from what they are. *F.* of *L.*

FA'SHIONABLENESS [of *facon*, *F.*] modishness.

FA'STERMANS } men of repute and
FASTING men } substance, or rather bond's men, pledges, sureties, who in the time of the *Saxons* were to answer for one another's peaceable behaviour.

FA'STI, the *Roman* calendar, in which were set down all days of feasts, pleadings, games, ceremonies and other public business throughout the year. *L.*

FASTIDIO'SE } [*fastidiosus*, *L.* *fasti-*
FASTIDIOUS } *dieux*, *F.*] disdainful, proud, haughty, scornful.

FASTIDIOUSNESS [of *fastidieux*, *F.* *fastidiosus*, *L.*] disdainfulness.

FASTIDIUM Cibi [with *Physicians*] a loathing of meat. *L.*

FASTIGIATED [*fastigiatus*, *L.*] made sharp towards the top.

FASTIGIUM, the top or height of any thing. *L.*

FASTIGIUM [in *Architecture*] the ridge of a house, the highest pitch of a building; also a kind of ornamental member.

FA'STNESS [*ῥεστηνύττε* of *ῥατ-
nian*, *Sax.*] swiftness; also firmness.

FASTUO'SE [*fastuosus*, *L.* *fastueux*, *F.*] disdainful, proud, haughty.

FASTUO'SITY [*fastuositas*, *L.*] disdainfulness, pride, &c.

FA'TALNESS [*fatalitas*, *L.* *fatalité*, *F.*] unavoidable, disastrousness.

FATE [*fatum*, of *fando*, *L.* speaking] it primarily implies the same with *ef-fatum*, a word or decree pronounced by God, or a fix'd sentence whereby the Deity has prescribed the order of things, and allotted every person what shall befall him. The *Greeks* call it *Εἰμαρ* and *Εἰμαρῶν*, as tho' *Εἰμαρ* a chain or necessary series of things indissolubly linked together; and the *moderns* call it providence.

Astrological FATE, a necessity of things and events arising from the influence and position of the heavenly bodies, which give laws (as they say) both to the elements and mix'd bodies, and to the wills of men.

Stoical FATE, is by *Cicero* defined to be an order or series of causes, wherein cause being linked to cause, each produces other; and thus all things flow from one prime cause. *Chrysippus* calls it a natural, inviolable succession of all things *ab aeterno*, each involving other.

The FATES [*fata*, *L.*] the destinies according to the poets, the three fatal sisters, *Clotbo*, *Lachesis* and *Atropos*; which see.

Adoptive FATHER is one who takes the children of some other person, and owns them for his own.

Natural FATHER, is one who has illegitimate children.

Putative FATHER, is he who is only the reputed or supposed father.

FA'THERLESNESS, the state and condition of being without a father.

FA'THERLINESS [*ῥαδελικνεύτε*, *Sax.*] the disposition of a father; fatherly affection.

FA'THERS [by way of *emphasis*] the bishops of the primitive church; also archbishops and bishops of the present church; also persons venerable for their age; also superiors of convents or monasteries.

FA'THIMITES [among the *Turks*] the descendants of *Mahomet* by *Fathima*.

FATI'DIC [*fatidicus*, *L.* *fatidique*, *F.*] foretelling or declaring-fate or destiny, or what has been decreed by the fates, or has been pre-ordained.

FATI'DICS } [*fatidici* of *fatium di-*
FATIDICKS } *cere*, *L.*] destiny-readers, fortune-tellers.

FATI'FEROUS [*fatifer*, *L.*] bringing on fate, bringing destruction.

FA'TIGABLENESS [of *fatigare*, *L.*] liableness or capableness of being wearied, fatigued or tired.

FATI'LOQUIST [*fatiloquus*, *L.*] a destiny-reader, a sooth-sayer.

FA'TNESS [*ῥατνεύτε*, *Sax.*] a being fat; grossness in body, &c.

FATUA'RII [so called of *fatua* the wife of the deity *Faunus*, who, as the *Romans* imagined, inspired men with the knowledge of futurity] such persons who seeming to be inspired, foretold future things.

FAU'CEUS [with *Anatomists*] the upper part of the gullet.

FAVI'SSA [with *Antiquaries*] a hole, pit or vault under ground, wherein some rarity or thing of great value was kept.

FAU'LTINESS [*plein des fautes*, *F.*] badness, the being faulty or blameable.

FAU'LTLESS [*sans faute*, *F.*] without fault; not deserving blame.

FAU'LTLESNESS, a being free from faults.

FAU'

FAU'LTY [*plein de fautes*, F.] that is bad, or has a fault or full of faults.

FAU'NA a certain goddess of the *Romans*, to whom the matrons sacrificed in the night-time and very privately; and it was not lawful for any man so much as to look into her temple upon pain of death, because that *Fauna*, when she lived, was so chaste, that she always kept herself in her chamber, and never would look upon any man but her husband. Her husband *Faunus* is said to have plac'd her in the number of the Gods, to make her some amends, because he had beaten her to death with myrtle rods for being drunk, therefore no myrtle was brought near her temple, and when the women drank, they call'd it *milk* and not wine.

FAUNA'LIA, [among the *Romans*] feasts held in *December* in honour of *Faunus*, during which the country-people leaving work, diverted themselves with dancing and other merriments.

FAUNI, the sons of *Faunus* and *Fauna* they had horns on their head and pointed ears and tails. They were crowned with branches of *Pine-tree*; they had hoofs, and their lower parts were like goats.

FAU'NUS, was the son of *Picus* a king of the *Latins*, whom they made god of the fields; because he was the inventor of many things necessary for husbandry, they accounted him the father of the other *Fauni*. He was look'd upon as that wild God, whose voice was heard by night and frighted people. This *Faunus* reigned in *Italy* *Anno Mundi* 2691, in the last year of *Gideon* the judge of *Israel*, was cotemporary with *Pandion* King of *Athens*; he introduced religion among the people of *Italy*, who before that time had little reverence for the deities, if the human sacrifices which he instituted to *Saturn* may be called religion.

The **FAVOUR** of God's Providence [in *Hieroglyphicks*] was represented by the ancients by a great star in the air; because it is often clouded with adversity, and never shines long upon us without interruption.

FA'VOUR, is opposed to rigour, especially in matters of justice.

FA'VOURABLENESS [of *favorabilis*, L.] easiness, moderateness, temperateness, goodness.

FA'VOURER [*facteur*, F. *fautor*, L.] one who countenances or encourages, &c.

FAU'SSEBRAY [in *Fortification*] a small rampart about 3 or 4 fathoms wide, bordered with a *parapet* and *banquette*, the use of which is to defend the foils.

FAU'STITAS, the goddess of good luck or publick felicity, had many altars, was

represented on a throne with *Mercury's* wand in one hand, and a horn of plenty in the other, was worshipped for the increase of cattle. L.

FAW'NING [of *ƿanbian*, Sax.] flattering, soothing behaviour.

FAY'LING of Record [Law term] is when an action is brought against one who pleads any matter or record, and avers to prove it by record, and fails to bring it into court, or brings such an one as is no bar to the action.

FAYNT Pleader [Law term] is a false, covinous or collutory manner of pleading, to the deceit of a third person.

FF [in *Musick Books*] stands for *forte forte*, and denotes very loud.

FEA'LTY [*fidelitas*, L. *fidelité*, F.] fidelity, loyalty.

FEALTY [*Feodalitas*, L.] an oath taken at the admittance of every tenant to be true to the lord of which he holds his land.

General FEALTY, that which is to be perform'd by every subject to his prince.

Special FEALTY, is what is performed by tenants to their landlord. The forms are, a freeman doing *Fealty*, holds his right hand upon a book, and says thus, *Hear you, my lord W. that J. R. shall be to you both faithful and true, and owe my fealty to you, for the land I bold of you, on the terms assign'd. So help me God and all his saints.*

A Villain doing *Fealty* puts his right hand over the book, and says thus; *Hear you, my Lord W. that J. R. from this day forth to you shall be true and faithful, and shall owe you fealty for the land I bold of you in villenage, and shall be justified by you in body and goods. So help me God and all his saints.*

FEA'RFUL [*ƿephtƿul*, Sax.] apprehensive of evil.

A **FEARFUL** and timorous man [Hieroglyphically] was represented by the ancients by a wolf; because it is reported that this beast will startle at the least thing, and altho' it does not want courage to encounter an enemy, yet it is afraid of a stone.

FEA'RFULLY [*ƿephtƿullic*, Sax.] after a terrifying manner.

FEA'RFULNESS [*ƿephtulneƿƿe*, Sax.] apprehensive of evil.

FEA'RLESS [*ƿephtleas*, Sax.] void of fear or apprehension of evil, bold, daring.

FEA'RLESLY [*ƿephtleaslic*, Sax.] without fear, undauntedly, courageously.

FEA'RLESNESS [*ƿephtleasneƿƿe*, Sax.] unapprehensiveness of danger or death.

FEA' :

FEA'SIBLENESS [of *faisible*, F. and *nefs*] easiness to be done or performed.

To **FEAST** [*festum adornare*, L.] to make a feast; to eat at a feast or festival.

FEA'STING, eating or drinking at or entertaining with a feast.

Immoveable FEASTS, are those that are celebrated the same day of the year, as *Christmas-day*, the *Circumcision*, *Epiphany*, *Candlemass*, *Lady-day*, *All Saints*, the several days of the *Apostles*, &c.

Moveable FEASTS, are those that are not confin'd to the same day of the year, the principal of which is *Easter*, which gives law to the rest, as *Palm Sunday*, *Good Friday*, *Ash Wednesday*, *Sexagesima*, *Ascension day*, *Pentecost* and *Trinity Sunday*.

FEA'THER [with *Horsemen*] is a certain sort of natural frizzling of the hair in horses, which in some places rises above the lying hair, and there represents the figure of the top of an ear of corn.

To **FEATHER** [of *ƿeaðen*, Sax.] to scrape together, to furnish, as to leather one's nest.

FEA'THER-boiling [with *Confectioners*] is the boiling of sugar so often or so long, that blowing thro' the holes of the skimmer, or shaking a spatula with a back stroke, thick and large bubbles fly up on high, it is become *feather'd*; and when after frequent trials those bubbles are perceived to be thicker and in greater quantity, so that they stick together and form as it were a flying flake, then they say the sugar is *greatly feather'd*.

A **Roman FEATHER** [with *Horsemen*] a feather upon the neck of a horse, which is a row of hair turn'd back and rais'd, which just by the mane forms a mark like the blade of a sword.

FEA'THERLESNESS [*ƿeaðerleasness*, Sax.] the being without feathers or unfeather'd.

FEA'TLY, oddly, after an unusual or uncouth manner.

FEA'TNESS, oddness, uncouthness.

FEA'SING [with *Sailors*] the ravelling out any great rope or cable at the ends.

FEBRICITA'TION, an inclining to an *ague*. L.

FEBRICULO'SITY [*febriculositas*, L.] the same as febricitation.

FEBRICULO'SE [*febriculosus*, L.] that hath or is subject to a high fever.

FE'BRIS, a fever or *ague*. L.

FEBRIS Ungarica, a pestilential fever common in *Hungary*, call'd *Lues Pannonica*.

FECIA'LES [among the *Romans*] certain state-priests, who were to assist in treaties of peace. It was not lawful to conclude any business of peace or war, un-

til they had pronounced it just: And when they intended to go to war with any nation, the *Pater Patratus*, who was the chief of them, was sent to declare it; and when they concluded a peace, they carried with them some grass out of *Rome*, and when they met the other parties, the *Pater Patratus* caused a hog to be placed at his feet, and with a great stone knock'd it on the head, swearing and wishing that *Jupiter* would thus punish him, or that people, that intended any mischief or deceit by the treaty, or that should first violate their oaths, and break the agreement by any publick acts of hostility.

FE'CULA [in *Pharmacy*] a white, mealy substance or powder, which subsides and gathers at the bottom of the juices or liquors of divers roors.

FE'CULENCE [*feculentia*, L.] dregginess, or being full of dregs and lees.

FECU'NDNESS [*fecunditas*, F.] fertility, fruitfulness.

To **FECU'NDIFY** [*fecundum facere*, L.] to render fruitful.

FEDERAL Holiness [with *Divines*] i. e. covenanted holiness, such as is attributed to young children born of Christian parents and newly baptized, as being included within the covenant of grace.

FE'DERALNESS [of *federalis*, L.] the appertaining to a covenant.

To **FEE** [of *ƿeah*, Sax. a *hief*] a reward, wages, &c.

Fee (as *Spelman* defines it) is a right which the vassal has in land, or some immoveable things of his lord's, to use the same, and take the profits of it hereditarily, rendering to his lord such feudal duties and services as belong to military tenure; the meer propriety of the soil always remaining to the lord.

FEE absolute in an estate, &c. of which a person is possessed in those general words, *To us and our heirs for ever*.

FEE Conditional, is that whereof a person is possess'd in these words, *To us and our heirs*.

FEE'BLENESS [*foiblesse*, F.] weakness, languidness.

FEED, posture. *Milton*.

To **FEEL a Horse on the band** [with *Horsemen*] is to observe that the will of the horse is in their hand; that he tastes the bridle, and has a good *Appui* in obeying the bit.

To **FEEL a Horse upon the haunches** [in *Horsemanship*] is to observe that he plies or bends them, which is contrary to leaning or throwing upon the shoulders.

FEE'LINGLY [of *ƿelan*, Sax.] sensibly, after a feeling manner.

FEE'LING, or touching, is one of the *exten-*

external senses, whereby we get the ideas of solid, hard, soft, rough, smooth, hot, cold, wet, dry, or other tangible qualities; as also of distance, itching, titillation, pain, &c.

FEET [*ῥοταί*, *Sax.*] parts of an animal body: also a measure, in length 12 inches.

FEET [in *Poetry*] the *French* and *Italian* poets are unacquainted with feet and quantity; and some have weakly imagined that the *English* have none; but we find by a very little alteration, that the harmony of the sweetest verse is spoiled; and that plainly shews, that the measure of feet and quantity, being truly observ'd, makes the musick, as may be perceived in what follows,

When man on many multiply'd his kind.

When man multiply'd his kind on many.

FEIGNING [*feinant*, *F.* *fingens*, *L.*] making a shew of, counterfeiting, &c.

A FEINT [in *Musick*] a semi-tone, the same that is called *Diesis*.

A FEINT [in *Rhetorick*] a figure whereby the orator touches on something, in making a shew of passing it over in silence.

To FEIST [*ῥιγῆται*, *Sax.*] to let a fart without a noise.

FEL *terre* [in *Botany*] the lesser or common centaury. *L.*

FEL *vitri*, the dross or scum of melted glass, called *Sandever*. *L.*

To FELICITATE [*felicitare*, *L.*] to make or render happy.

FELICITOUS [*felix*, *L.*] happy.

FELICITOUSNESS [*felicitas*, *L.*] happiness, happy circumstances.

FELICITY, the Goddess [in *Painting*, &c.] was represented as a lady sitting on an imperial throne, holding in one hand a *Caduceus*, and in the other a *Cornucopia*, clad in a purple vestment trimmed with silver.

FELL *Wort*, an herb.

FE'LLNESS [of *ῥellnyrre*, *Sax.*] fierceness.

FE'LLOWS [in *Fortification*] are 6 pieces of wood, each of which form an arch of a circle, and those joined altogether by duldges, make an intire circle with 12 spokes, which make the wheel of a gun carriage.

FE'LO DE SE [in *Law*] one who commits felony by laying violent hands upon himself; a self-murderer, such an one is to be interr'd without Christian burial, with a stake drove thro' his corps, and to forfeit his goods.

FELO'NIOUS [*en felon*, *F.* of *felonia*, *L.*] after a felonious manner.

FELO'NIOUSNESS, felonious quality or circumstances.

FELTS, *i. e.* felt hats were first made in *England* by *Spaniards* and *Dutchmen* in the beginning of the reign of king *Henry VIII.*

FELU'CCA, a little vessel with 6 oars, not covered over, and much us'd in the *Mediterranean*. It is in size about that of a sloop or chaloup. It may bear its helm on both sides, which is likewise shifted from behind forwards occasionally.

FE'NCER [of *defendere*, *F.*] a sword-player, &c.

Simple FE'NCING, is what is performed directly and simply on the same line.

Compound FENCING, includes all the possible arts and inventions to deceive the enemy, and cause him to leave unguarded the place that is intended to be attacked.

FENDU'EN *Pal* [in *Heraldry*] signifies a cross cloven down from top to bottom, and the parts set at some distance from one another.

FENE'STRA *Ovalis* [*Anatomy*] a hole in the barrel of the ear, where the basis of the *stapes* stands. *L.*

FENESTRA *Rotunda* [*Anatomy*] a hole in the barrel of the ear that leads to the cochlea, and is covered by a fine membrane closed in the rift of the hole. *L.*

FE'NNISH } [*ῥenniḡ*, *Sax.*] full of, or

FE'NNY } abounding with fens.

FEODER [in *Germany*] a capital measure for liquids.

FEO'DUM *laicum* [*Old Records*] a lay-fee, or land held in fee from a lay-lord, by common services, in opposition to the ecclesiastical holding in *frank almoine*. *L.*

FEODUM *militis* [*Old Rec.*] or

FEODUM *militare*, knight's fee, which by the usual computation is 480 acres; 24 acres making a *virgate*, 4 *virgates* a hide, and 5 hides a knight's fee. *L.*

FEO'FFMENT [*Common Law*] the gift or grant of honours, castles, manours, messuages, lands or other corporeal or immoveable things of the like nature to another in fee-simple, *i. e.* to him and his heirs for ever, by the delivery of seisin, and the possession of the thing given, whether the gift be made by deed or writing.

FER *de Fourchette* [in *Heraldry*] or *Croix a fer de Fourchette*, *i. e.* a cross with forked irons at each end, representing a sort of iron firmer used by musketeers, to rest their muskets on; and in this it differs from the cross *Fourchée*, that the ends of that turn are forked, but this has that sort of fork fix'd upon the square end. See the figure.





FER *de Mouline* [in *Heraldry*] is the same as the *Cross Milrine*, or *Ink Milrine*, and is as much as to say, the iron of a mill, i. e. the piece of iron that upholds the mill, as in the figure annexed.

FERA'LIA [of *ferendis epulis*, L. i. e. of carrying victuals] festival held in *February*, and dedicated to the *Manes*, in which they carried victuals to the urns and sepulchres of their deceased relations.

FERE' [in *Botanick Writers*] almost, commonly. L.

FE'RIAL Days, holy-days, or days on which the ancient Romans abstained from work.

FERI'NE [*ferinus*, L.] of or like wild beasts.

FERI'O [with *Logicians*] a mood, when the first proposition of a categorical syllogism is an universal negative, the second a particular negative.

FERISO'N [with *Logicians*] a term when the propositions are answerable to *ferio*, as *no severity is pleasant, some severity is necessary, therefore something that is necessary is not pleasant*.

FE'RME *a ferme* [in *Riding Academies*] a term used to signify in the same place, without stirring or parting.

FE'RMEN [in *Physicks*] any kind of body, which being applied to another, produces a fermentation therein, as the acid in leaven, &c. See *Fermentation*.

To be in a **FERMENT**, to be discomposed or warm in mind.

To **FERMENT** [*fermentare*, L.] to rise or puff up as leaven or yeast does; to work as beer or other liquors do, so as to clear itself from dregs and impurities.

FERMENTA'TION, an intestine motion or commotion of the small insensible particles of a mixt body, arising without any apparent mechanical cause, as when leaven or yeast ferments.

FERMENTATION [with *Physicians*] any gentle motion of the parts of the blood or juice that is occasioned by something that helps to clarify, exalt and render them more subtil; so as to reduce them to a healthful and natural state.

FERMENTATION [with *Chymists*] a kind of ebullition or bubbling up, raised by the spirits that endeavour to get out of a mixt body; so that meeting with gross earthy parts, which oppose their passage, they swell and render the liquor thin, till they find their way.

FERO'NIA, was worshipped as the goddess of *Groves*, *Orchards*, and such *Trees as bear Fruit*. It is related, that

when the *Lacedemonians* were offended at the rigour of *Lycurgus's* laws, they resolv'd many of them to seek out for some new habitation, and after a long and dangerous voyage at sea, they arrived in a part of *Italy*, where to shew their gratitude for their preservation, they built a temple in a grove situated under the hill *Soraë* to the goddess *Feronia*, on account of their bearing patiently all that had happened to them in their passage. The priests, and such as were inspired by this goddess, are said to walk bare-foot upon burning coals without hurt, which spectacle every year brought together a great number of spectators. Servants were made free in her temple, and received the cap which was the badge of their liberty; for which they worshipped her as their protectress.

FERRUGI'NEUS, *a, um* [in *Botanick Writers*] of the colour of rusty iron.

FERRU'GINOSE } [*ferruginosus*, L.]

FERRU'GINOUS } like rusty iron.

FERRU'GINOUSNESS [of *ferrugineus*, L.] being like, or of the nature of rusty iron.

FERRU'GO, the rust of iron, or a kind of calx found on the surface of it. L.

FE'RRUM, the metal called iron. L.

FERRU'MEN, steel or iron hardened; also solder. L.

FERRU'RE, a shoeing of horses. F.

To **FE'RRY** [probably of *Japan*, to pass over, or of *ferri*, L. to be carried] a place in a river where persons, horses, coaches, &c. are carried over.

FE'RTILNESS [*fertilitas*, L.] fruitfulness, plentifulness.

To **FE'RTILIZE** [*fertiliser*, F.] to make fertile, fruitful or plentiful.

FE'RVID [*fervidus*, L.] hot, full of heat or fervour, vehement, eager.

FERVI'DITY } [*ferviditas*, L.] fer-

FE'RVIDNESS } vency, great heat, eagerness.

FE'RULÆ [with *Surgeons*] splints or light chips made of fine, paper glued together, or leather, &c. for binding up, loosened or disjointed bones, after they have been set again. L.

FERVOR of the *Matrix*, a disease when the intire substance of the womb is extream hot; attended with a pain and heaviness of the loins, a loathing, suppression of urine or the like; at the same time the patient being very desirous of copulation, though by reason of pain at the same time she fears it.

FESCE'NNINE Verses [by some derived of *fascium*, L. a charm, they taking such songs to be proper to drive away witches, or prevent their enchantments] a sort of satirical

satyrical verses full of open, wanton and obscene expressions, sung or rehearsed by the company at marriages.



A **FE'SSE** [in *Heraldry*] is one of the nine honourable ordinaries, and consists of lines drawn directly cross the escutcheon, from side to side, and takes up the third part of it between the honour point and the nombril. It represents a waist belt, or girdle of honour. See the figure.

Party per FE'SSE, signifies parted across the middle of the shield from side to side, through the fess-point.

FESS-Point [in *Heraldry*] is the exact center of the escutcheon, and is so called because the point through the fess-line is drawn from the two sides, and accordingly divides it into two equal parts, when the escutcheon is parted *per fess*, as is represented by letter E, in the escutcheon. See escutcheon.

FE'SSE-ways [with *Heralds*] or in fesse, signifies those things that are borne after the manner of a fesse, that is, in a rank across the middle of the shield.

FE'STINANCE [*festinantia*, L.] a hastening.

FESTUCA'GO [in *Botany*] wild oats. L.

FE'STIVOUSNESS [of *festivus*, L.] pleasantness, wittiness, jocularness.



FESTOO'NS [in *Architecture* the French call them *Festoons*, prob. of *Festus*, L. merry,

jovial, being usually applied on festival occasions] an ornament of carved work in manner of wreaths or garland (hanging down) of flowers or leaves twisted together, thickest at the middle, and suspended by the two extremes, whence it hangs down perpendicularly as in the figure.

FETCH him up [*Sea Phrase*] signifies give chase, or pursue a ship.

FE'TIDNESS [of *fœtidus*, L.] stinkiness, ill-savour.

FEU'DAL } [in *Old Records*] of or belonging to a feud or fee.

FEU'DATARY, a vassal or person who holds of a sovereign in fee, i. e. on condition of yielding fealty and homage or other service.

FEUDS [with *Civilians*] a volume of the civil law, so called, because it contains the customs and services which a vassal does to his sovereign prince or lord, for the lands or fees that he holds of him.

An **Essential FE'VER**, is one, the primary cause of which is in the blood itself, and does not arise as an effect or symptom from any other disease in the solids or other parts.

A **Symptomatical FEVER**, is one which arises as an accident or symptom of some disorder that is antecedent to it.

A **Diary FEVER**, is that which ordinarily does not last longer than 24 hours.

A **Heëtick FEVER** [of *ἡκτικὸν* of *ἥξις*, Gr. habitude] is one that is slow and durable, extenuating and emaciating the body by insensible degrees.

Putrid FEVER, one arising from the discharge of putrid, purulent matter from some morbid part, as an ulcer in the lungs.

Burning Ardent FEVER } a very acute fever, attended with a vehement heat, intolerable thirst, a dry cough, a delirium and other violent symptoms.

A **Colliquative FEVER**, one wherein the whole body is consumed and emaciated in a short time, the solid parts and the fat, &c. are melted down, and carried off by a *Diarrhœa*, *Sweat*, *Urine*, &c.

A **Quotidian FEVER**, is one where the paroxysm returns every day.

A **double Quotidian FEVER**, is one the paroxysm of which comes twice in 24 hours.

Tertian FEVER, one which returns every other day, and is of 2 kinds, *legitimate* and *spurious*.

A **legitimate Tertian FEVER**, is one that lasts only 12 hours, and is followed by an absolute intermission.

A **spurious Tertian FEVER**, holds longer than 12 hours, and sometimes 18 or 20 hours.

A **double Tertian FEVER**, is one that returns twice every other day.

A **Quartan FEVER**, is one which returns only every 4th day.

A **double Quartan FEVER**, is one which has 2 paroxysms every 4th day.

A **Triple Quartan FEVER**, is one that has 3 paroxysms every 4th day.

Eruptive FEVERS, are such as, besides the symptoms common to other fevers, have their crisis attended with cutaneous eruptions.

Pestilential FEVERS, are such as are acute, contagious and mortal.

Petechial FEVERS, are a malignant kind of fevers, wherein, besides the other fevers on the 4th day, or oftner on the 7th day, there appear petechiæ or red spots like flea-bites on the breast, shoulders and abdomen.

FE'VERISH, having the symptoms of a fever; or inclinable to a fever.

FE'VERISHNESS, feverish symptoms; or inclinableness to a fever.

FEVILLANTI'NES [in *Cookery*] small parts filled with sweet-meats. *F.*

FE'UILLE Mort [*q. d. dead Leaf*] the colour called fillemor.

FE'UILLE DE SCIE [with some *French* heralds] a term used to express that an ordinary that has a *Fesse* or a *Pale*, is indented only on one side, because then it looks like a saw, as the *French* word denotes, signifying the plate of a saw.

FE'WNESS [*ƿeapney, Sax.*] smallness of number.

F FAU'T [in the scale of *Musick*] the seventh or last note of the 3 septenaries of the *Gamut*.

FI'BRA, a fibre, a similar part of the animal body called also a filament.

FI'BRES } [in *Anatomy*] are long slender threads, which being variously interwoven or wound up, form the various solid parts of an animal body, or they are round, oblong vessels in an animal, by which the spirits are convey'd to all parts of the body, so that the fibres are the stamen or matter of an animal.

FIBERS [in *Botany*] threads or hair like strings in plants, roots, &c.

The FIBRES are by *Anatomists* distinguished into 4 kinds, as *carnous* or *fleshy*, *nervous*; *tendinous*, and *osseous* or *bony*; which again are divided, according as they are situated, into

Directa longitudinal FIBRES, those are such as proceed in right-lines.

Transverse FIBRES, are such as go across the longitudinal ones.

Oblique FIBRES, are such as cross or intersect them at unequal angles.

Muscular FIBRES, are such whereof the muscles or fleshy parts of the body are composed, these are called motive fibres.

Nervous FIBRES, are those minute threads whereof the nerves are composed, these are also called *sensitive fibres*.

FI'BULA, a button. *L.*

FIBULÆ'US [*Anatomy*] a muscle of the leg called *Peroneus primus*. *L.*

FIBULA [with *ancient Surgeons*] a sort of material or bandage for the closing up wounds, concerning which authors differ. *Guido* says, that these *fibula's* were made of iron circles, as it were semicircles crooked backwards on both sides, the hooks whereof being fastened on both sides to the gaping wound, answered exactly one another. *Celsus* says, that *fibula's* were made of a needle full of soft untwisted silk or thread, wherewith they sewed the lips of the gaping wound together.

FIBULA [with *Anatomists*] the lesser and outer bone of the leg, the *facile minus*. *Hippocrates* uses the word for that part only of the bone that forms the outer angle, perhaps because they used to buckle their shoes in that place.

FICA'RIA [with *Botanists*] the herb Fig-wort. *L.*

FI'CKLENESS, inconstancy, variable-ness, wavering in mind, changeable humour.

FI'CTILENESS [of *fiāilis, L.*] earthiness, or the being made of earth, as earthen vessels, of the quality of earth.

FICTI'TIOUSNES [of *fiāitius, L.*] feignedness, counterfeitness, fabulousness.

FI'DDLING [of *fīdlen, Teut.*] playing upon a fiddle; also doing or acting triflingly.

FIDEJU'SSOR [in *Civil Law*] a surety, one who is a pledge and surety for another, especially in a pecuniary affair.

FIDE'LITY [*fidelitas, L. fidelité, F.*] faithfulness, integrity, honesty.

FIDELITY [Hieroglyphically] was represented as an elephant.

FIDES [*Publick Faith*] had a temple instituted to her by *Numa*, with sacrifices that were always performed without blood. She was clothed with white robes drawn in a chariot, with her right hand open to intimate her candour and sincerity.

FIDU'CIAL [*fiducialis, L.*] trusty, sure.

FIDUCIA'LITY [*fiducialitas, L.*] trustiness.

FIDU'CIARY [*fiduciarius, L.*] trusty, sure; also taken upon trust, so as to be restored again.

FIE [*fi! F. vab! L.*] an interjection denoting disapprobation on account of absurdity, obscenity, &c.

FIELD Officers [in an *Army*] are such as have the power and command over a whole regiment, viz. *Colonel*, *Lieutenant-Colonel* and *Major*; but those whose commands reach no farther than a troop, are not field-officers.

FIELD of a *Painting*, the ground of it.

FIELD Works [in *Fortif.*] are works thrown up by an army in the besieging of a fortress; or by the besieged in defence of the place.

FIE'RABRAS [*i. e. fierce at arms*] an Hector or bully. *F.*

FIE'RCENESS [*ferocitas, L. ferocité, F.*] curstness, sternness, bestial fury.

FI'ERINESS [*ƿȳnicƿneƿƿ, Sax.*] fiery or furious nature or quality.

FI'ERY [*ƿȳnicƿ, Sax.*] hot, furious, hasty, &c.

FIFE [*fifre, F.*] a sort of wind-musick, a small pipe.

FIFTEEN [*ƿiƿten, Sax.*] XV, 15. FI'FTH;

FI'FTHLY [*ῥιγῆλις*, *Sax.*] Vthly, 5thly.

FI'FTIETH [*ῥιγῆτις*, *Sax.*] Lth. 50th.

FIG [in a *Horse*] is a kind of wart on the trunk, and sometimes all over his body; it makes an evacuation of stinking and nasty humours that are hard to cure.

FIGA'RY [*q. d.* vagary, of *vagare* to rove and ramble up and down] a roving or roaming about; also caprice or whimsey.

FI'GHTER [of *ῥιγῆτ* of *ῥεοῦτᾱν*, *Sax.*] one who fights.

Running FIGHTS [at *Sea*] are where the enemies ship does not stand the battle, but is continually chas'd.

FI'GURAL Numbers } are such num-
FI'GURATIVE Numbers } bers as do ordinarily represent some geometrical figure, and are always considered in relation thereto, being either *lineary*, *superficial* or *solid*.

FI'GURANCE [*figurantia*, *L.*] an expressing, figuring, or drawing forms or shapes, &c.

FI'GURATE *Descant* [with *Mus.*] is that wherein discords are intermix'd with the concords, call'd also *florid descant*, and may aptly be termed the rhetorical part of musick, inasmuch as here are brought in all the variety of points, syncopes, figures, and whatever else is capable of affording an ornament to the composition.

FI'GURATE *counterpoint* [in *Mus.*] that wherein there is a mixture of discords along with the concords.

FIGURA'TION, a fashioning, a resemblance, a shape; also a chimerical vision. *L.*

FIGURATION [with *Rhetoricians*] a figure in which there is a representation of the manners and passions of men, either to their praise or reproach.

FI'GURATIVE [*figurativus*, *L.*] of or pertaining to, or spoken by way of figure, or that teaches under some obscure resemblance.

FIGURATIVE *Stile*, is one which abounds in figures.

FI'GURATIVELY [*figurement*, *F. figurative*, *L.*] after a figurative manner, or spoken by way of figure.

FIGURE [in *Theology*] the mysteries represented or delivered obscurely to us under certain types in the *Old Testament*.

FIGURE [with *Grammar*.] an expression which deviates from the common and natural rules of grammar; either for the sake of elegance or brevity, as when any word is left to be supplied by the reader, &c.

Regular FIGURE, is one which is equilateral and equiangular.

Irregular FIGURE, is that which is not both.

FIGURE [in *Conicks*] is the rectangle made under the *latus rectum* and *transversum* in the *Hyperbola*.

FIGURE [in *Architeſture*] sculpture, representation of things made on solid matter.

FIGURE [in *Painting*, *Drawing*, &c.] the lines and colours which form the representation of a man or any thing else.

FIGURE [in *Heraldry*] a bearing in a shield representing or resembling an human face, as the sun, an angel.

FIGURE [in *Astrology*] a description or draught of the state and disposition of the heavens, at a certain hour containing the places of the planets and stars, mark'd down in a figure of 12 triangles.

FIGURE [in *Geomancy*] is applied to the extremes of points, lines or numbers thrown or cast at random; on the combinations or variations whereof the pretenders to this art found their divinations.

FIGURE [in *Dancing*] the several steps which the dancers make in order and cadence, which mark divers figures on the floor.

FI'GURE [in *Rhetorick*] is when a word is used to signify a thing which is not proper to it, and which use has apply'd to something else; then that manner of expression is figurative; or figures are manners of expression distinct from those that are natural and common.

FI'GURES [in *Rhetorick*] are not to be looked upon only as certain terms invented by *Rhetoricians* for the ornament of their discourse. God has not denied to the soul, what he has granted to the body; as the body knows how to repel injuries, so the soul can defend itself as well, and it is not by nature immoveable, when it is attack'd; all the figures which the soul makes use of in discourse, when it is moved, have the same effect as the postures of the body. Figure in discourse are as proper to defend the mind, as postures are to defend the body in corporeal attacks.

Theatrical FIGURES [among *Rhetoricians*] are such as bad orators affect when they measure their words, and give them a cadence to tickle the ears; tho' they figure their discourses, yet it is with such figures, which being compared to those that are strong and perswasive, are like the postures in a dance to those in a battle. The art and affectation that appears in a painted discourse, says a certain author, are not the character of a soul truly touch'd with the things it speaks of, but under no concern at all.

FIGURES of *Discourse*, are extraordinary

nary ways of speaking very different from the common and natural.

FIGURES of Words [among *Rhetoricians*] are quite different from figures of discourse; for figures of discourse are produced chiefly by the agitations of the soul; figures of words are the calmness and study of the mind. A figure of words consists sometimes in the repetition of the same word, the same letter, and the same sound, which, tho' it is often disagreeable, yet never shocks when the repetition is made with art. This repetition is made sometimes in the beginning of sentences, sometimes in the middle, and sometimes in the end of sentences.

F'IGURED [*figuré, F. figuratus, L.*] represented, having figures or forms drawn upon it.

FILA'GO [with *Botanists*] a sort of Cud-wort or Cotton-weed.

FIL'AMENTS [with *Physicians*] little slender rays, like threads that appear in urine.

FIL'CHER [*un filon, F.*] a private thief.

FILE [in *Heraldry*] is represented in the form annexed, tho' sometimes of more, and sometimes of fewer points. It is sometimes borne as a charge in coat armour; but it is usually the mark and distinction which the elder brother bears in his coat, during his father's life.

FILET [with *Botanists*] is used to signify those threads that are usually found in the middle of flowers, as the Lily, Tulip, &c.

FILETS Minions [in *Cookery*] large slices of beef, veal, &c. spread over with a rich farce, rolled up and covered with bards or thin slices of bacon, then dress'd in a stew-pan between two fires, and serv'd up with a cullis or ragoo. *F.*

FILIALNESS [of *filiatio, L.*] sonship.

FILIO'LUS, a little son, *L.* In our writers it is sometimes used for a grandson, and sometimes for a nephew.

FILIP'NDULA [with *Botanists*] Drop wort. *L.*

FILIX [with *Botanists*] fern. *L.*

FILLET [*filum, L. fillet, F.*] the fleshy part of the leg of a calf, sheep, &c. adjoining to the loin.

FILLET [in *Heraldry*] a kind of orle or bordure, containing only a third or fourth part of the breadth of the common bordure.

FILLET [in *Anat.*] the extremity of the membranous ligament under the tongue, more commonly called the *Frænum* or bridle.



FILLET'S [with *Painters*] a little rule or riglet of leaf-gold drawn over certain mouldings, or on the edge of frames, pannels, &c.

FILLETED [of *filet, F. of filum, L.* a thread] having a fillet or fillers.

FILLIGRANE } [of *filum* and *granum*,
FILLIGRAM } *L.* a kind of in-
FILLEGREAN } richment on gold and silver, delicately wrought in manner of little threads or grains, or both intermix'd.

To **FIL'LLIP** [probably *q. fly up*] to throw up a piece of money with one's finger and nail; also to hit with the same method.

FIL'MINESS [of *film, Sax.*] filmy quality, or abounding with films or thin skins.

FIL'MY [*filmic, Sax.* probably of *velamen, L.*] having or being full of films.

FIL'TERED } [*filtre, F. of filtrum, a*
FIL'TRATED } strainer, *L.*] strained through a paper, cloth, &c.

FIL'THILY [of *fil'itic, Sax.*] after a filthy manner.

FIL'THINESS [*fil'dineyye, Sax.*] dirtiness, impurity, obscenity, nastiness, &c.

FIL'THY [*fil'ic, Sax.*] dirty, base, impure, nasty, obscene.

FIL'TRA'TION [in *Chymical Writers*] is expressed by this character.



FIL'TRUM } a strainer, thro' which
FEL'TRUM } liquors are passed to clarify chem. *L.*

FILTRUM } [in *Old Records*] a cover-
FELTRUM } ing for the head, made of coarse wool cottoned together; a felt hat.

FIM'BRIA, a skirt or edge of any thing. *L.*

FIM'BRIATED [in *Heraldry*] signifies that an ordinary is edged round with another of a different colour, as thus; He beareth Or, a Cross, *Pattee Gules, fimbriated Sable.*



FIMBRIA'TUS, a, um [in *Botanick Writers*] fringed, whose edges are set with small threads, as the flowers of *Menianthus*, *Marsh-trefoil*, *Buck-beans*.

FIN'ABLENESS [of *finis, L.* an end] liability to be fined, or to pay a fine or amercement.

A **FINAL** [with *Carvers*] an emblem of the end of life, being an enrichment placed on monuments, viz. a boy without wings, holding in his hand an extinguished torch with the flame end fix'd on a death's head at the boy's feet.

FINAL Letters [in the *Hebrew tongue*] **תוירא**, *Capb, Mem, Nun, Pbe, Tzade,*

Trade, which every where but at the ends of words, are written **ῶν**.

FI'NALLY [*finalement*, *F. finaliter*, *L.*] in the last place, in the end.

FI'NDIBLENESS [of *findibilis*, *L.*] capableness of being cleft.

FI'NENESS [*finesse*, *L.*] fineness, gayness in cloaths; also thinness and smallness of threads in cloth, &c.

FINES for *Alienation* [*Law* term] were certain fines paid to the king by his tenants in chief, for licence to alien or make over their lands to others.

A FINE Executed [in *Law*] is such, which of its own force gives a present possession (at least in *Law*) to a *Cognizee*, so that he needs no writ of *habere facias seisinam*, for executing the same but may enter.

A FINE Executory [in *Law*] is such as of its own force does not execute the possession in the *Cognizee*.

A single FINE [in *Law*] one by which nothing is granted or rendered back again by the *cognizees* to the *cognizers* or any of them.

A double FINE, contains a grant and render back either of some rent, common, or other thing out of the land, &c. to all or some of the *cognizers* for some estate, limiting thereby the remainders to strangers, not named in the writ or covenant.

FINE Drawing, a rentering, a fine and imperceptible sewing up the parts of a cloth, &c. torn or rent in the dressing, wearing, &c.

FINE'SSE, *fineness*, that peculiar delicacy perceived in works of the mind; also the nicest, most secret or sublime parts of any art or science. *F.*

FI'NICALNESS [prob. of *fin* or *finesse*, *F.*] affectedness in dress.

FINIS, an end or conclusion. *L.*

FINIS cuius gratia [with *Logicians*] is what we pretend to do or obtain. Thus health is the end of physick, because it pretends to procure it. *L.*

FI'NIS Cui [with *Logicians*] is the person for whom work is done; so is man of physick, because it is designed to cure him, &c.

FI'NISHER [*celui, qui finit*, *F. finitor*, *L.*] one who finishes, ends, or makes compleat.

FI'NISHING [with *Architects*] is frequently applied to a *Crowning*, *croter*, &c. raised over a piece of building to terminate, compleat or finish it.

FINI'TENESS [of *finitus*, *L.*] boundedness, determinateness.

FINITEUR [in *Italian riding Academies*] a term used importing the end of a career or course.

FI'NITIVE [*finitivus*, *L.*] defining.

FIRE [*ῥῑπε*, *Sax. πῑρ*, *Gr.*]

FIRE [with *Naturalists*] is by some defined to be a company of particles of the third element, moved with the most rapid motion imaginable; or a lucid and fluid body, consisting of earthy particles, most swiftly moved by the matter of the first element, upon which they swim, as it were.

Fire is not only propagated several ways, where there is none. 1. By collecting the sun's rays in a convex glass, which will set fire to that point, on which the rays fall, provided it be a combustible matter, i. e. such as will burn. 2. By striking flints one against the other or against steel. 3. By rubbing wood or iron, or any other solid body, a great while together and very hard, at last it will take fire; also by winding cords about a stick, and swiftly twiching them this way and that way, will set them on fire. Some hard canes struck with a tobacco-pipe, will force out fire.

As to the effects of fire, they are various as the matter that feeds it. If fire be set to wood or looser materials, they begin to flame; but to excite a flame, both the fire and combustible matter must have the advantage of a reasonable free air, or else the fire is choaked and goes out. And tho' a place is not wholly without air, yet if that air have no communication with the open air, so as to go backward and forward thro' some passage, the materials set on fire must go out; whereas fire in an open place will continue to burn till all the fuel is spent. A lighted candle quickly goes out in a glass so well stoppt that no air can come into it.

FIRE of London, a dreadful conflagration in the year 1666, which began the second of *September*, in *Pudding-lane*, and in three days space consumed 78 parish-churches, 5 chapels, and besides halls and the *Exchanges*, 13200 houses; the whole loss valued at 9900000 pounds sterling.

FIRE, as to give the fire to a horse, is to apply the firing-iron red hot to some preternatural swelling, in order to discuss it.

PIKE [in *Coat Armour*] may signify persons, who being ambitious of honour, have performed brave actions with an ardent courage, and their thoughts, aspiring as the fire, continually ascend upwards: tho' there are but few coats in *England* that bear fire; yet there are many in *France* and *Germany* that do.

FIRE Ships, are ships charged with artificial fire-works, who having the wind of an enemy's ship, grapple her and set her on fire.

FIRE

FIRE-POTS [with *Engineers*] are small earthen pots, into which is put a grenade filled with powder, and covered with a piece of parchment and 2 matches laid across lighted, which is to be thrown by a handle of match, to burn what they design to set fire to.

FIRE BARE } of *xyne beapan, Sax.*

FIRE BOOT } a sort of beacon to be set on the highest hill in every hundred, throughout the kingdom of *England*.

Elementary FIRE } is such as it exists in
Pure FIRE } itself, and which we properly call fire, of itself it is imperceptible, and only discovers itself by certain effects which it produces in bodies.

Common FIRE } is that which exists in
Culinary FIRE } ignited bodies, or excited by the former in combustible matter.

Potential FIRE, is that contained in caustick medicines.

FIRE [in *Chymical Writers*] is expressed by this character, Δ .

FIRE-Workers, labourers or under-officers to the fire-master.

Wheel FIRE [with *Chymists*] one that is lighted all round a crucible or other vessel to heat it all alike.

Olympick FIRE, is that of the sun, collected in the focus of a burning mirror.

Actual FIRE [with *Surgeons*] is a hot iron.

FIRE Master [in our *Train of Artillery*] an officer who gives directions, and the proportions of the ingredients for all the compositions of fire-works.

FIRE Stone, a stone used about chimneys or fire-hearths, which receives, retains, and also emits heat.

FIRE-Eater, a sort of charlatan, or one who pretends to eat fire before spectators at shews.

FIRE-Works, are preparations made of gun-powder, sulphur, and other inflammable ingredients on occasion of publick rejoicings, &c.

Wild-FIRE, a sort of artificial or factitious fire, which will burn even under water; and also with greater violence than out of it.

Walking-FIRE, a Jack in a Lanthorn, or Will in a Wisp.

St. Anthony's FIRE, a certain disease.

Degrees of FIRE [with *Chymists*] are 5, the first degree is equal to the natural heat of a human body, or rather that of a hen hatching her eggs.

The second Degree, is such as gives a person pain, but does not destroy or consume the parts, as that of a scorching sun.

The third Degree, is that of boiling water which separates and destroys the parts of bodies.

The fourth Degree, is that which melts metals and destroys every thing else.

The fifth Degree, is that whereby gold is made to emit fumes and evaporate.

FI'RKIN-Man, one who buys small beer of the brewer, and sells it again to his customers.

FI'RMA [in the *Prædick of Scotland*] a duty which the tenant pays to his landlord.

FI'RMAN [in *India*, or the *Mogul's* country] a passport or permit granted to foreign vessels to trade within their jurisdiction.

FI'RMARY, a farmer's right to the lands and tenements let to him, *ad firmam*, Law term.

FIRMA'TION, a strengthening. L.

FIRME [Old Rec.] a farm or land and tenements, hired at a certain rate.

FI'RMNESS [in a *Philosophical Sense*] according to Mr. Boyle, consists, in that the particles which compose such bodies as are commonly called firm or solid, are pretty gross, and are either so much at rest, or so entangled one with another, that there is a mutual cohesion or sticking together of their parts, so that they cannot flow from, slide over, or spread themselves every way from one another, as the parts of fluid bodies can, or it is defined to be a consistence or that state of a body, wherein its sensible parts are so united together, that a motion of one part induces a motion of the rest.

FIRST Fruits, the profits of spiritual livings for one year, which in old time were given to the Pope throughout *Christendom*, but here in *England*, translated to the king, by stat. 26 of Henry VIII.

FISC [*fiscus*, L.] the treasury of a prince or state; or that to which all things due to the publick do fall.

FISH [*Hieroglyphically*] was by the ancient *Egyptians* painted to represent any thing that was abominable to the gods; because their priests never used them in their sacrifices.

FI'SHES [*emblematically*] represent silence, because they having no tongues can't form any voice; and thence proceeds the old proverb, *as mute as a fish*. They are also an emblem of watchfulness; because they either sleep not at all, or but very little.

FI'SHES [in *Blazonry*] according to their different postures are to be express'd as follows: All fishes that are borne in an escutcheon-traverse, in blazoning must be terminated *Naiant*, i. e. swimming, because that is their posture when they swim.

Fishes that are represented directly upright

Fight in an escutcheon, must be blazoned *Hauriant, i. e.* drawing or sucking; because they frequently put their heads above water to take in the air.

Fishes that are born feeding, are in blazonry to be termed *devouring*; because they swallow all whole without chewing.

Green FISH, is what has been lately salted and still remains moist.

Red FISH, is some fresh fish broiled on a gridiron, then fry'd in oil, and afterwards barrelled up in some proper liquor.

Oviparous FISHES, such as produce their kind by eggs or spawn.

Viviparous FISHES, such as produce their kind alive.

Fluviatile FISHES, river fish.

Cetaceous FISHES, those of the whale-kind.

Cartilaginous FISHES, such as have many cartilages or gristles, as thornbacks, &c.

Spinous FISHES, such as have prickles, as thornbacks, &c.

FISH-MONGER [*fiſc-manſeje*, *Sax.*] a seller of fish.

FISH-MONGERS, they were formerly



two companies, the *Stock-fish* and *Salt-fish-mongers*, who united *Anno* 1536. They are 6 wardens (the first of which is called the prime warden) 28 assistants, and 222 upon the live-

ry; their fine is about 14 *l.* They are the 4th of the 12 Companies. Their armorial ensigns are *azure* 3 dolphins *naiant* in pale between 2 pair of lucies *salterwise*. proper crowned *or*, on a chief *gules*, 6 keys in 3 saltires (the ward end upwards) as the crowns. The crest on a helmet and torse 2 arms supporting an imperial crown upon the second. The supporters a merman and maid, the first armed, the latter with a mirror in her left hand proper. The motto, *All worship be to God alone.*

FI'SSILE [*fissilis*, *L.*] that may be cleft.

FI'SSILENESS [of *fissilis*, *L.*] aptness to be cleaved.

FI'SKING, running about here and there, flirting from place to place.

FISSU'RA [with *Surgeons*] a cleft or opening, as when a bone is split lengthways; and in the skull, when the bone is split without depression, rising, or a piece being wholly divided.

FI'STULA, a pipe any oblong cavity.

FISTULA [with *Surgeons*] a hollow ulcer, whose sides are callous and hard.

FI'STULATED [*fistulatus*, *L.*] having a fistula.

FISTULO'SUS, *a, um* [in *Botanick Writers*] having long and hollow pipes like the leaf of an onion. *L.*

FI'STY Cuffs, blows with the fist.

A FIT [*q. d. a Fight*] it being a conflict between nature and the disease.

To FIT [*beſitten*, *Sax.*] to agree with, be fizeable to, to be seem.

FITCHEE' [in *Heraldry*] a cross-fitchee signifies a cross that ends in a sharp point, fit to be fixed in the ground, and is supposed to have taken its use from the christians in ancient times carrying crosses with them, which they fixed in the ground whenever they settled any where. See the figure.



FITS of easy Reflection of the Rays of Light [in *Opticks*] the disposition of the rays to be reflected at any time. *Sir Isaac Newton.*

FITS of easy Transmission [in *Opticks*] the disposition of the rays of light to be transmitted. *Sir Isaac Newton.*

FIVE [*fiſ*, *Sax.*] V, or 5.

FIVE, the number or figure 5 is call'd *Hermaphrodite*, it is composed of 2 the female and 3 the male; it is also called the first of all numbers. It is also called a circular number, because the circle turns to the point from whence it begins; for 5 multiplied by itself, ends always in 5, as 5 times 5 makes 25, and that again by 5 makes 125, &c.

FIVE-FOLD [*fiſ-ſeals*, *Sax.*] five times as much.

FIVE-FOOT, a sort of sea-insect, called also a star-fish.

FIVE leav'd Grass [in *Heraldry*] cinquefoil is used by such as would introduce a blazon by herbs and flowers instead of metals and colours.

To FIX [*fixum*, sup. of *figere*, *L.* *fixer*, *F.*] to fasten; to set, to appoint.

To FIX [in *Chymical Writings*] is expressed by the character annexed.



FI'XED [*fixus*, *L.* *fixé*, *F.*] fastened, settled; set, appointed.

FIXED Signs [with *Astrologers*] are *Taurus*, *Leo*, *Scorpio* and *Aquarius*; so called, because the sun passes them respectively in the middle of each quarter, when that particular season is more fixed and settled, than under the sign that begins or ends it.

FI'XEDNESS to a Thing, close application, attachment, &c.

FI'XEDNESS [with *Chymists*] a quality opposite to volatility.

FIXT Bodies [in the general] are such as neither fire nor any corrosive has such effect on as to reduce or resolve them

into their component elements, i. e. absolutely to destroy them.

FIXT Bodies [with *Chymists*] such as bear the violence of the fire without evaporating.

FI'ZZLING [*vesses*, F.] a breaking wind backwards without noise.

FLA'BBINESS [probably of *labilis*, L. wet things being commonly so] limberness, softness and moistness; opposite to stiffness.

FLA'BILE [*flabilis*, L.] easily blown.

FLACCI'DITY } [of *flaccidus*, L.
FLA'CCIDNESS } [*flasque*, F.] flaggingness, limberness; weakness, aptness to hang down.

FLACCI'DITY [in *Physick*] a disorder of the fibres or solid parts of the body, opposite to rigidity or stiffness.

FLAG Royal [of *England*] or standard royal ought to be yellow (*viz.* or) as some say; or, as others, *argent* or white. It is charged with a quartered escutcheon of *England*, *Scotland*, *France* and *Ireland*. This is never carried but by the sovereign prince himself, his high admiral or commission.

Another **FLAG Royal** [of *England*] is quarterly, the first and fourth quarter counter-quartered. In which the first and fourth *azure*, 3 *flower de-luces* or. The royal arms of *France*, quartered with the imperial ensigns of *England*, which are in the second and third *gules*, 8 *lions passant*, *gardant in pale*; or in the second place within a *double tressure counter-flower de-luce* or, a *lion rampant gules*, for the royal arms of *Scotland*. In the second place, *azure* an *Irish harp* or, *stringed argent* for the royal ensigns of *Ireland*.

But sometimes there is an alteration, as in setting the *English* arms before the *French* and the like.

Union FLAG [of *England*] is *gules* charged with these words,

FOR THE PROTESTANT RELIGION AND FOR THE LIBERTY OF ENGLAND.

FLAG [of the admiral of *England*] is red, charged with an anchor *argent*, set in *pale*, entangled in, and wound about with a cable of the same.

Jack FLAG [of *England*] is blue, charged with a saltire *argent*, and a cross *gules*, bordered *argent*.

FLAG [of an *English Merchantship*] is red, with a *Franc-quarter argent*, charged with a cross *gules*.

FLAGS, are the colours that the admirals of a fleet carry on their tops, and are marks of distinction, both of officers and nations. The admiral in chief carries his flag on his main-top, the vice-admi-

ral on the fore-top, and the rear-admiral on the mizen-top. When they are to hold a council of war at sea; if it be to be held on board the admiral, the flag hangs in the *main-shrowds*; if on board the vice-admiral, in the *fore shrowds*, and if on board the rear-admiral, in the *mizen-shrowds*.

To lower a FLAG } is to take it in or
To strike a FLAG } pull it down upon the cap. And this is a respect due from all ships or fleets, that are inferior, either in respect of right of sovereignty, place, &c. and signifies an acknowledgment and submission, when they happen to meet with any that are justly their superiors; it is also a signal of yielding.

And in the case of sovereignty in the narrow seas of *Britain*, it has been long claim'd and made good by our kings, that if any ship of any nation, meeting with an admiral of *England*, shall not acknowledge his sovereignty, by this signal of taking in her flags, she may and is to be treated as an enemy.

To beave out a FLAG, is to put it abroad.

FLAG Officers, are those who command the several squadrons of a fleet, as admirals, vice-admirals, and rear-admirals.

FLAGS [with *Falconers*] the feathers in the wings of an hawk, next the principal ones.

FLA'GELLATED [*flagellatus*, L.] scourged, whipt.

FLA'GGING [of *pleoȝan*, Sax. or *flaggeren*, Du.] hanging down, growing limber, weak or feeble.

FLA'GGY [of *pleoȝan*, Sax.] limber, &c. also full of flags or river-grass.

FLAGITIO'SITY } [*flagitiositas*,
FLAGI'TIOUSNESS } L.] outrageous wickedness.

FLA'GRANT [*flagrans*, L.] very hot, eager or earnest; also notorious, infamous; also evident, manifest.

FLA'GRANTLY [*flagranter*, L.] earnestly, ardently; also notoriously, manifestly, &c.

FLA'GRANTNESS [*flagrantia*, L.] flamingness, glitteringness, ardentness of desire, earnestness; also notoriousness.

FLAGRA'TION, a flaming, burning, glittering, an ardent desire. L.

To **FLARE** [probably of *flare*, L. to blow] to swell or melt away as a candle does.

FLA'KINESS, the having flakes; flaky quality.

FLA'KY [probably of *floccus*, L. a lock of wool] in flakes or thin slices.

FLA'MBEAU, a torch made of wax. F.
FLAME [in a *Figurative Sense*] an ardent

ardent affection or passion; also a raging anger; confusion.

FLA'MET } a large wild fowl of
FLA'MMANT } the size of a wild
goose, the legs and wings of which are
very long, and its scent so exquisite and
light so quick, that it is difficult to be
shot; so that the fowlers are forced to get
the wind of them, and to creep along co-
vered with an ox-hide till they come
within gun-shot.

FLA'MIN [so called of *filamen*, a wool-
len thread that was usually tied about their
temples] a sort of priests among the Ro-
mans instituted by *Numa Pompilius*, who
fearing that in process of time, kings, who
also did exercise the office of priests,
might in time come to neglect the service
of the gods, by reason of the weight of
affairs of state, he established to every god
one, to supply the king's place. And these
Flamins bore the name of the gods to
whom they were consecrated, *Jupiter's*
was call'd *Flamen Dialis*, and the chief of
Mars was *Flamen Martialis*, &c. *Jupiter's*
was the most honourable, therefore he
was permitted to wear a white hat, and
a purple gown called *Trabea*, which was
the cloathing only of kings and augurs in
performing their office.

FLA'MING [*flammans*, L.] blazing;
also notorious.

FLA'MINGLY, notoriously, egregi-
ously.

FLAMMA'TION, a flaming or blazing
out. L.

FLAMMI'GEROUS [*flammigerus*, L.]
bearing or procuring flames.

FLAMMI'VOMOUS [*flammivomus*, L.]
that vomits or throws out flames. F.

FLA'MMULA [*φλάμυλλον*, Gr.] a mark
or badge worn by the Greek militia on
either the cask, cuirass or tip of the pike,
&c. to distinguish the several companies,
battalions, regiments, &c.



FLANCH } [in Heral-
FLA'NQUE } dry] is an
ordinary, which is a segment
of a circular superficies,
which is ever born double,
as in the escutcheon annexed.

FLANK [*flanc*, F.] a side.

To **FLANK** [*flanquer*, F.] to strength-
en or defend a side; also to attack an army
on the flank or side.

FLANK [in Fortification] is that part of
the rampart that joins the face and the
courtin, comprehended between the an-
gle of the courtin, and the angle of the
shoulder, &c. and is the principal defence
of a place.

FLANK oblique } [in Fortification] that
Second FLANK } part of the courtin,

where the men can see to scowr the face
of the opposite bastion; being the distance
between the lines *sichant* and *razant*.

FLANK retired } [in Fortification] is
Low FLANK } one of the platforms
of the *Casemate*, and is sometimes called
the covered flank. This is generally called
the *Casemate*, when there is only one plat-
form retired towards the capital of the
bastion, and covered by the *Orillon*.

FLA'NKED Flank [in Heraldry] the
same as *Party per Saltire*, that is, when
the field is divided into 4 parts after the
manner of an X.

FLANKS [in the Manage] the sides of
a horse's buttocks.

To **FLAP** [probably of *flabbe*, Du. or
flabella, L.] to flap or strike with the
hand, or to fly-flap as butcher's do.

A **FLAP**, a blow or stroke with the
open hand, or some broad thing.

FLA'PPING [probably of *flaccescens*,
L.] hanging down with limberness.

FLA'RING, staring in the face; also
open, exposed, &c. also wasting or con-
suming wastfully, as a candle.

FLA'SHINESS [not improbably of *flac-
cidus*, L.] unfavouriness in taste; also
want of solidity or substance in discourse.

A **FLASK** [*flasque*, F.] a case of gun-
powder.

FLA'SKET [of *φλάσκων*, Gr. accord-
ing to *Meric Casaubon*] a large long bas-
ket.

A **FLASK** [in Gunnery] a bed in the
carriage of a piece of ordnance.

FLASK [in Heraldry] a
bearing, more properly cal-
led *flaunch*, it is an ordina-
ry made by an arched line
drawn downwards to the base
point; and is always borne double.



FLAT, insipid, unsavoury, having lost
its brisk, pungent taste.

FLAT in the fore-sail [Sea term]
means, hale in the fore-sail by the sheet,
as near the ship's side as possible; this is
done when a ship will not fall off from
the wind.

FLATI'LE [*flatilis*, L.] unconstant.

FLA'TLY, plainly, positively.

FLATS [in Musick] a kind of additional
notes, as (b) contrived together with
sharps (#) to remedy the defects of musi-
cal instruments.

FLA'TNESS [of *plat*, F. according to
Menagius of *patulus*, open, spreading]
broadness, spreadingness.

To **FLA'TTEN** [*patulum reddere*, L.]
to make broader and thinner with a plain
surface.

FLA'TTERER [*un flateur*, F. of *flater*,
L.]

L.] one that praises more than is deserved, a cajoler, &c.

FLA'TULENTNESS [of *flatulentus*, L.] windiness, flatulency.

FLATUO'SE [*flatuosus*, L.] windy or full of wind.

FLA'TOUSNESS [*flatuosité*, F.] windiness, windy quality.

FLAVI'COMOUS [*flavicomus*, L.] having yellow hair.

FLA'UNTING [probably of *vaunt*, *v* *mut.* in *Fl.*] giving one's self airs, taking state upon one, gawdy and stately in apparel.

FLA'VOURY [probably of *savour*, *S* *mutato* in *Fl.*] palatable, having a good relish, spoken of wine, &c.

FLA'VUS, *a, um* [in *Botanick Writers*] of a dead yellow. L.

FLAW [probably of *vlo*, *Sax.* fragment or *flaw*, *Brit.* a segment, or *plean*, *Sax.* the white of the eye] a defect in precious stones, metal, &c. also a little skin that grows at the root of one's nails.

FLA'WY, having flaws.

FLA'XEN [of *pleax*, *Sax.*] made of flax.

To **FLAY**. See *to flea*.

FLEE'RING [of *leering*, *Dan.*] looking disdainfully or saucily.

FLEET *swift* [of *plean*, *Sax.* to fly] swift.

FLEET [*pleot*, *Sax.*] a place where the tide comes up.

FLEE'TING [of *plean*, *Sax.* to fly or *ulieten*, *Du.* or *lietten*, *Teut.*] passing away continually as time, &c. moving away continually from place to place.

FLEE'TNESS, fleeting quality; also swiftness.

FLEGM. See *Pblegm*.

FLE'GMATICKNESS [of *flegmatique*, *F.* *pblegmaticus*, *L.* of *φλαγματικός*, *Gr.*] being troubled with flegm, flegmatick quality.

FLE'MISH [of *pleyma*, *Sax.*] belonging to the *Flemings* or *Dutch*.

Musculous FLESH } such as is the sub-
Fibrous FLESH } stance of the heart
Fistular FLESH } and other parts.

Parenchymous FLESH, such as that of the lungs, liver and spleen, was thought to be by the ancients; but this has been found to be erroneous.

Viscerous FLESH, such as that of the stomach and guts.

Glandulous FLESH, such as that of the tonsils, the pancreas, the breasts, &c.

Spurious FLESH, as that of the lips, gums, the *glans* of the penis, &c. so called because it is of a constitution different from all the rest.

FLE'SHLESS [*pleyc*, *Sax.*] fulness of

or having much flesh.

FLE'SHLESS [*pleycleay*, *Sax.*] having no flesh.

FLE'SHLINESS [*pleyclineyye*, *Sax.*] carnal disposition, addictedness to the pleasures of the flesh.

FLE'SHY [*pleyicg*, *Sax.*] having much flesh.

FLE'TCHERS company. It's probable was as ancient as the *Bowyers* as to their incorporation. They are governed by 2 wardens, 10 assistants, and 18 on the livery. Their ensigns armorial or seal are a cheveron between 3 arrows.



FLETI'FEROUS [*fletifer*, L.] causing weeping.

FLEURO'NS [in *Cookery*] fine tarts or puffs of pastry-work, for garnishing dishes.

FLEU'RY. See *Flory*.

FLEXA'NIMOUS [*flexanimus*, L.] of a flexible mind, easy to be overcome by persuasion or entreaty.

FLEXA'NIMOUSNESS [of *flexanimus*, L.] flexibleness of mind or disposition.

FLEXIBI'LITY } [*flexibilitas*, L.

FLE'XIBLENESS } [*flexibilité*, L.] pliability, aptness to bend or yield.

FLE'XOR *pollicis brevis* [*Anatomy*] a muscle of the great toe, arising from the middle of the cuneiform bone, it is short, thick and fleshy, seemingly 2, and running over the termination of the *Peroneus*, has a double insertion in the *ossa sesamoides*. L.

FLEXOR *secundi internodii digitorum pedis*, a muscle of the lesser toes that springs from the lower and inner part of the *os calcis*, and has its 4 tendons implanted at the upper part of the second bone of the lesser toe. L.

FLEXOR *terti internodii digitorum pedis*, a muscle of the lesser toes that springs from the back part of the *tibia*, and is inserted into 4 tendons, which march thro' the holes of the tendons of the *perforatus pedis*, and are let into the third bone of each lesser toe. L.

FLEXUO'SE [*flexuosus*, L.] winding in and out, crooked.

FLEXUO'SITY [*flexuositas*, L.] crookedness.

FLI'CKERING [of *plieccian*, *Sax.*] fluttering with the wings, as a bird; also sneering and laughing scornfully.

FLIE [of a *Mariner's Compass*] that part on which the 32 winds are drawn, and to which the needle is fastened underneath.

FLIGHT [in *melting lead ore*] a substance which flies away in the smoak.

FLIGHT

FLIGHT of *Stair-case*, the stairs from one landing-place to another.

Capon's FLIGHT, a compass of ground, such as a capon might fly over, due to the eldest of several brothers in dividing the father's effects, when there is no principal manour in a lordship.

FLI'MSINESS, limberness, thinness, without sufficient stiffness or substance.

FLI'NCHING, drawing back from, by reason of apprehension of danger; also a flirring the nail of the middle finger flapped from the thumb.

FLI'NDERS, small and thin pieces, shivers, &c.

To FLING like a Cow [spoken of *Horses*] is to raise only one leg, and to give a blow with it.

FLI'NGING [with *Horsemen*] is the fiery action of an unruly horse, or a kicking with the hind-legs.

FLINT [Flin't, *Sax.*] a certain idol of the ancient *Britons*, so called because he stood in a flinty place.

FLI'NTY [of *ϕλιντικός*, *Sax.*] full of flints, or of the nature of flint.

FLI'PPANTNESS, nimble-tonguedness, briskness, jocundness.

FLI'RTING, throwing out ever and anon; also bantering or jeering by flirts.

FLOA'TING [*flotant*, *F. fluviatus*, *L.*] swimming to and fro upon the water.

To FLOCK, to assemble together, to come in flocks, great numbers or companies.

FLOOD [with *Watermen*] is when the tide begins to come up, or the water to rise, which they call young-flood; the next full-tide, or still, or high water.

Young FLOOD, the time when the water begins to rise in the river.

FLO'RA [of *flores*, *L.* flowers] a notable harlot, who having amassed together great wealth, gave all her estate to the people of *Rome*, upon condition that they would honour her birth-day with plays. The senate, to wipe off the infamy of her life, created her the goddess of flowers, and did sacrifice to her, that she might bless the hopeful increase of flowers and fruits; and the *Floralia* were instituted in honour of her.

FLORA is painted in a mantle of divers colours with a garland of flowers.

FLORA'LIA, a feast and sports in honour of *Flora*, who left a certain sum of money for the celebration of her birth-day. These games were celebrated with obscenities and debaucheries, not only with the most licentious discourses; but the courtiers being called together by the sound of a trumpet, made their appearance naked, and entertained the people with abominable

shews and postures.

The *Romans* being ashamed of their original, gave her the name of *Chloris* of *χλόη*, *Gr.* greenness, and gave it out that she was married to the wind *Zephyrus*, from whom by way of dowry she received power over the flowers, and therefore she must be first appeas'd with sports and plays performed in honour of her, before the fruits of the earth would prosper. Hence some suppose our dancing on *May-day* to have had its original.

FLORAL Games [in *France*] a ceremony beginning on *May-day* with a solemn mass, musick, &c. the corporation attend, and poems are rehears'd every day; the magistracy give a magnificent treat, and adjudge the prizes which are the rewards of 3 different compositions, viz. a *Poem*, an *Eclogue* and an *Ode*, which are a *Violet*, an *Eglantine* and a *Pansy* of gold, each a cubit high worth 15 pistoles apiece.

FLO'RE [in *Botanick Writers*] with a flower. *L.*

FLORE Radiato [in *Botanick Writers*] with a radiated flower, or such as is like rays.

FLO'REUS [in *Botanick Writers*] flowering. *L.*

FLORY dry'd and beaten to powder; a blue colour used in painting.

ELO'REN, a gold coin made in the time of King *Edward III.*

FLO'RES, flowers. *L.*

FLO'RES [with *Chymists*] are the most subtil parts of a substance separated from the grosser by sublimation.

FLO'RET } [with *Botanists*] is a lit-

FLO'URISH } the tube expanded at the top, usually into 5 segments, and sitting upon the embryo of a single seed. From the inner part of the floret arise fine chives, which arising to the inner part of the floret together form a sheath; from the embryo of the sheath arises a bifid, reflexed stile, which passes through the sheath.

FLO'RIBUS [in *Botanick Writers*] with flowers.

FLORI'COMOUS [*floricomus*, *L.*] having the top full of or adorned with flowers.

FLO'RID descant [in *Musick*] See *Figurative descant*.

FLO'RIDNESS [of *floridus*, *L.*] fulness of rhetorical flowers; great eloquence.

FLO'RIFER [in *Botanick Writings*] producing flowers.

FLORI'FEROUSNESS, flower-bringing or bearing quality.

FLORI'GEROUS [*floriger*, *L.*] carrying or bearing flowers.

FLORILEGIUM, a collection of choice pieces, containing the finest and choicest of their kind. *L.*

FLORINIANS [so called of *Florinus* a priest, who had been the disciple of *Poly-carp*] a sect of hereticks of the second century. They held that God was the author of evil, and the *Gnostick* doctrine of two principles. That the resurrection was in effect a new generation, and that Jesus Christ was not born of a virgin, and are said to have deny'd the resurrection and a future judgment.

FLO'RUENTNESS [of *florulentus*, *L.*] flowering or blossoming quality.



FLO'RY [in *Heraldry*] or *Fleure de Lisse*, or as it is commonly written *Flower de Luce*, as a cross flory, is a cross with flower de luces at the ends, as in the figure.

FLOS frumentorum [with *Botanists*] a flower called blue-bottle. *L.*

FLO'TA [with the *Spaniards*] the plate-fleet, which they send every year to some part of the *West-Indies*.

FLO'TAGES, are such things as are floating on the surface of the sea or great rivers.

FLOUR [*fleur de farine*, *F. flos farine*, *L.*] the fine part of ground-corn.

To **FLOUR**, to sprinkle with flour.

FLOU'RISHING [*fleurant*, *F. florens*, *L.*] being in the prime, prospering, being in vogue or esteem.

FLOU'TING, mocking, jeering with scorn or disdain.

It FLOWS Tide and Half-tide, *i. e.* it will be half-flood by the shore, before it begins to flow in the chanel.

FLOWER de Luce [*Fleur de Lis*, *F.*] *i. e.* the flower of light, it is supposed to be the lily, the *Lys* is an emblem of the Trinity, by reason of its 3 branches, which also signify wisdom, faith and prowess.

FLOWER [among *Botanists*] is variously understood. Some mean by it those fine-coloured leaves, which are called the petals, others restrain it to signify the organs of generation, the proper signification of it seems to be the organs of generation with their coverings.

To **FLOW'ER** [*florere*, *L. fleurir*, *F.*] to produce or bear flowers; also to mantle, as drink, &c.

Amentaceous FLOWER [*Flos amentaceus*, *L.*] such as hang pendulous like the *Juli* or *Catkins*, *Tournefort*.

Apetalous FLOWER [*Flos apetalus*, *L.*] is such as want the fine-coloured leaves called *Petals*.

Campaniform FLOWER [*Flos campaniformis*, *L.*] such a flower as is in the shape of a bell.

Caryophylleous FLOWER [*Flos Caryophylleus*, *L.*] a flower in the shape of a gilliflower or carnation.

Composit FLOWER [*Flos compositus*] a compound flower, which consists of many *Flosculi*, all making but one flower, is either *discous* or *discoidal*; that is, whose *Flosculi* are set together so close, thick and even, as to make the surface of the flower plain and flat, which therefore, because of its compound form, will be like a *discus*; which disk is sometimes radiated, when there are a row of *Petala* standing round in the disk like the points of a star, as in the *Matricaria*, *Chamamelum*, &c. and sometimes naked, having no such radiating leaves round the limb of its disk, as in the *Tanacetum*.

Corniculated FLOWERS [*Flores corniculati*, *L.*] are such hollow flowers, as have on their upper part a kind of spur or little horn, as the *Linaria*, *Delphinium*, &c. and the *Corniculum* or *Calcar* is always impervious at the top or point.

Cucurbitaceous FLOWER, is one that resembles the flower of the gourd, or have the same conformation with it.

Cruciform FLOWER [*Flos cruciformis*, *L.*] a flower that represents the form of a cross.

Discous FLOWERS } are those whose
Discoidal FLOWERS } *Flosculi* or little flowers are set together so close, thick and even, as to make the surface of the flower plain and flat; which therefore, because of its round form, will be like a *discus* or quoit.

Fistular FLOWER [*Flos fistularis*, *L.*] a flower compounded of many long hollow flowers like pipes, all divided into large jags at the ends.

Fecund FLOWERS [*Flos fecundus*, *L.*] a fruitful flower.

Flosculous FLOWER [*Flos flosculosus*, *L.*] a flower composed of many little flowers.

Imperfect FLOWERS [*Flores imperfecti*, *L.*] such as want some of the parts which compose a perfect flower, either *Petala*, *Stamina*, *Apex* or *Stylus*.

Infundibuliform FLOWER [*Flos infundibuliformis*] a flower that resembles a funnel in shape.

Labiated FLOWER [*Flos labiatus*, *L.*] is such as either has but one lip only, as in the far greater part of labiated flowers, and are called also *Galeated*, *Galericulate* and *Cucullate*, which see above.

Liliaceous FLOWER [*Flos liliaceus*, *L.*] a flower of a lily form.

Umbelliferous FLOWER, is one which has several leaves doubled, and disposed after the manner of a rose, and the *Calix* becomes a fruit of 2 seeds. *Mons.*

Monopetalous FLOWER [*Flos monopetalus*, L.] is such as has the body of the flower all of one intire leaf, tho' sometimes cut or divided a little way into seeming *Petala* or leaves, as in borage, bugloss, &c.

Menopetalous anomalous FLOWER [*Flos monopetalus anomalus*, L.] an irregular monopetalous flower.

Papilionaceous FLOWER [*Flos papilionaceus*, L.] is a flower that represents something of the *Papilio* or *Butterfly*, with its wings display'd. In these the flower-leaves or *Petala* are always of a difform figure being 4 in number, and joined together at the extremities; such are the flowers of those plants that are of the leguminous kinds, *Peas*, *Vetches*, &c.

Verticillate FLOWERS, are such as are ranged in stories, rings or rays along the stems, such as those of hoar-hound, clary, &c.

FLOWERS [with *Chymists*] are the finest and most subtil parts or fine mealy matter of dry bodies, raised by fire into the head and aludels; and adhering to them in the form of a fine powder or dust.

Perfect FLOWERS [*Flores perfecti*, L.] are such as have a *Petala*, *Stamen*, *Apex* and *Stylus*; and whatever flower wants any of these is accounted imperfect. These are divided into *simple* or *compound*, which are not composed of other smaller ones and which usually have but one single stile; and *compounded*, which consist of many *Flosculi*, all making but one flower.

Personated FLOWER [*Flos personatus*, L.] a flower that somewhat resembles a mouth, as the *Snap-dragon*, *Toad-Flax*, &c.

Planifolious FLOWER [*Flos planifolius*, L.] such as is composed of plain flowers set together in circular rows round the centre, and whose face is usually indented, notched, uneven and jagged, as the *Hierarchia*, *Sonchia*, &c.

Polypetalous FLOWER [*Flos polypetalus*, L.] such as has distinct *Petala*, and those falling off singly and not altogether, as the seeming *Petala* of the monopetalous always do: both monopetalous and polypetalous are either uniform or difform; the former have their right and left-hand parts, and the forward and backward parts alike; but the difform have no such regularity.

Polypetalous anomalous FLOWER [*Flos polypetalus anomalus*, L.] an irregular polypetalous-flower.

Leguminous FLOWER, the flower of leguminous plants which bear some resemblance to a flying butterfly, and thence are called *Papilionaceous*.

Radiated FLOWER [*Flos radiatus*, L.] a flower whose leaves grow in the manner

of rays, as the *Heliotropium* or *Sun-flower*.

Spicated FLOWER [*Flos spicatus*, L.] when the flowers grow thick together length-ways at the top of the stalk, as an ear of corn.

Stamineous FLOWER [*Flos stamineus*, L.] a flower that only consists of the *Calix* with small threads, &c.

Sterile FLOWER [*Flos sterilis*, L.] i. e. barren flower.

Rotated FLOWER [*Flos rotatus*, L.] such whose flower-leaves grow like the spokes of a wheel.

Rosaceous FLOWER [*Flos rosaceus*, L.] a flower whose leaves grow in the form of a rose, as the *Ranunculus*, &c.

Semistylar FLOWER [*Flos semistylaris*, L.] is such an one whose upper part resembles a pipe cut obliquely, as in the *Aristolochia*, &c.

Galeated FLOWER } [*Flos galeatus*,
Galericulate FLOWER } L.] a flower that resembles an helmet or hat. In this flower the upper top is turned upwards, and so turns the convex part downwards as in the *Chamacissus*, &c. but most usually the upper lip is convex above, and turns the hollow part down to its fellow below, and so represents a monk's hood, and thence is called *cucullate*, as the flowers of the *Lamium* and most *verticillate* plants.

FLOW'ERINESS, fulness or plenteousness of flowers.

FLOWERING [*flaurant*, F. *flores producent*, L.] producing or opening into flowers; also mantling as drink.

FLOW'ERS [in *Architecture*] representations of some imaginary flowers, by way of crowning or finishing on the top of a dome.

FLOWERS [in *Rhetorick*] are figures and ornaments of discourse.

FLOWERS [in the *Animal Oeconomy*] are women's *Menses*.

FLOWERS [in *Heraldry*] have been introduced among other bearings, perhaps because of them chaplets have been formerly made to adorn the heads of men esteem'd for their virtues or meritorious actions.

FLO'WING [of *kleopan*, Sax. *fluens*, L.] running in a stream as water; abounding.

FLUCTI'FRAGOUS [*fluclifragus*, L.] wave-breaking.

FLUCTI'GEROUS [*flucliger*, L.] born by the waves.

FLUCTI'SONOUS [*fluclifonus*, L.] sounding or roaring with waves or billows.

FLUCTI'VAGOUS [*fluclivagus*, L.] floating or tossed on the waves.

FLU'CTUATING [*flucluanus*, L.] floating; also wavering in mind.

FLUC-

FLUCTUO'SE [*fluctuus*, F.] troubled, unquiet, restless like the waves.

FLUE'LLIN, an herb, called also Speed-well.

FLUI'DITY } [*fluiditas*, L. *fluidité*, F.]
FLU'IDNESS } a flowing easily, or aptness to flow.

FLUIDITY, is when the parts of any body being very fine and small, are so disposed by motion and figure, that they can easily slide over one another's surfaces all manner of ways.

FLUIDITY, stands in direct opposition to *firmness* or *solidity*; and is distinguished from *liquidity* and *humidity*, in that humidity implies *wetting* and *adbering*; thus melted metals, air, æther, and even smok and flame it self are fluid bodies, but not liquid ones, their parts being actually dry, and not leaving any sense of moisture.

FLUMINO'SE [*fluminosus*, L.] full of rivers.

FLU'OR *uterinus* [with *Physicians*] the whites in women, L.

FLUOR [in *Physick*, &c.] a fluid, or more properly the state of a body; which was before hard and solid; but is now by fusion or fire reduced into a state of fluidity.

FLUTES } [in *Botany*] used in descri-
FLU'TINGS } bing the stems and fruits of certain plants, which have furrows analogous to those of columns.

FLUTES [in *Architecure*] hollows made in the body of a column or pillar.

FLUTES [in *Pillars* of the *Corinthian*, *Composite*, *Dorick* and *Ionick Orders*] are commonly made all along the body of the pillars, from 00 to 24 flutes in each column, each flute being hollowed in exactly a quarter of a circle.

FLUTES [in the *Dorick Order*] join together without any interspace.

FLUTES [in the *Composite*, *Corinthian* and *Ionick* columns] have a list running between every 2 of them.

FLU'TTERING [of *ploten*, Sax.] making a quick motion with the wings, in trying to fly, as young birds.

FLUVIA'TICK [*fluviaticus*, L.] that is in or of the river.

FLUVIA'TILE [*fluviatilis*, L.] belonging to a river.

FLUVIA'TILIS [with *Botanick Writers*] growing in or near a river. L.

FLUVIO'SE [*fluviosus*, L.] flowing much.

FLUX [in *Physick*] an extraordinary issue or evacuation of some humour.

FLUX [in *Hydrography*] a regular periodical motion of the sea, happening twice in 24 hours, wherein the water is raised, and driven violently against the shores.

FLUXIBI'LITY } capableness of being
FLU'XIBLENESS } made to flow, or rendered fluid.

FLU'XING, a method of curing the venereal disease by raising a salivation in the patient.

FLU'XION, a flowing, F. of L.

FLUXIONS [with *Mathematicians*] is the arithmetick or analysis of infinitely small, variable quantities; or the method of finding an infinitesimal or infinitely small quantity, which being taken an infinite number of times, becomes equal to a given quantity.

FLU'XUS, a flux or flowing. L.

FLUXUS *Chylusus* [with *Physicians*] a purging, when the meat is thrown out, and does not produce any of that humour called chyle. L.

A **FLY** [*plege*, Sax.] an insect.

To **FLY** *the Heels* [with *Horsemen*] a term used of a horse, when he obeys the spur.

Let **FLY** *the Sheets* [*Sea phrase*] a word of command in case of a gust of wind, lest a ship should overset, or spend her top-sails and masts, to have the sheet go again, and then the sail will hold no wind.

FLY'ERS [in *Architecure*] such stairs as go strait, but are of an oblong square, and do not wind round, and whose steps are not made tapering; but the fore and the backpart of each stair, and the ends respectively are parallel one to the other, the second of these flyers stands parallel behind the first, and the third behind the second, and so of the rest, if one flight carry them not to the intended height; then there is a broad half pace, whence they begin to fly again as at the first.

FLY'ING *bridge*, is made of two small bridges laid one upon another, so that the uppermost, by the help of ropes and pulleys, is forced forward till the end of it points to the place designed.

FLYING *camp*, the same as a flying army.

FLYING *fish*, a fish like a herring, that has wings like a bat, which to avoid being made a prey by the greater fish, will rise 20 foot above water, and fly an 100 paces, and then drop into the sea.

FLYING *tiger*, an insect in *America*, spotted like a tiger, that has six wings, and as many feet; it feeds on flies, and a-nights sits on trees and fings.

FLYNT, an idol of the ancient *Germans* and *Saxons*, so called on account of his standing on a great flint-stone. This idol was made like the image of death and naked, save only a sheet about him, holding in his right hand a torch, or as it was then called

lled a fire-blaze, on his head, a lion rested, his two fore feet standing with one of his hinder feet upon his left shoulder, and with the other in his hand, which to support he lifted up as high as his shoulder.

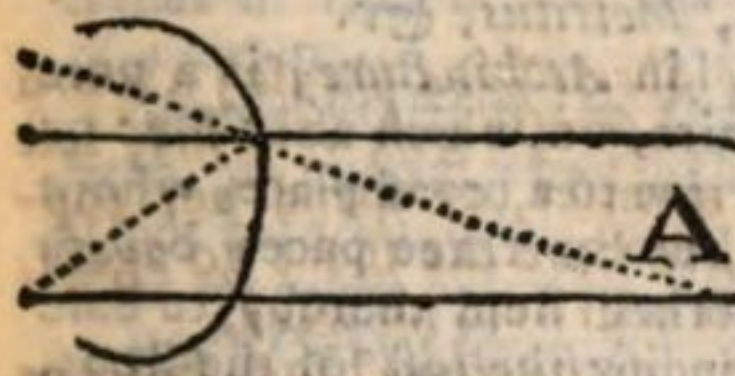
FOCILE minus [*Anat.*] the lesser bone of the arm called *radius*, or the lesser bone of the leg called *fibula*.

FOCILS [*Anatomy*] the two bones of the leg and of the arm below the elbow, *Ulna* and *Radius Tibia* the major, and *Tibia* the minor.

FO'CUS, a fire-hearth. *L.*

FOCUS [with *Anatomists*] a certain place in the mesentery and other parts, from whence the original of fevers were derived by the ancients.

FOCUS [in *Geometry* and *Conick Sections*] is applied to certain points in the *Parabola*, *Ellipsis* and *Hyperbola*, wherein the rays reflected from all parts of the curve do concur or meet.



Virtual FOCUS, is the same as a point of divergence in a concave glass as the point A

in the following figure.

FO'DDER } [prob. of feeder, *Teut.* a

FO'THER } burden] a weight of lead containing 8 pigs, every pig weighing 3 stone and an half, reckoned at 2600 pound in the book of rates, 22 hundred and an half at the mines, 19 hundred and a half by the *London* plumbers.

FOECU'NDITY [*fœcunditas, L.*] fruitfulness.

FOE'DERAL [*fœderalis, L.*] belonging to a covenant.

FOE'NERATED [*fœneratus, L.*] put out of usury.

FOENERA'TION, usury. *L.*

FOE'MINA, a female in beasts, plants, &c. *L.*

FOEMINA [with *Chymists*] sulphur.

FOENI'CULUM, fennel. *L.*

FOE'NUM, hay. *L.*

FOENUM *Gracum*, the herb fenugreek. *L.*

FO'ESA [*Old Records*] herbage, grass.

FOETI'FEROUS [*fœtifer, L.*] fruitful, or bringing fruit.

FOETIFICA'TION, a bringing forth fruit. *L.*

FOETI'FICK [*fœtificus, L.*] making fruitful.

FOETORS arise from stagnant, extravasated, corrupted or poisonous humours; as also from any thing capable of attenuating and volatilizing the oil and salts.

FOETOR narium, [stench of the nostrils] a sort of disease arising from a deep ulcer within side the nose, yielding a foetid smell. *L.*

FOETOR [with *Physicians*] stinking or foetid effluvia proceeding from the body or any parts of it, as a stinking breath, proceeding from filthiness about the teeth and gums.

FOE'TUS [of *fovendo, L.* cherishing or as others of *φαιτᾶν, Gr.* coire, or rather *fetus* of *feo, L.* to produce according to *Vossius*] the child while yet contained in the womb of the mother; but particularly after it is perfectly formed, till which time it is properly called *Embryo*; also the young of other animals in general; but in the same state.

FOG [of *φοῦ, Sax.*] a mist.

FOGS [by *Naturalists*] are said to consist of aqueous particles rarified; as is plain, in that they mightily bedew every thing that lies open to them. It may be observed in a hot day, when there is no wind stirring, that such a company of vapours rise out of moist ground as make thick fogs, which are sometimes higher and sometimes lower, as the multitude and motion of the vapours happen to be. These fogs rise out of all places mountainous or campaign, and continue till they be dispell'd by wind or heat; but they continue longer in lowest grounds, because those places are fullest of moisture, and are not so much expos'd to the winds: but when the wind rises upon them, wherever they be, they are dissipated and driven away till we see no more of them. So likewise the heat of the sun, putting them into a brisker motion, either dissipates them by rarefaction, or raises them higher, and forms them into clouds.

And whereas sometimes fogs stink, it is not because they come from stinking water, but because the vapours are mixt with sulphurous exhalations which smell so.

FO'GGINESS [*φοῦῖς, Sax.*] foggy quality, or being foggy.

FO'GGY [of *φοῦῖς, Sax.*] misty, &c.

FOIN [of prob. of *poudre, F.* to prick] a pass in fencing.

FO'LDING [*yeal'dian, Sax.*] doubling up, &c. also including in a sheep-fold.

FO'LIA [in *Botany*] the leaves of plants and flowers, but more properly of plants.

FOLIA'CEUM expansum [*Anat.*] that extreme of the *Fallopian* tube next the ovary, and which is expanded like the mouth of a trumpet, and invironed with a fringe. *L.*

FOLIACEUM ornamentum [*Anatomy*] the foliage leaf-like ornament at the extremity of the *tube Fallopiana*.

FO'LIAGE, a cluster or assemblage of leaves, branches, flowers, &c.

FOLIO [with *Botanick Writers*] with a leaf. *L.*

FOLI'OLA [in *Botany*] little leaves. *L.*

FO'LLIACLES, the keys or buds of maples.

FOLIO'SE [*foliosus*, *L.*] full of leaves.

FO'LIUM [with *Botanick Writers*] a leaf. *L.*

FOLLI'culus *fellis* [*Anat.*] the gall-bladder. *L.*

FO'LLOWER [of *Polish*, *Sax.* to follow] one who follows or waits upon.

FO'LLY [*folie*, *F.*] foolishness, simplicity; defect of understanding; a drawing false conclusions from just principles, by which it is distinguished from *madness*, which is a drawing just conclusions from false principles. *Mr. Lock.*

FOMENTA'TION [of *foveo*, *L.* to cherish] the external application of any warm liquid medicine.

Simple FOMENTATION, one made with lukewarm milk, water, oil, oxycrate or some other proper liquor and with other ingredients.

Compound FOMENTATIONS, are decoctions of herbs, roots, flowers, seeds in water or other proper liquor and with other ingredients.

FOME'NTED [*fomentatus*, *L.* *fomenté*, *F.*] abetted, encouraged, nourished, set on foot, broached, cherished.

FOME'NTUM [with *Physicians*] any thing that is laid to the body to cherish it. *L.*

FONCEAU', is the bottom or end of a cannon bit-mouth, *i. e.* the part of the bit that pins it to the banquet.

A **FOND**, to the bottom, *F.*

FONDA'NT [in *Heraldry*] signifies stooping for a prey. *F.*

FO'NDNESS [probably of *Yun'dian*, *Sax.* to endeavour or gape after] overgreat affectionateness, love, indulgence; also foolishness.

FONTA'LIS [with *Botanists*] the herb Pond-weed. *L.*

FONTANA'LIA } [among the *Romans*]

FONTINA'LIA } the feast of fountains, with garlands of flowers, lamps, &c. *L.*

FONTANE'LLA } a little fountain. *L.*

FONTI'culus } [with *Surgeons*] an issue or little ulcer made in sound parts of the body to let out bad humours, and to prevent or cure diseases.

FONTI'GENOUS [*fontigena*, *L.*] growing or breeding about wells.

To **FOOL** [of *fol*, *F.*] to make a fool of, to deceive, bubble, play upon, &c.

A **FOOL** [*Hieroglyphically*] was represented by a sheep, because no beast is counted more simple.

FOO'LERY [*folie*, *F.*] foolish or silly actions or sayings.

FOOL-bardiness [of *fol* and *bardiesse*, *F.*] rashness, temerity, a thoughtless venturesomeness.

FOOL-bardy [of *fol* and *bardi*, *F.*] rash, temerarious, unthoughtfully daring or venturesome.

FOOLISH [*fou*, *F.*] silly, wanting reason, impertinent, trifling.

FOO'LISHNESS [*folie*, *F.*] ignorance, silliness, want of reason, discretion, experience, &c.

FOOT [*Fortif.*] the sixth part of a fathom, and the fifth of a geometrical pace.

FOOT of Verse [with *Grammarians*] a certain number of syllables, 2, 3 or more, which serve for the measuring of such a verse. Among the *Greeks* and *Latins*, those of 2 syllables are the *Spondee*, *Trochee*, *Iambus*, &c. those of 3, the *Dactyl*, *Anapest*, *Moloss*, *Tribrach*, &c. those of 4, the *Choriambus*, *Metritus*, &c.

FOOT Pace [in *Architecture*] is a part of a pair of stairs, on which after four or six steps, you arrive to a broad place, where you may take two or three paces before you ascend another step, thereby to ease the legs in ascending the rest of the steps. Some call it a half-pace.

Fat-FOOT [with *Horsemen*] a term used of a horse, whose hoof is so thin and weak, that unless the nails be driven very short, he is in danger of being prick'd in the shoeing.

FOOT-busks [in *Botany*] are short heads out of which flowers grow.

To put a horse upon a good **FOOT**. See to *Gallop*.

To **FOOT** it, to walk or travel on foot.

FOO'TMANSHIP, the performance, quality or capacity of a footman.

To be on the same **FOOT** with another, is to be under the same circumstances.

FOP-doodle, a silly, vain, empty person; also superstitious, vain ceremonies in religious worship.

FO'PPISH, vainly affected, fantastical in dress, speech, behaviour.

FO'PPISHNESS, vain affectation, overnicety and starchness in apparel, demeanour, language. &c.

FO'RAGE [*fouirage*, *F.*] food, &c. for horses; provision of hay, straw, oats, &c.

To **FORAGE** [*fouirager*, *F.*] to go out a foraging, or to get forage.

FO'RAGER [*fouirageur*, *F.*] one that goes to get provision for horses.

FORA'MEN, a hole. *L.*

FORAMEN *arteria dura matris* [in *Anatomy*] a hole in the *cranium* which allows a passage for the artery belonging to the *Dura mater*. *L.*

FORA-

FORAMEN *Lacerum* [*Anatomy*] the third hole in the *Os sphenoides*, by which the third pair of nerves pass out of the *cranium*. *L.*

FORAMEN *Ischium* [with *Anatomists*] a large hole in the hip-bone, about whose circumference the muscles called *Obturator externus* and *internus* take their rise. *L.*

FORAMEN *ovale* [*Anatomy*] an oval aperture or passage through the heart of a *fœtus*, which closes after birth.

FORA'MINATED [*foraminatus*, *L.*] bored full of holes.

FORAMINO'SE } [*foraminosus*, *L.*]

FORA'MINOUS } full of holes.

FORBEA'RANCE [of *forþæpan*, *Sax.*] a letting alone; putting off for a time; giving over, leaving off, &c.

FORBO'RN [of *forþæpan*, *Sax.*] let alone for a time, &c.

FORCE [with *Gram.*] something that stands in lieu of, or has the same effect of another.

Simple **FORCE** [in *Law*] is that which hath no other crime adjoined to it; as if one enters another man's possession, but does no other unlawful act.

FO'RCED [*forcé*, *F.*] constrained, obliged by force; ravished; also taken as a city, &c. by force, storm, &c.

FORCENE' [in *Heraldry*] signifies reared or standing upon his hind-legs. *F.*

FO'RCIBLENESS [*force*, *F.*] violence; forcible or forcing quality.

FO'RCELESS, without force, weak, feeble.

FORD [*forþa*, *Sax.*] a shallow place in a river, that may be waded through, or passed in a ferry-boat by pushing it along with a pole stuck in the ground.

FO'RDABLENESS, capableness of being forded or passed over, as above.

FORDICI'DIA [of *forda* a cow with calf, and *cadere* to slay] a Roman festival celebrated to the god *Tellus*.

To **FORE-appoint** [of *forþe*, *Sax.* before, and *appointer*, *F.*] to appoint beforehand.

FORE-armed [of *forþe*, *Sax.* and *armé*, *F.* of *armatus*, *L.*] ready armed or prepared against beforehand.

To **FORE-BODE** [*forþe-boðian*, *Sax.*] to signify or portend beforehand, to preface.

FORE-CAST [of *forþe*, *Sax.* and *kaster*, *Dan.*] contrivance beforehand.

To **FORE-CLOSE** [of *forþe* and *clýþan*, *Sax.* or *forclorre*, *F.*] to shut beforehand, &c. [in *Law*] to bar, to exclude.

To **FORE-DEEM** [of *forþe-ðeman*, *Sax.*] to think, judge or determine before.

FORE-DOOR [*forþe-boða*, *Sax.*] a door in the fore part of a house.

FORE-FEET [*forþe-foðay*, *Sax.*] the foremost feet of a four-footed animal.

FORE FINGER [*forþe-þing*, *Sax.*] the foremost or first finger.

FO'REIGNER, an outlandish person; also one that is not free of a city, corporation, &c.

To **FOREJU'DGE** [of *forþe*, *Sax.* and *juger*, *F.* of *judicare*, *L.*] to judge beforehand.

FO'REST [of *ferarum statio*, *L.* the residence of wild beasts] a compass of ground, partly pasture and partly woody, set apart by law for the feeding of wild beasts, and other particular uses.

FO'RFEITED [*forfait*, *F.*] lost by some default or omission.

FO'RFEITURE [*forfaiture*, *F.*] a trespass; the penalty of the transgression of a law.

FORE-FRONT [of *forþe*, *Sax.* and *frons*, *L.*] a forehead.

FO'REHEAD [*forþe-heaþoð*, *Sax.*] the upper part of the face.

To **FORE-KNOW** [of *forþe cnapan*, *Sax.*] to know before hand.

FORE-KNOWLEDGE, a knowing before.

FORE-MAN [*forþe-mæn*, *Sax.*] the president or chief man of a company, &c.

FORE Mast-men [on *Ship-board*] are those that take in the top-sails, sling the yards, furl the sails, bend, trice, and take their turn at the helm.

FORME' } [in *Heraldry*] as a *Cross-*
FORMY' } *formé* or *formy*, is a cross narrow in the center and broad at the extremities, the same that is commonly called *Patée* or *Pattée*.

FORE-MOST [*forþemæst*, *Sax.*] the first.

FORE-NOON [*forþe-noon*, *Sax.*] that part of the day betwixt morning and noon.

To **FORE-ORDAIN** [of *forþe* and *ordonner*, *F.* or *ordinare*, *L.*] to ordain before, to predestinate.

FORE-PART [of *forþe*, *Sax.* and *part*, *F.*] the first or preceding part.

To **FORE-SAY** [*forþesægen*, *Sax.*] to speak or say before.

To **FORE-SHEW** [*forþe-sceapian*, *Sax.*] to shew, signify or betoken beforehand.

To **FORE-SHORTEN** [*forþe-ayceopian*, *Sax.*] to shorten at the fore-end.

FO'RESTER [*foretier*, *F.*] a forest-keeper, an officer who is sworn and appointed by the king's letters patents to walk the forest and to watch the *vert* and *venison*; and to attain and present all offences against both, within his own bailiwick or walk.

FORE-TASTE [of *forpe*, *Sax.* and *taster*, *F.* or *taften*, *Teut.* or prob. of *taſtan*, *Sax.*] a taste beforehand.

FORE-TEETH [*forpe-toðax*, *Sax.*] the teeth which grow before.

To **FORETE'LL** [*forpe-tællan*, *Sax.*] to tell of a matter before it happens, to predict.

To **FORE-THINK** [*forpe-ðinkan*, *Sax.*] to think beforehand.

FORE-THOUGHT [*forpe-ðoht*, *Sax.*] a thinking beforehand.

FO'RTITUDE [*fortitudo*, *L.*] is one of the 4 cardinal virtues, and which by *Moralists* is defined to be a constant purpose of mind to undergo dangers, pain, labour, &c. whenever we think them to be best; and its chief rules are to undertake and to endure. Yet by undertaking is not meant fool-hardiness, running rashly into dangers; but the knowledge of undergoing an action to overcome a danger, weighing it well before it be undertaken. *Moralists* also divide it into 4 species, *viz.* *Magnanimity*, *Magnificence*, *Constancy* and *Patience*, as to private evils, such as imprisonment, poverty, &c.

To **FORE-TOKEN** [*forpe-tacnian*, *Sax.*] to signify beforehand by some signs or tokens.

FORE-TOP [*forpe-top*, *Sax.*] the uppermost or highest forepart of any thing.

To **FORE-WARN** [*forpe-pæpnan*, *Sax.*] to give warning of beforehand.

A **FORE-WIND** [*forpe-pin'o*, *Sax.*] a wind that blows right forward.

FO'RFETTABLENESS [of *forfait*, *F.*] liableness or capableness of being forfeited.

FO'RFANG [of *forpe*, and *fangen*, *Sax.*] a taking beforehand, the taking up of provisions in fairs or markets before the king's surveyors are served.

FORGE'TFUL [*forpǣgtfull*, *Sax.*] apt to forget.

FORGE'TFULNESS [*forpǣgtfullneſſe*, *Sax.*] aptness or readiness to forget, deficiency of memory.

FORI'CULUS [among the *Romans*] a deity, who, as they fancied, had the guardianship and tuition of their doors, as *Cardinia* had of the hinges, and *Limentius* of the thresholds.

FO'RKED [of *forpc*, *Sax.*] having sharp points like a fork.

FO'RKEDNESS, the being pointed as a fork.

FO'RLET *Land*, such land in the bishoprick of *Hereford*, which was granted upon lease, for the term, *dum episcopus in episcopatu steterit*, that the successor might have it for his present income.

FORLO'RNLY [*forplogenlic*, *Sax.*] after a forsaken, comfortless manner.

FORLO'RNNESS [*forplogneſſe*, *Sax.*] destitution, desolateness, comfortlessness, &c.

FORM [*forma*, *L.* *forme*, *F.*] fashion, figure, shape, manner.

FORM [with *Philosophers*] is the manner of being peculiar to each body, or that which constitutes it such a particular body, and distinguishes it from every other body; or it is the second principle in philosophy, which being joined to matter, composes all natural bodies.

FORM [in *Metaphysics*] signifies the same as *Being*, and is by its form as well as its *Essence*, what it is; yet there is in this term this respect involved, that philosophers do more generally apply it to particular and determinate *Beings*.

FORM, is an internal cause, by which a material being is constituted what it is.

FORM and FI'GURE [with *Logicians*] is the exterior determination of qualities, as being round, spherical, square, cubical, &c.

Essential FORMS, are those forms whereby the several species of bodies become each what they are, and are distinguished from all others, as a hammer, a knife, &c.

Accidental FORMS, are such as are really inherent in bodies; but in such manner that the body may exist in all its perfections without them, as whiteness in a wall.

Syllogistical FORM, is the just disposition both of the terms in respect both of predicate and subject, and of the propositions in respect to quantity and quality.

Simple FORMS, are those of simple bodies, *i. e.* of such as have but few properties.

Natural FORMS, are those which are inherent in bodies, without any thing contributed thereto on the part of man, as the form of marble.

Artificial FORMS, are those which arise from human industry, as a statue.

FORM of Corporeity [according to the *Scotists*] is that which constitutes body in the general essence of body.

FORM [in *Theology*] is one of the essential parts of the sacraments, being that which gives them their sacramental esse.

FORM [in *Mechanicks*] a kind of mould, whereon a thing is fastened or wrought.

Printer's FORM, a frame composed of divers pages of composed letters, to be printed off by the press-men.

FORM [in a moral Sense] a manner of being or doing a thing according to rule.

FORM [in *Law*] certain established rules to be observed in processes or judiciary proceedings.

FORMS, long seats or benches to sit on.

FO'RMA Pauperis [*Law phrase*] is when any person has cause of suit, and is so poor that he cannot dispend the usual charges of suing at law or equity.

FO'RMABLE, capable of being formed.

FORMA'LITY [*formalitas, L.*] a form in law, ceremony or outward shew; also preciseness, affectation.

FO'RMALLY [*avec formalité, F. formaliter, L.*] in form, according to form; with formality or ceremony.

FORMALLY [with *Schoolmen*] is used in various senses.

1. *Formally* is used really in opposition to objectively: As a thing is said to be *formally* such, when it is such in the proper notion of the thing spoken of.

2. *Formally* is used in opposition to *virtually* and *eminently*, in speaking of the manner, wherein a thing is contained in another.

3. *Formally* is used in the same sense with *adequately* and *totally*: Thus a syllogism taken *formally* requires 3 propositions.

4. *Formally* is understood of the subject, when a predicate is therein on account of some form: Thus white *formally* taken diffuses the light; *q. d.* whiteness the form inherent in this subject, is the cause why the subject disperses the light.

5. *Formally* has also place in suppositions: A word being *formally* supposed, when it is taken for the thing it was intended to signify; as man is an animal.

6. *Formally* is sometimes used for *quid-ditatively*; thus man *formerly* taken is a reasonable animal.

FO'RMALNESS [*formalitas, L. formalité, F.*] ceremony, affectation.

FO'RMAMENT [*formamentum, L.*] a mould, form or shape.

FORMA'TRIX } [with the *Ancients*]
FORMA'TRICE } *virtus* or *facultas*
formatrix, that whereby all bodies had their forms given them. *L.*

FORME'DON [in the *Descender*] a writ that lies for the recovery of lands, &c. given to one and the heirs of his body, and to a man and his wife, being *cousin* to the donor in *frank Marriage*, and afterwards alienated by the donee: For after his decease, his heirs may have this writ against the tenant or alliance.

FORMEDON [in the *Reverter*] a writ which lies for the donor or his heirs, where land intailed to certain persons and their issue, with condition that for

want of such issue, it shall revert to the donor and his heirs, against him to whom the donee alienateth after the issue extinct, to which it was entailed.

FORMEDON [in the *Remainder*] a writ which lies where a man gives lands in tail, the remainder to another in tail; and afterwards the former tenant in tail dieth without issue of his body, and a stranger abateth; then he in the remainder may have his writ.

FO'RMER [of *forþmæyr*, *Sax.*] the preceding.

FO'RMERLY, in fore-time, in ancient times.

FO'RMING [*formans, L.*] the art of giving being or birth to any thing.

FO'RMIDABLY [of *formidabilis, L.*] dreadfully, terribly.

FO'RMIDABLENESS [*qualité formidabile, F.*] terribleness.

FORMIDOLO'SE [*formidolosus, L.*] fearful, dreading very greatly.

FORMIDOLO'SITY [*formidolositas, L.*] fearfulness, very great dread.

FO'RMLESS [of *sans forme, F.*] having no form, shapeless.

FO'RMLESNESS, the having no form, shapelessness.

FORMO'SE [*formosus, L.*] handsome, beautiful, comely.

FORMO'SUS, *a, um* [with *Botanick Writers*] beautiful. *L.*

FO'RMULA [in *Law*] a rule or model, an ordinance or certain terms prescribed and decreed by authority for the form or manner of an act or instrument, &c.

FORMULA [in *Theology, &c.*] a profession of faith; a formulary.

FORNACA'LIA [among the *Romans*] the feast of ovens, kept in commemoration of those ancient ovens, in which wheat was baked before the way of grinding corn, and making bread was found out.

To **FO'RNICATE** [*fornicari, L.*] to commit fornication.

FORNICA'TION [in *Architecture*] an arching or vaulting, so called of *Fornix, F.*

FO'RNIX, an arch or vault. *L.*

FORNIX [in *Anatomy*] the extremity of the *Corpus callosum*, which is separated or divaricated into two legs forming a kind of *Arch* or *Fornix*.

FORPRI'SE [in *Law*] an exception or reservation.

FO'RSCHET, the outer or fore-part of a furlong, skirt or slip of ground that lies next the high way. *Old Sax. Rec.*

FORSWO'RN [*forþswepian, Sax.*] one that hath taken a false oath, perjured.

FORTH-COMING [of *forþs* and *coman*,

coman, Sax.] ready to be produced or brought forth.

Ancient FORTIFICATION, was walls of defence made of trunks of trees, &c. mixed with earth to secure them against the assaults of an enemy. These in time were alter'd for walls of stone, with little walls or parapets raised on the top of the other, behind which they made use of their darts in security, the parapets being cut into loop-holes, and these walls are flanked by round or square towers.

Artificial FORTIFICATION, is works raised by the engineers, to strengthen the natural situation of a place by repairing it and supplying its defects; such as ravelings, horn-works, half-moons, redoubts, &c.

Natural FORTIFICATION, consists in a place being strong by nature, as being situated on a hill or in a marsh, or any other way, that makes it of difficult access; whether by rivers, marshes, strong defiles or the like.

Offensive FORTIFICATION, has regard to the several ways of annoying an enemy, and is the particular concern of the general of an army, who designs to lay siege to some town; it consists in knowing how to take hold of all advantages in the manner of carrying on a siege, &c.

Defensive FORTIFICATION, has respect to the precaution and industry by which a weak party opposes a stronger, and particularly concerns governours of places, who knowing the strength and weakness of the place intrusted to them, ought to endeavour to secure it from surprizes, &c.

FORTIFIED [*fortifié*, F.] made strong, strengthened with fortifications.

FO'RTINS } are field-forts or small for-
FO'RLINS } tresses or sconces, the flanked angles of which are generally distant 120 fathom one from another; they are different in their extent and figure according to the nature and situation of the ground; some of them having whole bastions, and others only demi-bastions; the use of them is only temporary, and are either to defend the line of circumvallation, or to guard some passage or dangerous post.

FORTU'ITOUSNESS [of *fortuitus*, L. *fortuit*, F.] casualness, accidentalness.

FO'RTUNA [in *Ancient Law Books*] the same that we call *Treasure-trove*.

FO'RTUNATE Islands, a place famous among the ancients, on account of golden apples, fancied to grow in them; or, *Varro* says, for sheep with golden fleeces. Ancient geographers describe them

as situate without the straits of *Gibraltar* in the *Atlantick* ocean; but the moderns take them to be the *Canary* islands on account of their great temperate and fertility.

FO'RTUNATELY [*fortunatè* L.] happily, prosperously, successfully.

FO'RTUNATENESS [*fortunatio*, L.] luckiness, successfulness, prosperousness.

FO'RTUNE [*τύχη*, Gr.] was not known in the earlier ages; we do not find in *Homer* or *Hesiod* any mention of her, the name not being then invented.

In after-days it was introduced as a machine and made to serve divers purposes in *Theology*, &c.

Men taking notice of a world of evils and disorders which happened, and not daring directly to complain of providence, and withal being willing to excuse themselves from being the authors of their own misfortunes, had recourse to the notion of *Fortune*, upon whom they might vent all their resentments with impunity.

Plutarch observes, that before the name of *Fortune* had got into the world, men perceiving a certain arbitrary cause, which dispos'd of matters in an irresistible manner, called it *God*; but observing that the same cause did seem sometimes to act at random, and without any rule or order at all, the supreme Being came to be divested of the attribute, and *Fortune* or *Destiny* acknowledged in its stead.

It is not easy to determine what the ancients meant by *Fortune*.

The *Romans* meant by some principle of fortuity, whereby things came to pass, without being necessitated thereto; but it seems as if they never precisely thought what and whence that principle was.

Whence the philosophers did often intimate, that men only fram'd the phantom *Fortune* to hide their ignorance, and that they called whatever befell a man, without his knowing the reason why, *Fortune*.

Juvenal affirms, that it was men that made a deity of *Fortune*.

Sed te, nos facimus, fortuna, deam, &c.

So then according to the sentiments of the heathens, *Fortune* was no more than the arrival of things in a sudden and unexpected manner, without any apparent cause or reason. So that fortune in a philosophical sense is what is vulgarly call'd *Chance*.

But *Fortune* in a religious sense had a farther force, for she had many altars and temples erected to her.

This intimates that the heathens had personify'd, and even deify'd their chance, and conceiv'd her as a sort of goddess, who

who disposed of the fate of men at their pleasure.

Hence it may be infer'd that the ancients at one time took *Fortune* for a peremptory cause bent upon doing good to some and injury to others; and sometimes for a blind, inconstant cause, without any view or determination at all.

Fortune, is fabled to be the daughter of *Oceanus*, and the servant of the gods. They fancied she had in her possession and at her disposal the honours, riches and happiness of life; that she gave them and took them away at her pleasure; but that she was blind and very unconstant; that she held a wheel in her hand; that she turned without ceasing, raising men sometimes to the top of the wheel, and sometimes casting them down, so that there was nothing settled or secure, that did concern her; she was universally adored, and great princes had her image in gold kept safe with them in their dwelling, that she might be always favourable to them.

She was represented in a chariot dragged by four blind horses; under her feet was a globe, and in her right hand she held the helm of a ship, and in the left a *cornucopia*, or horn of plenty. She had many images, statues and temples erected to her, and the *Romans* adored no deity more than *Fortuna*. At her right hand a youth named *favor*, play'd upon a wheel, to intimate how soon her favours might fly away from us: there were at *Rome* two images of her that were remarkable, *Fortuna calva* and *Fortuna vitrea*, which were both very significant.

She had also several temples erected to her honour. One to *Fortuna primigenia*, the other to *Fortuna mascula* which was near to the temple of *Venus*, and also *Fortuna muliebris*. There was also *Fortuna privata* and *Fortuna obsequens*, and also *Fortuna barbata*; there were several other *Fortunes*, who had temples.

When *Fortune* was not favourable to them, they were wont to load her with curses and imprecations.

Fortune was also painted as a naked lady standing upon a globe or ball, having an ensign or foil over-shadowing her.

FO'RUM, a place of negotiation or merchandizing among the *Romans*, answering to our market-place; also the place where a governour of a province sat to give judgment; also a publick standing place in the city of *Rome*, where causes were judicially try'd, and orations deliver'd to the people; it is also sometimes used by the casuists for jurisdiction.

FO'WARDNESS [*forþearþneýýe*, *Sax.*] promptness, readiness, eagerness, &c.

FOSS [*fossa*, *L.*] a trench, moat, ditch or pit.

FOSS [with *Anatomists*] a kind of cavity in a bone, with a large aperture, but no exit or perforation.

FO'SSA, a ditch in which in ancient times women committing felony were drowned.

FOSSA [in *Anatomy*] the middle part of the *cervix*, or hinder part of the human neck; also the great chink of the *Pudendum muliebre*.

FOSS WAY, one of the four principal high-ways of *England* made by the *Romans*, and so called on account of its being ditch'd in on both sides; or because in some places it was never perfected; but left as a great ditch. It leads from *Cornwall* through *Devonshire*, by *Conventry*, *Leicester*, *Newark*, &c. and to *Lincoln*.

FOSSA'GIUM, the duty paid for the service of repairing fosses.

FO'SSIL-WOOD, trees dug deep out of the ground, suppos'd to have lain there ever since the universal deluge.

Native FOSSILS [by *Mineralists*] are strictly defined to be sensible bodies, generated and growing in and of the earth, whose constituent parts are so simple and homogeneous, that there is no apparent distinction of vessels and juices between the part and the whole.

Compound FOSSILS [with *Miners*] are such as may be divided into different and dissimilar parts.

Adventitious FOSSILS } [in *Mineralogy*] are the }
Foreign FOSSILS }
subterraneous *exuvia* of sea and land animals; and even vegetables, as shells, bones, teeth, leaves, which are found in plenty in divers parts of the earth.

Simple FOSSILS, are all metals, salts, both common and precious; also earths.

A FO'STERING [of *forþtýþian*, *Sax.*] a nourishing, a cherishing, a bringing up.

FO'THER [of *forþþe*, *Sax.*] any sort of meat for cattle.

FO'TUS, the same as fomentation. *L.*

FO'VEA, a pit or deep hole in the ground to catch wild beasts. *L.*

FOVEA [*Old Rec.*] a grave. *L.*

FOVEA [*Astrol.*] the fourth house of the figure of the heavens, the same as *imium celi*.

FOVEA Cordis [in *Anatomy*] a hollow-ness in the breast above the pit of the stomach.

FOUGHT [of *forþtan*, *Sax.*] did fight,

FOU'GHTEN,

FOU'CHTEN, that had been fought. *Milton.*

The Anchor is FOUL [Sea term] signifies the cable is got about the flook.

The Ship makes FOUL Water [Sea term] is when a ship under sail comes into shole water, so as to raise the sand.

To be FOUL on each other, is when ships come so close, as to entangle their rigging, and do one another damage.

The Rope is FOUL [Sea term] signifies the rope is entangled in itself, or hinder'd by another, so that it cannot run or be haled.

FOUL Ship, is one that has been long untrimmed, so that grass, weeds, periwinkles or barnacles stick or grow to her sides under water.

FOULDS, folds. *Milton.*

FOU'LLY [*faulice of faul, Sax.*] filthily; also untrairly, fraudulently, basely.

FOU'LNES [*faulneye, Sax.*] filthiness, uncleanness; also unfairness, unjustness.

FOUND [of *findan, Sax.*] did find, was found.

FOUNDATION, a donation or legacy either of money or lands for the maintenance or support of some community, hospital, school, lecture or other work of piety.

To FOU'NDER [*ad fundum submerge-re, L. couler à fond, F.*] See *Foundering*.



FOUNDERS were incorporated anno 1614, and are a master, 2 wardens, 24 assistants, and 96 on the livery, &c. the livery fine is 6*l*. Their armorial ensigns are *Azure*, an Ewer between two Pillars *Or*. Their crest a furnace, flames, and therein a pair of tongues held by 2 hands all proper.

FOU'NDERING, sinking, a ship is said to founder when by a great leak or a great sea breaking in upon her, she takes in so much water that she cannot be freed from it; so that she will neither veer nor steer; but lies like a log, and not being able to swim long, will at last sink.

FOU'NDERING [in *Horses*] is an universal rheumatism, or a defluxion of humours upon the sinews of the legs, which causes so great a stiffness in them, that they lose their wonted motion.

FOU'NDERING [in the *Body*] befalls a horse by eating too much provender suddenly, when too hot; as also by drinking too much upon travelling when hot, and riding him after it.

FOU'NDERINGS, clods of earth, rocks, &c. that fall down from mountains or any other precipices.

FOU'NDRY } the art of melting and
FOU'NDERY } casting all sorts of metals, particularly brass, iron, &c.

FOUNT [of *fons, L.*] a fountain. *Milton.*

FOUNT [of *fundere, L.*] a set of printing letters or types.

FOU'NTAIN [*fontaine, F.*] an artificial spring of (or well to contain) water in a garden; whither the water is brought in pipes of lead, &c. and commonly made to spout out of the mouths or other parts of images.

Arch'd FOU'NTAIN, one whose bason and jet are placed perpendicularly under an arch.

Bason FOUNTAIN, a bason having a jet, spout or perhaps a statue, &c. in the middle.

Cover'd FOUNTAIN, a kind of pavilion built of stone, inclosing a reservoir, and spouting forth the water at a pipe or cock.

Cup FOUNTAIN, one which besides a bason has a cup supported on a pedestal, &c. and receiving a jet or spout of water rising out of the middle of it.

Marine FOUNTAIN, a fountain composed of aquatick figures, as sea divinities, Naiades, tritons, dolphins, &c.

Naval FOUNTAIN, one made in the form of a ship or galley.

Open FOUNTAIN, is any spouting fountain, with a bason, cup or other ornaments.

Rustick FOUNTAIN, a fountain adorned or enriched with rock-work, shell-work, petrifications, &c.

Satyrical FOUNTAIN, a rustick fountain in manner of a grotto adorned with satyrs, sylvans, fauns, &c.

Statuary FOUNTAIN, one which being open and insulated is adorned with one or more statues.

Symbolical FOUNTAIN, one whose principal ornaments are the attributes, arms or cognisances of the owner or erecter.

Pyramidal FOUNTAIN, one that is composed of several basons or cups raised in stones over each other, each less than the other to the top, supported by a hollow shaft or stem.

Spouting FOUNTAIN, any fountain whose water is darted forth impetuously through one or more jets or ajutages, and returns in rains, net-folds or the like.

Spring FOUNTAIN, a kind of plain spout or stream of water, issuing out of a stone

a stone or hole in the wall, without any decoration.

FOU'NTAINS [*fontes, L. fontaines, F.*] are of two sorts, such as dry up in the winter, and such as flow always. Most are of opinion, that the former are produced by the rain. Those perpetual springs may be defined to be collections of waters running down from the higher to the lower parts of the earth. Out of a great number of such fountains, rivers are gathered which carry the waters into the sea.

Some have imagined, that the perpetual ones are derived from the sea, and that there are subterraneous tubes in the earth, through which the sea-water is conveyed to the fountains. But this opinion is liable to these two difficulties, how it is possible for the sea-water to be carried to the tops of the highest mountains, since by all experiments in *Hydrostaticks* it appears, that the surface of any water contained in any vessel always lies even, so that it is impossible for any one part of the surface to be higher than another; except it be made so by some external force. 2. How it comes to pass that fountain-water is not salt.

Others again dislike this hypothesis, and that for several reasons, and assign rain as the cause of fountains; but if rain were the only cause, whence can it be, that those fountains are never dry in the time of the greatest drought, when there has been no rain for a long time? and therefore others to rain add vapours; which being by the heat of the sun exhaled in vast quantities (as the learned Mr. *Edmund Halley* has proved) and they being carried over the low land by the wind to the ridges of mountains, where they presently precipitate, and gliding down by the crannies of stone, and part of the vapours entering into the caverns of the hills, the water thereof gathers as in an alembick in the basons of stone it finds; which being once filled, all the overplus of water runs over by the lowest place, and breaking out by the sides of the hills, forms single springs, and many of these running down the valleys between the ridges of the hills, and coming to unite, form little rivulets or brooks; and many of these meeting again in one common valley, and gaining the plain ground, being grown less rapid, become a river; and many of these being united to one common channel, make the largest rivers, as the *Thames*, the *Rhine*, the *Danube*, &c.

FOUR [*quatuor, L. quatre, F.*] IV. 4. this figure is called the cube's base, a cube or square having a foot or base of 4

angles; and the cube among solid bodies is accounted the most excellent and perfect, representing firmness, continuance and virtue. The figure in its parts make up 10, being considered two times and a half, and also in this manner, 1, 2, 3, 4, make 10. It is the number of letters in the *Hebrew* name *יהוה*, and thence by divines called *Tetragrammaton*, or name of 4 letters; and many other nations have given to God a name of 4 letters, as the *Assyrians* Adad, the *Egyptians* Amun, the *Persians* Syre, the *Greek* Θεός, the *Latins* Deus, and thence the *French* Dieu.

FOUR Corners [with *Horsemen*] to work a horse upon 4 corners, is in imagination to divide the volt or round into 4 quarters; and when he has done so upon each of these quarters, the horse makes a round or two at trot or gallop; and when he has done so upon each quarter, he is said to have made the four quarters.

FOURCH [in *Law*] a delay or putting off or prolonging an action.

FOURCHER [*Old Law term*] a putting off, prolonging or delaying of an action.

FOURCHEE' [in *Heraldry*] as a *Cross Fourchée*, is one that is forked at the ends, that has its forks compos'd of straight lines, and blunt ends, as if cut off, as in the figure. F.



FOURNEAU', a powder-chamber, or chamber of a mine; a hole or cavity made under a work. The top of which is sometimes cut into several points like chimneys, to make more passages for the powder, that it may have its effects on several sides at the same time. F.

FOWL [*fuʒel, Sax. Fugl, Dan.*] a bird.

FOX [*fox, Sax. Fuchs, Dan.*] a crafty animal; a beast of chase.

A **FOX** [*Emblematically*] may very properly denote a prudent commander, who, to gain victories with less expence of blood, rather chooses to prevail in his enterprizes by conduct and stratagem, than by downright dint of the soldier's courage.

A **FOX** [*Hieroglyphically*] was used to represent a subtil fellow, full of wicked intentions; because that animal is notable on account of its craftiness.

A **FOX** [in *Coat Armour*] may represent those that have done signal service to their prince and country by the administration of justice; or upon embassies or such like negotiations, where wit and dexterity is of more use than strength or valour.

FO'XES *Evil* [with *Physicians*] a disease when the hair falls off from the head by the roots; a shedding of the hair, caus'd by the *Lues Venerea* or otherwise.

FRACTION [in *Arithmetick*] a broken number, being a proportionable part of any integer or whole thing.

Vulgar FRACTION, is one always expressed by 2 numbers, the one written over the other with a line between, as $\frac{1}{3}$.

Decimal FRACTION, is one that has for its denomination 1, with cypher or cyphers, as $\frac{1}{5}$ $\frac{10}{100}$ $\frac{400}{1000}$ commonly for brevity sake is set down thus, .5 .10

FRACTIOUS [of *fractus* or *fractio*, L.] quarrelsome, peevish.

FRACTIOUSNESS, quarrelsome temper, aptness to take offence, peevishness.

FRACTURED [of *fractura*, L. *fracture*, F. of *fractus*, L. broken] crackt, broken.

FRAGA'RIA [with *Botanick Writers*] a straw-berry bush. L.

FRA'GILIS, e [with *Botanick Writers*] brittle, easie to be broken.

FRAGI'LITY } [*fragilitas*, L. *fragilité*, F.] brittleness, weakness.

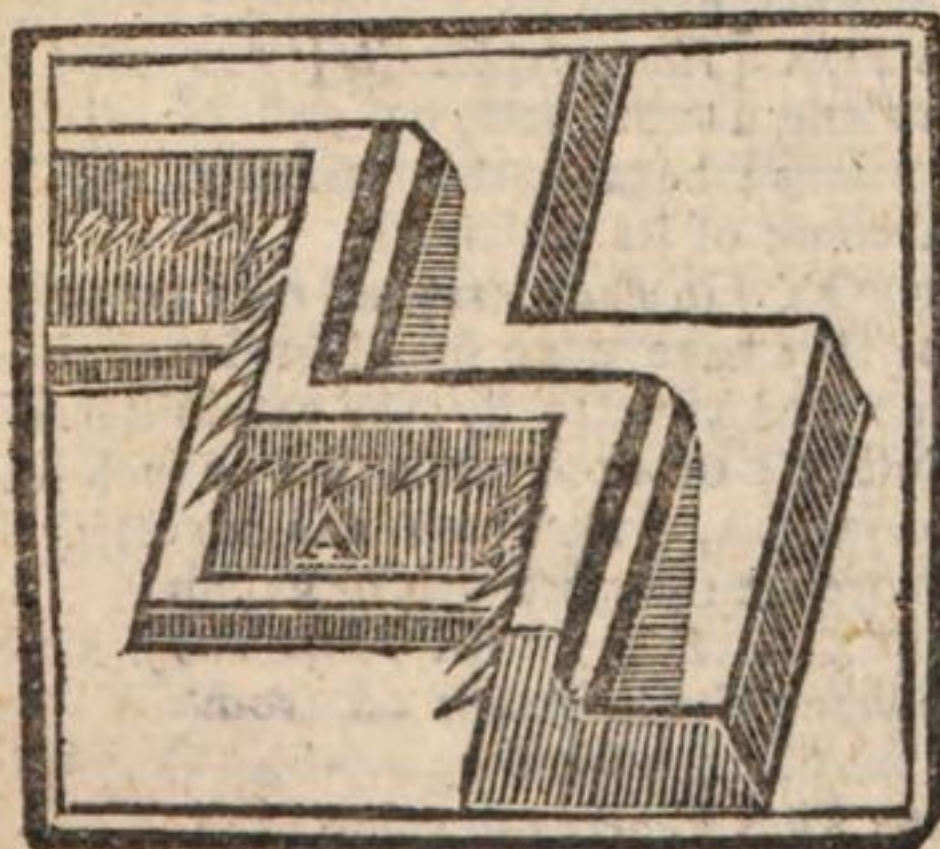
FRA'GRANCE } [*fragrantia*, L.] sweetness of smell.

FRA'GRANCY } [*fragrantia*, L.] fragrance.

FRAIL [*fragilis*, L.] weak of nature, feeble; also brittle.

FRAI'LTY } [*fragilitas*, L. *fragilité*, F.] weakness of nature, brittleness, frailty.

FRA'ISES [in *Military Affairs*] are pieces of wood of 6 or 7 foot long planted under the *Cordon*, in places which are not faced with stone or brick, they are planted at the base of a *Parapet*, being let about half way into the *Rampart*; they are not laid parallel to the *Base* of the *Rampart*, but a little sloping downwards with their points, that men cannot stand on them; their chiefest use is to hinder the garrison from deserting, which would be easy without them, especially in places with dry moats. They likewise prevent surprizes and escalades. See the figure following.



To **FRAIZE a Battalion**, is to line it every way round with pikes, that if they should be charged with a body of horse, the pikes being presented may cover the musketeers from the shock of the horse, and serve as a barricade.

FRAME-WORK-KNITTERS were incorporated about the year 1664, they are 2 master, 2 wardens, 18 assistants; but no livery. Their arms on a seal (for I find them not in colours) are. On a cheveron between 2 combs, and as many leads of needles in chief, and an iron jack, lead-sinker in *Base*; a main spring between 2 small springs; all which parts belong to *France*. Their hall is situated in *Red-Cross-Street*.



FRAME [with *Painters*] a kind of chaffy or square compos'd of 4 long pieces of slips of wood joined together, the intermediate space of which is divided by little strings or threads into a great number of little squares, like the meshes of a net used in reducing figures from great to small, or from small to great.

To be out of **FRAME**, i. e. to be disordered or discomposed in body or mind.

FRA'MPOLE Fence [in the manour of *Writtle* in *Essex*] a privilege belonging to the inhabitants, to have the wood that grows on the fence, and as many trees or poles as a man can reach from the top of the ditch with the helve of an axe, for the repairing of his fence.

FRA'NCHISE of Quarters [at *Rome*] a certain space or district wherein the houses of ambassadors of the *European* princes are, and where they retire, where they cannot be arrested, nor prosecuted at law.

To **FRANCHISE** [*affranchir*] to grant liberty, privileges, freedoms, immunities, &c.

FRANCI'GENA a *Frenchman*, in our ancient customs, was a general name for all foreigners.

FRA'NGIBLENESS [*frangibilitas*, L. of *frangere* to break] capableness or easiness to be broken.

FRA'NGIPANE, an exquisite kind of perfume, frequently given to the leather wherewith gloves, &c. is made.

FRA'NGULA [with *Botanists*] the black alder-tree. L.

To **FRANK Letters**, to order them to be carried without paying the postage.

FRANK ALLEU } a land, tenement
FRANK Allodium } or demesne, that does not hold of any superior lord.

To **FRANK**, to feed, to fatten. O.

FRA'NKLY

FRA'NKLY [*franchement, F.*] freely, plainly, sincerely.

FRA'NKNESS [*franchise, F.*] freeness, open-heartedness, sincerity.

FRA'NTICKLY [*avec frenesie, F. more frenetico, L.*] after a frenzical manner.

FRA'NTICKNESS [*phrenesis, L. frenesie, F. of φρενις, Gr.*] frenziness, craziness, madness.

FRATERNA'LITY [*fraternalitas, L.*] brotherhood; brotherliness, brotherly affection.

FRATE'RNALLY [*fraternaliter, L. fraternellement, F.*] after the manner of or like a brother.

FRA'TERNITY of Arms, an alliance or association in arms, in ancient times concluded between 2 knights, who thereby agreed to go together, share their fortunes, and mutually assist each other against all the world.

FRA'TRAGE, the partition among brothers or coheirs, coming to the same inheritance or succession: also that part of the inheritance that comes to the youngest brothers.

FRATRES conjurati [*in Ant. L.*] sworn brothers or companions.

FRAU'DULENT [*fraudulentus, L.*] deceitful, cheating, knavish, &c.

FRAU'DULENCY } [*fraude, F. of*

FRAU'DULENTNESS } [*faudulentus, L.*] deceitfulness, guilefulness, knavishness.

FRAYGHT [*of Fracht, Teut.*] freighted, i. e. full laden.

FRAXINE'LLA [*with Botanists*] bastard dittany. *L.*

FREA'KISH, maggoty, whimsical, &c.

FRE'AKISHNESS, capriciousness, maggotiness, &c.

FRE'CKLED } [*q. d. speckled*] having

FRE'CKLY } many small reddish spots in the skin.

FRE'CKLES, a sort of small, hard, dusky buboes or pustules arising on the skin of the face or hands, and mostly in persons of the fairest and finest skins.

FREE-BORN [*of frēah-beoƿpe, Sax.*] born in freedom, with a right to privileges and immunities.

To **FREE** [*Sea Term*] when a ship's pump throws out more water than she leaks into her, it is said to free her.

To **FREE** [*a Boat*] is to bale or lade out the water.

FREE State, a republick governed by magistrates elected by the free suffrages of the inhabitants.

FREEDOM of the Will, a state or faculty of the mind, wherein all the motions of the will are in our power; and we are enabled to determine on this or that;

to do good or evil without any force or constraint from any foreign cause whatsoever.

FREEDOM of Contradiction [*with Schoolmen*] is that whereby we are at our choice to will or nill; to love or not love, &c.

FREEDOM of Contrariety [*with Schoolmen*] is that whereby we are at our own choice to do good or evil; to be virtuous or vicious, to take a horse or a lion.

FREEDOM of a City, &c. a right of exercising a trade or employment, &c. in a city or town corporate, and a being elected to the dignities and offices of it.

FREE-STONE, a sort of a stone that works up like alabaster; used in building, and dug up in many parts of England.

FREE'NESS [*frēhneƿpe, Sax.*] a being free; also liberality.

FREE'ZING [*in Physiology*] congelation, is the fixing of a fluid; or the depriving it of its natural mobility, by the action of cold; or the act of converting a fluid substance into a firm, coherent, rigid one, called ice.

To **FREEZ** [*frēƿƿan, Sax.*] to congeal into ice.

FREEZ [*in Architecture*] is that part of the entablature of columns between the Architrave and Corniche.

Tuscan FREEZ, Vitruvius makes it flat and plain, the highest 30 minutes, the lesser 35 Scammozzi makes it plain, and 42, and Palladio convex or swelling, and in height but 26 minutes.

Dorick FREEZ, both Vitruvius and Vignola make this freez flat, only carved with triglyphs and metopes, and the height of it 30 or 45 minutes, and Scammozzi and Palladio 45 minutes.

Ionick FREEZ, Vitruvius makes this freez flat, but commonly carved with acanthus leaves, lions and men, &c. and in height 30 minutes, Vignola 45, Scammozzi 28, and Palladio convex or swelling, but 27 minutes.

Corinthian FREEZ, Vitruvius makes this like the Ionick, and in height 30 minutes 2 thirds; Vignola the same but 45 minutes, Scammozzi and Palladio the same; but the former 31 and 3 fourths, and the latter 28 minutes in height.

Composit FREEZ, Vitruvius makes that freez flat; but beset with cartouzes and carved between every cartouze, and in height 52 minutes and a half; Vignola the same; but 45 minutes, Scammozzi but 32 minutes, Palladio convex or swelling, but in height 32 minutes.

A Convex FREEZ } are those whose
A Pulvinated FREEZ } profile is a curve.

Flourished FREEZE, is one enriched with rinds of imaginary foliages.

Historical FREEZE, is one adorned with bas-reliefs, representing histories, sacrifices, &c.

Marine FREEZE, one representing sea-horses, Tritons, and other things pertaining to the sea, as shells of fishes, baths, grotto's, &c.

Rustick FREEZE, is one whose courses are rusticated or imbossed.

Symbolical FREEZE, one adorned with things pertaining to religion, as the Apparatus of sacrifices, &c.

FRE'NDENT [*frendens*, L.] gnashing the teeth.

FRE'NDLESS Man [with the *English Saxons*] an out-lawed man.

FRE'NZICAL [*phrenitis*, L. of *φρενίτης*, Gr. *frenesie*, F.] a sort of madness or dotage.

FRE'QUENCY } [*frequentia*, L.]
FRE'QUENTNESS } oftiness; usualness; commonness.

FRE'SCO, a way of painting or plastering (or rather both, upon walls to endure the weather, and representing birds, beasts, herbs, fruit, &c. in relief. It is done with a compost of the powder of old rubbish stones, mixt with burnt flint (or lime) and water, with which the wall is plastered a good thickness, and painted with colours ground with lime-water, milk or whey, and laid on the plaster while it is wet, by which means they incorporate with the plaster so as never to wash out.

This was the ancient *Grecian* way of painting, and afterwards used by the *Romans*; there have been several whole towns of this work in *Germany*, and excellently well done, but now they are ruined by the wars.

There are 3 chambers in the pope's palace at *Rome*, done in *fresco* by *Raphael Urbin*, and *Julio Romano*, and likewise a most excellent *fresco* work at *Fontaine de Veau* in *France*, which was the work of *Bollameo*, *Martin Rouse* a *Florentine*, and others, containing the continued travels of *Ulysses* in 60 pieces.

FRESH the *Hawse* [*Sea phrase*] or *veer out more cable*, is when part of a cable that lies in the hawse, is fretted or chafed, and it is required that more cable be veered out, that so another part of it may rest in the hawse.

To FRE'SHEN [*rendre frais*, F.] to make fresh that which has been salted; or that which is grown faint or discoloured.

FRE'SHNESS [of *fraicheur*, F.] newness; a not being salted; also the being

refreshed from tiredness; also coolness of air.

FRE'TFUL [probably of *φρενυλ*, Sax.] peevish.

FRE'TFULNESS, peevishness.

FRE'T-WORK, a sort of plasterer's work so called.

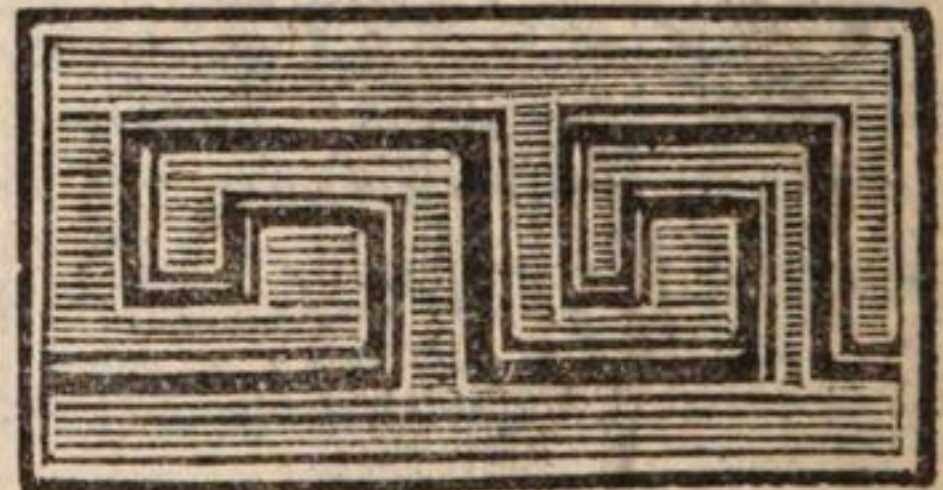
To FRET as cloth [*φρεοδαν*, Sax.] to wear out.

A FRET, a fume or heat of passion.

FRET or FRETTE' [in *Heraldry*] is supposed by some to be called so, because its pieces seem to fret one another by their alternate superposition. Some are of opinion it represents the true lover's knot. It is represented as in the figure.



FRET } [in *Architect.*] is a knot or
FRETTE } ornament that consists of two lists, or small fillets, variously interlaced or interwoven, and running at parallel distances equal to their breadth, every turn of which and intersection must be at right angles, they were used by the ancients on flat members, as the faces of the *corona* or eaves of cornices, under the roofs, soffits, &c. as in the following figure.



FRET-WORK [so called of *frette*, L.] it signified the timber-work of a roof, is an instrument of frets used to fill up and enrich flat empty spaces; principally used in roofs which are fretted over with plaster work.

FRETS [with *Miners*] openings made in the banks of rivers made by land floods.

FRI'ABLENESS } [*friabilitas*, L.] brit-
FRIABI'LITY } tleness, aptness to crumble in small particles.

Friability is supposed to arise from that friable bodies do consist wholly of dry parts, irregularly combined and which are readily separated, as having nothing glutinous, &c. to bind them together.

FRICA'TION } [with *Physicians*] a
FRI'CTION } rubbing or chafing any part of the body, either dry with the hand or linen-cloths, or moist with oils, ointments, waters, &c.

FRI'CTION [in *Mechanicks*] is the resistance that a moving body meets with all from the surface whereon it moves.

FRI-

FRI'DEGAST, a certain idol of the ancient Britons.

FRI'DSTOLL } [*frithstow* of
FRITHSTOW } *frith* peace, and
stow, Sax. a place] a seat, chair, or place of peace.

FRIE'NDLINESS [*friondlicneſſe*, Sax.] friendly or kind behaviour.

FRIE'NDSHIP [of *friond* and *ship*, Sax.] the quality or kindness of a friend.

FRI'ERS [*fratres*, L. *freres*, F. i. e. brethren] monks or religious persons of which there are 4 principal orders. 1. The *Friers Minors* or *Franciscans*, or *Grey Friers*. 2. The *Augustins*. 3. The *Dominicans* or *Black Friers*. 4. The *Carmelites* or *White Friers*.

FRI'ERY } [*confraire*, F.] a society of
FRI'ARY } friers; also their cloister or habitation.



FRI'GA [*friga*, Sax.] a goddess of the ancient Britons, Saxons, Germans, &c. whom they adored to obtain plenty and earthly blessings and prosperity in their affairs. The idol represented both sexes as well man as woman, and as a hermaphrodite is said to have both the members of a man and the members of a woman. A certain author writes that she stood on the right hand of the great

god *Theramis*, or *Thor*, sitting or lying in a great hall, and *Woden* the god of war on the left. She was pictured with a sword in one hand, and a bow in the other, to imitate that women as well as men should in time of need be ready to fight. She was reputed the giver of peace and plenty, and also the causer of love and amity. From this goddess our *Friday* is supposed to have taken its name. See the figure.

FRIGIFA'CTIVE, making cold.

FRI'GEFIED [*frigefædus*, L.] made cold. L.

A **FRI'GID Stile**, is a low, jejune manner of diction, wanting force, warmth of imagination, figures of speech, &c.

FRIGI'DITY } [*frigiditas*, L.]

FRI'GIDNESS } coldness, impotency.

To **FRI'GHTEN** [*frihtan*, Sax. *fritter*, Dan.] to put into a fright, to terrify.

FRI'GHTFUL [*frihtful*, Sax.] causing fright or terror; also apt to be put into a fright.

FRI'GHTFULNESS [*frihtfulness*, Sax.] aptness to be affrighted; also terrible-ness of aspect.

FRIGORI'FIC [*frigorificus*, L.] making or producing cold.

FRINGE [*frange*, F.] a sort of ornament.

To **FRINGE** [*franger*, F.] to garnish with fringes.

FRI'SKINESS, skittish wantonness in skipping and flirting to and fro, &c.

FRI'SKY [probably of *frisque*, F. brisk, of *frizzare*, Ital.] leaping and jumping up and down.

FRI'THGILD [in *ancient Records*] the same as is now called a gild, fraternity or company.

FRI'TILLARY [with *Botanists*] a flower that is very finely chequered and resembles the shape of a dice-box, from whence it has its name. L.

FRI'VOLOUSNESS [of *frivulus*, L. *frivolé*, F.] triflingness, insignificantness, vainness.

FRIZE. See *Freeze*.

FRI'ZZLING [*frisé*, F.] curled or crisped.

A **FRI'ZZLING** [*frisure*, F.] a curling or crisping, properly of the hair.

FROE'NULUM Penis } [in *Anatomy*]

FROE'NUM Penis } a membrane which ties the *præputium* to the glands of the *Penis*. L.

FRO'LICKSOME, disposed to play, or full of merry pranks, whimsies, &c.

FRO'LICKSOMENESS, the playing of merry pranks, whimsies, &c.

FRO'N-

FRO'NDATED [*frondatus, L.*] leav'd, having leaves.

FRONDA'TION, a stripping or pulling the leaves off from boughs. *L.*

FRO'NDENT [*frondens, L.*] bringing forth leaves.

FRONDI'FEROUS [*frondifer, L.*] bearing leaves.

FRONDO'SENESS } [*frondositas, L.*
FRONDO'SITY } leafiness.

FRONT [in *Prospective*] the orthographical projection of an object upon a parallel plane.

FRONT of a *Battalion*, is the first rank of file-leaders; it is also called the face or head of a battalion.

FRONT of a *Squadron*, is the first rank of troopers.

FRONT of an *Army*, is the first row of tents in the first line, which [in the *Horse*] are the quarter-masters tents, [and in the *Foot*] those of serjeants.

FRONT [of a *Place*] is the face of a place, or the *Tenaille*, i. e. all that is contained between the flanked angles of two neighbouring bastions, viz. the two faces, the two flanks and the curtain.

To **FRONT** everyway [*Military Phrase*] is when men are faced to all sides.

FRO'NTAL [in *Architecture*] a little *fronton* or pediment sometimes placed over a little door or window.

FRONTAL Bone, the bone of the forehead.

FRONTAL, a part of the bridle of an horse.

FRONTA'LES [in *Anatomy*] two muscles, on one each side of the forehead; commonly supposed to spring from the scull; but now known to arise from the occipital muscles; or the *frontales* and *occipitales* are rather one continued digastrick muscle on each moving the scalp and skin of the forehead and eye-brows.

FRONTA'LIS vena [*Anatomy*] a vein in the *fronte* or forehead.

FRO'NTATED [in *Botany*] signifies that the *petalum* or leaf of a flower growing broader and broader, and at last perhaps terminates in a right line.

FRONTI'ER, the border, confine or boundary of a kingdom or province, which the enemies find in the *front* when they are about to enter the same.

FRO'NTIS Os [with *Anatomists*] a bone of the scull, in figure almost round, which joins the bones of the *sinciput* and the temples by the *Coronal Suture*, and the bones of the upper jaw by the *transverse suture*, and the *Os Sphenoides* by the *Sphenoidal suture*.

FROST [*ῥνοῦτ, Sax. and Dan.*] an excessive cold state of the weather,

whereby the motion and fluidity of liquors is suspended; or that state of the air, &c. whereby fluids are converted into ice. A hoar-frost is generated, when the vapours near the earth are congealed by the coldness of the night, which only happens in winter, when cold predominates, so that the difference between dew and hoar-frost is, that mists do turn to dew, if they consist of drops of water; but into hoar-frost, when they consist of vapours that are congealed in their passage down to the earth.

Frost contracts metals, or rather the cold effects it; but on the contrary it dilates fluids; for a 12 foot tube of iron lost 2 lines in length being exposed to the air in a frosty night; but liquids are swelled and dilated by frost nearly one tenth of their bulk, and by that means bursts not only vessels of glass and earth, but even of wood or iron or other metals, as has been found by many experiments.

FRO'STED, done or made in imitation of frost.

FRO'STINESS [*ῥνοῦτ'igheyye, Sax.*] frosty quality.

FRO'THINESS, fulness of froth, frothy quality; the want of solidity and substance; lightness, emptiness, windiness.

FRO'THY, having or full of froth, empty, vain, trifling; not substantial, nor solid, light, &c.

FRO'WARDLY [*ῥnampeanlice, Sax.*] in a forward manner.

FRO'WARDNESS [*ῥnampeanoneyye, Sax.*] peevishness, fretfulness, sureliness.

FRO'WEY [with *Carpenters*] timber is said to be frowey, when it is evenly tempered all the way, and works freely without tearing.

FROW'NING [*sourcils froncer, F.*] knitting the brows, wrinkling the forehead.

FRO'WNINGLY, with an air of displeasure, &c.

FRO'ZEN [of *ῥνοῦτ, Sax. frost, Dan.*] congealed with frost.

FRO'ZENNESS, congealedness by frost or cold air.

FRUCTUO'SITY [*fructuositas, L.*] fruitfulness.

FRUCTUO'SE [*fructuosus, L.*] fruitful, commodious, beneficial.

FRU'GALNESS [*frugalitas, L. frugalité, F.*] thriftiness, sparingness in expenses.

FRUGI'FERENT [*frugiferens, L.*] bearing or producing fruit.

FRUGI'FEROUSNESS, fruit-bearingness, fertility.

FRUGI'FEROUS [*frugifer, F.*] fruit-bearing.

FRUGIVOROUSNESS [of *frugivorus, L.*] fruit-devouring quality or faculty.

FRUIT [*fructus, L.*] in its general sense includes whatsoever the earth produces for the nourishment and support of human kind and animals. *F.*

FRUIT [with *Botanists*] is defined to be that, which succeeds to each flower, whether it consists of one or more seeds; some restrain the word *fruit*, to signify only that which is esculent.

Natural **FRUITS**, are such as the earth produces of its own accord, without any culture.

FRUITS of Industry, are such as tho' they are natural require some culture to bring them to perfection.

Civil **FRUITS** [in *Law*] are rents, salaries, wages.

FRUITS [in the *Canon Law*] denotes every thing, whereof the revenue of a benefice consists, as glebe, tithes, rents, offerings, &c.

FRUITAGE [of *fruit, F.*] all kinds of edible fruits.



FRUITERERS company were first incorporated *Anno 1604*, and consist of a master, 2 wardens, about 17 assistants, and 39 on the livery. Their armorial ensigns are *azure. The tree of Paradise between Adam and Eve all proper.* They have no hall, but sometimes meet at the *Parish Clerks* in *Wood Street*.

FRUITFUL [of *fruit, F.* and *full, Sax.* &c.] fertile.

FRUITFUL Signs [with *Astrologers*] are *Gemini, Cancer* and *Pisces*, so called, because if the moon and principal significators be in any of those signs and strong, they doubt not but the enquiring party will have children.

FRUITFULNESS [of *fruit, F.* and *fulneſſe, Sax.*] fertility.

FRUITFULNESS [in *Hieroglyphicks*] is represented by an olive tree.

FRUITFULNESS [in *Sculpture, &c.*] was represented by a lady sitting upon a bed, with two little infants hanging about her neck.

FRUITION [by *Moralists*] is defined to be the rest or delight of the will in the end obtained.

FRUITLESS [of *fruit and leay, Sax.*] unprofitableness.

FRUMENTO'SE [*frumentosus, L.*] full of corn.

FRUSSA'RE terram [*Ancient Deeds*] to break up new grounds.

To **FRU'STRATE** [*frustrare, L.*] to make void, to deceive, to disappoint.

FRUSTRA'TION [with *Astrologers*] a debility or weakness that happens to a planet, when it proceeds towards a conjunction with another, but before they are joined one of them becoming retrograde, the design is frustrated.

FRU'STRATIVE } of or belonging to
FRU'STRATORY } frustration; also apt to frustrate.

FRUTE'SCENT [*frutescens, L.*] growing thrubby, becoming a shrub.

FU'CATED [*fucatus, L.*] painted, coloured.

FUCA'TION, a disguising, a cloaking.

FUCO'SE [*fucosus, L.*] painted, feigned, counterfeited.

FU'CUS [in *Botany*] a sea-plant call'd also *Alga*. The flowers grow on the whole extent of its leaves, in form of little tufts, compos'd of a great number of extremely fine filaments, about the length of a line. The seed is inclosed in a viscid matter at the extremity of the leaves.

FUCUS, a paint for the face to heighten the complexion.

FU'EL [probably of *feu, F.* fire] firing, as wood, coals or any matter fit for burning for culinary or other uses.

FU'ELIST, a maker of charcoal, small-coal, &c.

FUGA'CIOUSNESS [*fugacitas L.*] aptness to fly away.

FU'GA *Dæmonum* [i. e. the flight of the devils] the herb *St. John's-wort*.

FUGA vacui [in *Ancient Philosophy*] a principle whereby various effects were produc'd, arising from an aversion (which they suppos'd) in nature to a vacuum. But most of these phenomena modern philosophers have demonstrated to arise from the gravity and pressure of the air.

FUGA'LIA, festivals observ'd by the ancient *Romans* on account of the expulsion of their kings. From which pattern the *English* seem to have taken their *Hock-Tide*, and having cleared the lands of their insolent neighbours the *Danes*, instituted the annual sports of *Hock Tide*, consisting of such pastimes, as throwing at cocks.

FU'LGENTNESS [of *fulgentia, L.*] shiningness, brightness, fulgidity.

FULI'GINATED [*fuliginatus, L.*] besmeared with soot.

FULIGINO'SE [*fuliginosus, L.*] full of soot.

To **FULL** *Cloth* [*fullare, L.* *fouler, F.*] to mill it in order to thicken it.

FU'LLERY, a work-house or place where cloth is full'd.

FULLY

FU'LLY [*fullice, Sax.*] to the full.
 FU'LNESS [*fylneye, Sax.*] plenty.
 FU'LMINATING *Legion*, a legion in the Roman army of *Marcus Aurelius* who were Christian soldiers, who in the war against the *Sarmatae, Marcomanni, &c.* saved the whole army, ready to perish with thirst by their prayers, procuring a very plentiful shower, with thunder, lightening and hail.

FULMINA'TION [in the *Romish Canon Law*] is the sentence of a bishop or other ecclesiastick appointed by the pope, whereby it is decreed that some bull sent from the pope shall be executed; it is also the execution or denunciation of a sentence of anathema made in publick with due solemnity.

FULMI'NEOUS [*fulmineus, L.*] of or belonging to thunder.

FULMI'NEUM *telum* } the thunder-
 FULMI'NEUS *lapis* } stone, a sort of hard stone that is supposed to fall out of the clouds with a clap of thunder. *L.*

FU'LSOMNESS [*q. d. foul somness, i. e. somewhat foul and neyve, Sax.*] loathsomeness, nastiness, &c.

FUMA'RIA } [with *Botanists*] fu-
 FU'MUS *Terræ* } mitory, earth-smoak. *L.*

FU'MATED [*fumatus, L.*] smoaked, fumed.

To FUME [*fumare, L. fumer, F.*] to smoak or steam.

FU'METORY, an herb.

FU'MIDNESS, smoakiness; the being smoaky.

FUMI'FICK [*fumificus, L.*] making smoak, perfuming.

FU'MIGANT [*fumigans, L.*] smoaking, fuming.

FUMIGA'TION, a perfuming with the smoak of sweet wood or other matter, either for qualifying the air, or fumes of *Mercury*.

FUMIGATION [with *Surgeons*] a salivation raised by *Mercury*.

FUMIGATION [with *Chymists*] a fumigating or smoaking, an erosion or eating away of metals by smoke or vapour.

FUMO'SE } [*fumosus, L. fumeux, F.*]
 FU'MOUS } smoaky.

FUMO'SITY [*fumositas, L.*] smoakiness.

FUN, sport, game, banter, &c.

To FUN one; to sooth, cajole, coaks, wheedle.

Animal FU'NCTION, is that without which we cannot perceive, will, remember, &c. such are feeling, seeing, imagining, judging, passions, voluntary motions, &c.

FUNCTION [in a *Physical* sense] is the

same as action; an effective motion produced in any part of an animal by the proper aptitude or fitness of such a part for the uses appointed by the author of nature.

Natural FUNCTIONS, are those which change the food, &c. so as to assimilate it to our own nature; such are the viscera or bowels, and the vessels that receive, retain, seern, &c. the humours.

Vital FUNCTIONS, are those necessary to life; and without which it cannot subsist, as the action of the heart, brain, lungs, &c.

FUND of the Eye [*Anat.*] the part possessed by the *Chorooides* and *Retina*.

FUNDAME'NTALLY, according to fundamental principles.

FUNDAME'NTALNESS, fundamental quality; chiefness, principalness.

FU'NDUS *uteri* [*Anat.*] is the body or principal part of the womb, in contradiction to the *cervix* or neck.

FUNDUS *vesicae* [*Anat.*] is the cavity of the bladder, wherein the urine is contained. *L.*

FUNDUS *cæli* [*Astron.*] is the point opposite to the point of culmination; or the point of the ecliptick, wherein it is intersected by the meridian, beneath the horizon. *L.*

FUNDUS *Plantæ* [*Botany*] that part of a plant, where the stalk meets and joins the root. *L.*

FUNE'BRAL staves, torches, links, flambeaux.

FUNE'BREOUS [*funebis, L. funebre, F.*] belonging to a funeral, doleful, mournful.

FU'NERAL Oration, a sermon or discourse pronounced in praise of a person deceased, at the ceremony of his funeral.

FU'NERARY [*funerarius, L.*] pertaining to funerals.

FUNGO'SITY } [of *fungosus, L.*]
 FU'NGOUSNESS } spunginess.

FU'NGOUS *Flesh*, a spongyous excrescence, called *proud flesh*, frequently growing on the lips of wounds, &c.

FU'NGUS, a fleshy tumour or excrescence, very spongyous, soft and pale, arising on the membranes, tendons and other nervous parts in consequence of ulcers, wounds, &c.

FUNI'CLAR [*funicularis, L.*] belonging to a rope or string.

FUNICULAR *Hypothesis* [in *Mechanicks*] an hypothesis produced by one *Francis Linus* against the spring and weight of the air, so as to explain the rising and falling of quicksilver in a weather-glass or barometer, by means of a funiculus or little

the string at the top, or a very fine thin substance, which is continually drawing it self up, or is stretched out more or less, according to the different temperature of the outward air.

FUNI'CULUS, a small rope. *L.*

FUNI'CULUS [with *Anatomists*] the navel string of a young child, a skinny channel that reaches from the navel of the child to the placenta of the womb. The use of which is to convey the blood of the mother by the veins to the child, for its nourishment, &c. *L.*

FURA'CIOUS [furax, *L.*] thievish, inclined to steal.

FURA'CIOUSNESS [furacitas, *L.*] thievishness, &c.

FURFURA'CEOUS [furfuraceus, *L.*] branny, made of bran.

The FU'RIES [furiae, *L.*] according to the poets, are the daughters of Nox (night) and Acheron one of the rivers of Hell. Infernal deities, supposed to enter and possess men; to torment and punish them. Their names are *Aleſto*, *Megara*, and *Tisiphone*, who live in *Pluto's* dominions, and are his rods to scourge guilty and sinful souls. Some interpret them to be the prickings and gripings of guilty consciences. *Euripides* calls them the 3 evils of the mind, *Anger*, *Avarice* and *Concupiscence*. And thence,

Aleſto has her name from *Ἀλεξτο*, *Gr.* never ceasing, from the titillation or pleasures, of which she is the avenger.

Megara [of *μεγαλῖρα*, *Gr.* I hate or envy] being the punisher of the envious, &c.

Tisiphone has her name of *τίσις* revenge and *φόνος*, *Gr.* murder; because she avenges this wickedness that is committed by anger.

They are termed the daughters of night, on account of the ignorance of mortals, who prefer short pleasures to eternal ones. See *Eumenides*.

They are represented with eyes inflamed, their heads twisted round with snakes, with whips and burning torches in their hands.

FURIO'SITY } [furiositas, *L.*] fu-
FU'RIOUSNESS } rious mood or quality.

FU'RLED [freslé, *F.*] tied up as sails.

FU'RRIER [fourreur, *F.*] one who deals in furs, &c.

FU'RRING [with *Architects*] is the making good the rafters feet in the cornice, that is, when rafters are cut with a knee, these furrings are pieces that go strait along with the rafter from the top of the knee to the cornice.

FU'RRING a Ship, a laying on double

planks on the sides of a ship, after she is built, called *Plank upon Plank*, or more properly the ripping off the planks, and putting new timbers on the former timbers, and also other planks upon them, to make a ship bear the better sail.

FU'RROW [x^{ph}, *Sax.*] a trench cast up by a plough, &c.

FU'RTHERANCE, a promotion and help, &c.

FU'RTHERMORE [xⁿð^un-mape, *Sax.*] and besides what has been said, &c.

FU'RTHERMOST [xⁿð^un-mæx^t, *Sax.*] the most distant.

FU'RTHEST [x^unðæx^t, *Sax.*] the most distant.

FURU'NCULUS [with *Surgeons*] a swelling as big as a pigeon's egg, puffed up and painful, especially when it begins to ripen and putrefy.

FUSARO'LE [with *Architects*] a moulding or ornament placed immediately under the *echinum* in the *Dorick*, *Ionick* and *Composite* capitals.

FUSCA'TION, a darkening or clouding. *L.*

FU'SCUS, *a, um* [with *Botanick Writers*] of a brown colour. *L.*

FU'SIBLENESS [of *fusibilité*, *F.* of *fusilis*, *L.*] aptness or readiness to flow or melt, that quality in metals or minerals that disposes them for fusion.

FU'SIBLE [fusilis, *L.*] that may be melted. *F.*

FU'SIL } [in *Coat Armour*]
FUSE'E } is a spindle, and differs from the lozenge, in that it is longer, and the lower part more acute and sharp than the other, *i. e.* the collateral or middle parts. See the figure.



FU'SILIS } [in *Heraldry*]
FUSILE' } signifies a field or an ordinary intirely covered over with *fusils*. See the figure.



FU'STIGATED [fustigatus, *L.*] beaten with a cudgel.

FU'STI-LUGS, a dirty drab, a slutish woman that smells rank.

FU'STINESS, rankness in smell, mustiness.

FU'STY, rank in smell, stinking, musty.

FU'SURE [fusura, *L.*] a flowing or melting of metals.

FUTI'LENESS [futilitas, *L.* futilité, *F.*] blabbing, G. liness, lightness, vanity.

FUTURI'TION, the act of generation. *L.*

FU'TY [futilis, *L.*] foolish, silly.

FUTY [futé, *F.*] crafty cunning.

FUZEE [in *Horses*] two dangerous splents, joining above and downwards.

G

G *g*, Roman; *G g*, Italick; **G g**, English, are the 7th letters of the alphabet; Γ γ, Greek, and ג, Hebrew, are the third letters of their alphabets.

G, in *Latin Numbers*, signified 400.

G with a dash at top signified 40000.

The letter **G** in *English* has a double sound, a hard, as *gold*, *gorge*, *gore*, &c. and a hard and soft sound in *gorgeous*, as if it were written *gorjeous*; but when *a*, *e*, *i*, *o* or *u* follow the latter sound, instead of *g* must be *j* consonant; as *James*, *Jane*, *jem*, *jewel*, *John*, *Jude*.

G is not heard in *phlegm*, *sign*, *campaign*, *reign*, *design*, *feign*.

Gh sounds like *ff* in *laugh*, *cough*; nor is it sounded in *nigh*, *night*, *might*, *caught*, *bought*, *sought*, *thought*, &c.

GABBA'RA [of גבר, Heb. Syr. and Arab. a man] a name by which the Egyptians called the dead bodies, which they kept by them instead of burying them.

GA'BEL [*gabelle*, F. גזל, Sax. which some derive of קבל, he received, or קבלה, a receipt, Heb. others of *Gabella* or *Gablum*, corrupt *Latin* for tribute; others from *Gavel* an unjust law] an excise in *France* upon salt, which writers say, raises the king as much money as all the mines of *Chili*, *Peru*, *Potosi*, and all the rest of *America* yields to the king of *Spain*. The whole commerce of salt for the inland consumption lying wholly in the king's hands, who sells and distributes all of it to his farmers and officers appointed for that purpose. In our *Ancient Records*, &c. it is taken to signify a rent, custom, duty or service yielded or done to the king or to some other lord.

GABIONA'DO, a bulwark made with gabions.



GA'BIONS, are baskets of five or six foot high, and four or five broad, equally wide at top and bottom; they are made of pieces of willow of about 6 foot long, stuck in the ground in a circle, which they work round with small branches, leaves and all, and afterwards fill them with earth, to make a cover or parapet betwixt them and the enemy; they are sometimes used in making batteries.

GA'DDING [probably of גאד, Du.

to go, or *ganging*, Scotch] rambling, roving, ranging, straggling about.

GA'FFER [גוד good, and פאָדער a father, Sax.] a country appellation for a man.

GA'FFOLD-Land, land that pays a certain custom or tribute, called *Gaffold-Gold*.

GAGA'TES [so called of *Gagas* a city of *Lyfia* in *Asia*, where it was in plenty] a sort of stone, which, when rubbed smells like brimstone, and that will take fire immediately.

Mort GAGE, is that which is left in the hands of the proprietor, so that he reaps the fruits of it; in opposition to *vis-gage*, where the fruits or revenues are reaped by the creditor, and reckoned as part of the debt paid.

To **GAGE Deliverance** [*Law Term*] to give security that a thing shall be delivered; the same as to wage deliverance.

A **GAGE** [with *Joiners*] is an instrument made to strike a line truly parallel to the strait side of any board, &c.

GA'GGED [prob. of געגל, Sax. the cheek-bone] having an instrument or piece of wood put into the mouth to keep it from shutting.

GA'GGLING, the noise made by a goose.

GAI'NESS [*gaieté*, F.] cheerfulness of temper; also gallantry or fineness in apparel.

GAI'LLARD, brisk, merry, blithe, jolly, pleasant, light-hearted, cheerful. F.

GAI'NFUL [of *gain*, F. and געל, Sax.] profitable, advantageous.

GAI'NFULNESS, profitableness, advantageousness.

GAI'NLY, cleverly, handily, dexterously.

GAI'NNESS, handiness, dexterity.

To **GAINSAY** [גאנ-זעגן, Sax.] to speak against, to deny or contradict.

GAIT [probably of גאנגן, Sax. to go] a particular motion or air of walking, &c.

GAIN-STANDING [of גאנ-זעגן, Sax.] resisting, opposing; resistance, opposition.

GALACTI'TES [γαλακτίτης, Gr.] a precious stone, so called because it is as white as milk; also a sort of earth called *Milk-marle*.

GALA'CTOPOTE [γαλακτοπότης, L. of γαλακτοπέτης, Gr.] a milk-drinker.

GALACTO'PHAGIST [γαλακτοφάγος, L. of γαλακτοφαγός, Gr.] a milk-eater, a milk-sop.

GALACTO'PHORUS [γαλακτοφόρος, Gr.] carrying or conveying milk.

GALA'C-

GALA'CTOSIS [*γαλακτωσις*, Gr.] the changing into milk, or the production of milk in the breasts.

GALATE'A [*the Sea Nymph*] was by the ancients painted as a beautiful young virgin, with her hair carelessly falling about her shoulders like silver threads, and a fair pearl hanging at her ear, holding in her hand, and viewing a sponge made of sea froth.

GALBA'NUM, a gum issuing from the incision in the root of the ferulaceous plant, called *ferula Galbanifera*, L. growing in *Arabia*, &c.

Loom GALE [*Sea Phrase*] is when the wind blows gently, so that the ship may bear her top sails a trip.

A fresh GALE } [*Sea Phrase*] is used of
A stiff GALE } the wind when it is very high.

To GALE away [*Sea Phrase*] is said of a ship that sails faster than another, finding more wind than the other in fair weather, when there is but little wind.

GA'LEA, an helmet. L.

GALEA [with *Botanists*] the upper part of a flower. L.

GALEA [with *Physicians*] a pain in the head; so called, because it takes in the whole head like an helmet.

GALEA [with *Anatomists*] a term used of the head of an infant that is newly born, when it is covered with part of the membrane or skin called *Anneos*.

GALE'ANCONES [of *γαλέην* a weasel, and *ἄγκων*, Gr. the elbow] such as have short arms.

GALE'AS, a heavy, low built vessel, with both sails and oars; it carries three masts; but they cannot be lowered as in a galley, viz. *Main-mast*, *Fore-mast* and *Mizen-mast*. It has 32 seats for rowers, and 6 or 7 slaves to each. It carries 3 tire of guns at the head; the lowermost has 2 pieces of 36 pounders each; the second 2 pieces of 24 pounders each; and the third 2 pieces of 18 pounders each. At the stern there are 2 tire of guns, each of 3 pieces, and each piece 18 pounders.

GALEA'TE Flowers, the same as *Galeatus*.

GALEA'TUS, *a, um* [in *Botan. Writ.*] hooded; whose upper part resembles a kind of helmet or hood, as in the flower of sage, &c.

GALE'GA [with *Botan.*] Goat's-rue. L.

GALE'NA [of *γαλέην*, Gr. to shine] a sort of oar in mines, that affords both silver and lead.

GALE'NICAL } of or pertaining to
GALE'NICK } *Galen* the physician, as *Galenick Physick*, that which is founded upon the practice of *Galen*.

GA'LEONS } those *Spanish* ships that
GA'LLIONS } are sent to *Vera Cruz* in *New Spain*, and if they are employ'd to any other part, they are not called by that name.

GALEO'PSIS [with *Botanists*] or stinking dead nettle. L. of Gr.

GALERI'LATED [*galericulatus*, L.] having brims like or resembling an hat.

GALI'UM } [with *Botanists*] the
GALLI'UM } herb Cheese-rennet, or our Lady's Red-straw. L.

GALL Bladder, a membranous receptacle, in figure resembling a pear, situate at the lower margin of the liver, in which the humour call'd *Gall* is contained.

GA'LLA, the Gall-nut or Oak-apple. L.

GALLA Moscbata [with *Apothecaries*] a certain fragrant confection. L.

A GALLANT Man, one somewhat gay-er, brighter, and more agreeable than men in common are.

To GALLA'NT a Woman, to court her in the way of a gallant; also to lead her.

GA'LLERY for passing a Moat, is a covered walk made of strong beams, and covered overhead with planks, and loaded with earth; 'twas formerly used for putting the miner to the foot of the rampart: some-



times the *Gallery* is covered over with *raw hides*, to defend it from the artificial fires of the besieged. The *Gallery* ought to be very strong, of double planks on that side towards the *flank*, to make it musquet-proof. It is made in the camp, and brought along the *trenches* in pieces, to be join'd together in the *foss*; it ought to be eight foot high, and ten or twelve wide; the beams ought to be half a foot thick, and two or three foot asunder; the planks or boards nailed on each side, and filled with earth or planks in the middle; the covering to rise with a ridge, that what is thrown upon it by the besiegers with a design to burn it, may roll off. See the figure.

GALLERY [with *Architects*] a covered place in a house, much longer than broad, and which is usually on the wings of the building, serving to walk in; also a little isle or walk, serving as a common passage to several rooms placed in a line or row.

GALLEY, is a low built vessel, that has both sails and oars, and commonly carries two masts, viz. a main-mast and a fore-mast, that may be struck or lowered at pleasure. They are generally about 130 foot long, and 18 foot broad in the middle.

GALLEY-Men, merchants of *Genoa*, which anciently arrived in *England* in gallies, landing their goods at a key near the *Custom-House*; thence called *Galley-Key*.

GALLEY [with *Printers*] a wooden frame into which the compositor empties his composing stick as often as it is filled.

GALLEY Slave, a person condemned to row in the galleys.

GALLEY-Worm, an hairy insect, whose legs on each side resemble the oars of a galley.

Condemnation to the GALLEYS [in *France*] a penalty imposed on criminals and delinquents, whereby they are adjudged to serve the king or state as slaves on board the galleys; either for their life time, or for a limited time.

GA'LLI, a name given in *Phrygia* to the eunuch priests of the goddess *Cybele*.

GA'LLI'US. See *Galliam'ick*.

GALLIA'MBICK Verses, verses so named of the *Galli* or *Priests* of the goddess *Cybele*, and *Jambus*, a verse consisting of an *Anapaestus* and *Tribrachus*.

GALLI E'NTRUM [with *Botanists*] Sage of *Rome*. *L*.

GALLICHRI'STA [with *Botan.*] the herb yellow or white Rattle.

GALLIMA'HIAS, a dark perplexed discourse, where several things are huddled together, so as to make an inconceivable jargon.

GA'LLION } a sort of ship or large

GA'LLION } galley, having four decks, and only using sails; in which the *Spaniards* in war time, convey their bullion and plate from the *West-Indies*.

GALLIO'T is a little galley, or a sort of brigantine, built very slight and fit for chase. It carries but one mast, and two or three patereroes: It can both sail and row, and has sixteen or twenty seats for the rowers, with one man to each oar. All the seamen on board it are also soldiers, and each has a musket lying ready when he quits his oar.

GALLOGLA'SSES, wild *Irish* soldiers, that fight on horse back, and use a very sharp sort of hatchet; and infantry called *Kernes*.

GA'LLOWSES, contrivances made of cloth, and hooks and eyes, worn over the shoulders by men to keep their breeches up.

GA'LLOWAY [prob. of *gallopade*, *F* a small gallop] an easy gentle pad-nag.

GA'LLOW-Grass, an herb.

GA'LLOW-Clappers [*Gal'za*, a gallows, and clappan, *Sax.*] thieves.

GA'MA } the first or gravest note

GA'MMOT } in the modern scale of music.

GAMBEZO'N, a kind of coat or doublet of canvas, anciently worn by military men under their cuirasses, to make it fit easy and hinder it from hurting the body.

GA'MBE [in *Heraldry*] a corruption of the *French* word *jambe* a leg.

To **GA'MBOL** [*gambader*, *F.*] to shew tricks by tumbling, and such like exercises, wantonly.

GA'MESOM [of *Gamian* and *gom*, *Sax.*] full of play, wanton, frolicksome, &c.

GAME'LIA [*γαμήλια* of *γάμος*, *Gr.* marriage] festivals celebrated to *Juno*, as the protectress of marriage, in the month *Gamelion* or *January*.

GA'MESOMNESS [of *Gamenun'z*, *ym* and *neyye*, *Sax.*] wantonness, frolicksome, &c.

GA'MESTER [*gamey'tre*, *Sax.*] one that plays at games.

GA'MMER [of *gōd* good, and *mo-der*, *Sax.* a mother, or of *grand* and *mere*, *F.*] a country appellation for a woman.

GA'MMOT, gamesomness, banter.

GA'MPHELÆ [of *γαμφός*, *Gr.* crooked] the jaws.

GANCH, a sort of punishment with the *Turks*, of throwing a malefactor from a high place, so as to be caught by hooks or spikes, and to hang on them.

To go a **GA'NDERING** [of *gāndra*, *Sax.*] to go a whoring in the month that the wife lies in.

GA'NEFISH, a sort of fish.

GA'NGAMON [of *γάρραμον*, *Gr.* a fishing-net] the omentum or caul so called from the various intertexture of veins and arteries resembling a net.

GANGS [with *Seamen*] are the several companies belonging to a ship, and employ'd in executing their several watches, works, &c. as the *Boat swain's Gang*, &c.

GA'NGES [*Hieroglyphically*] a famous river in *India*, is represented in painting in the shape of a rude and barbarous savage, with bended brows, of a fierce and cruel countenance, crowned with a palm, and having a pitcher, as is usual to other floods, and a rhinoceros by his side.

GA'NGLIO [*γαγγελιον*, *Gr.*] a small, hard, knotty tumour, formed on the nervous and tendinous parts, without any discolouring of the skin or sense of pain.

To **GA'NGRENE** [*se gangrener, F. gangrenum corripere, L. of γαγγρεῖς inde γαγγρεῖνα, Gr.*] to contract a cadaverous corruption, attended with a stench, blackness and mortification.

GA'NTLET [with *Surgeons*] a sort of bandage for the hand.

GA'NYMEDE, a catamite or bardachio, the name takes its rise from what the poet tells us of a beautiful young Trojan (the son of Tros) shepherd, whom *Jupiter* ravished or carried off by his eagle, or rather by himself under the figure of an eagle, as he was hunting on mount *Ida* near *Troy*, and made him his cup-bearer in the room of *Hebe*, whom he displac'd, for having made a false step and spilling his nectar.

Xenophon says, he was a young man of great discretion, prudence and counsel, not without an external beauty, agreeable to his inward virtues; he was therefore by the gods thought not unworthy of becoming their companion. That *Jupiter* took their advice, and sent his faithful minister the eagle, who found him just leaving his flock of sheep, and going to hunt on mount *Ida*, and brought him in his talons unhurt into the celestial regions, where being placed among the stars, and turned into the sign *Aquarius*, he attends upon *Jupiter* at his banquets with flowing cups of nectar.

Mythologists apply the stories of *Gany mede* and *Hebe* physically: That *Hebe* is the daughter of *Juno*, because of the happy temperature of the air, all sorts of trees and herbs produce their buds and flowers, and consequently appear in youth and beauty; but when *Hebe* slips, that is when the flowers fade, and the leaves drop, then it is fit that she should be remov'd. *Ganymede* therefore, which is the winter, then takes place, and is not without his peculiar use and agreeableness; since that, without the prudent provision he makes in the bowels of the earth, the spring might in vain be expected.

Now the winter being attended with frequent rains, it is not improper that *Ganymede* should be thought to be turned into the sign *Aquarius*.

GA'OLER, the keeper of a jail, a prison keeper.

GA'PING [*gapeun, Sax.*] opening wide.

GAPE seed, staring, gaping, loitering, idling in going on an errand.

GARANTRO'NIUM-Marmor, a sort of marble-stone of a gold colour on a purple ground, with lines resembling *Arabick* letters.

GARBE [in *Heraldry*] a sheaf, of *gerbe, F.* a sheaf of any kind of grain. The *garbe* represents *summer*, as the bunch of grapes does *autumn*; flowers the *spring*, and a tree withered and without leaves, *winter*.



GA'RBEL, a plank near the keel of a ship, called also a *Garboard*.

GARBLING [prob. of *garbolare, Ital.* or *garbeller, O. F.*] cleansing of spices from dross, &c.

GA'RCON, a boy or male child any time before marriage. *F.*

GARD } [*garde, F.*] protection or
GUARD } defence; especially the life-guard, or yeomen of the guard to a prince; also the hilt of a sword or hem of a garment.

GARD [in a *Law Sense*] guardianship or management of children under age; also of idiots.

GA'RDANE, keeping guard, watching, &c.

GARDANT [in *Heraldry*] denotes any beast full iac'd, looking right forward. See the *Escutcheon*.



GARDEVISU'RE, a safe-guard and defence, a vizor. *F.*

GARDEYNE de l'*Estenery*, Warden of the *Stanneries, O. F. Law.*

GARDEYNE de l'*Eglise*, a church-warden, *O. F. Law.*

GA'RDIAN [*gardian* of *garder, F.* to keep, take care of, &c.] one that has a custody or charge of any person or thing; especially of the bringing up such as are not of age and discretion to manage their own affairs; children or idiots.

GARDIAN of the *Spiritualities*, he to whom the spiritual jurisdiction or government of any diocese is committed, during the vacancy of a bishop's See.

GARDIAN of the *Cinque-Ports*, a principal magistrate of the havens in the *East* part of *England, i. e.* of the five ports or harbours. See *Cinque-Ports*.

GA'RGARIZED [*Gargarizatus, L. gargarisé, F. γαργαρίζεις, Gr.*] gargled, rinsed or washed; spoken of the throat or mouth.

A GA'RGLE, a wash for the mouth, &c.

GA'RISHNESS, gayness, glaringness, gorgiousness in attire, showiness.

GARNISH [in *Cookery*] the adorning of dishes.

GA'RNISHER [*celui qui garnit, F.*] he that adorns, sets off, &c.

GARRETER, one who lives in a garret or upper room of a house.

To **GA'RRISON** [*mettre garnison, F.*] to furnish a garrison with soldiers.

GA'RRULOUSNESS [of *garrulitas, L.*] talkativeness, pratingness.

GARSU'MME [*Old Rec.*] a fine or a-mercament.

GA'RTER [*jartiere, F.*] a bandage for the leg.

GARTER, the most noble order of the garter was instituted in the year 1350. by King *Edward* the III. as some say, on account of his many signal victories, particularly one, wherein it is said the King's garter was used for the token. But others say on the following account, that the King dancing one night with his Queen and other ladies, took up a garter which one of them had dropt; whereat some of the lords present smiling, the King said, that he would make that garter of high reputation; and soon after erected the order of the *Blue Garter*. with this motto, *Honi soit qui mal y pense, i. e. Evil to him that evil thinks.* The latter of these motives is most generally believed to have been the ground of the institution of this order of knighthood. However, both these motives might concur to the same end; and it has ever since been esteemed a great addition of honour bestow'd on the noblest person of the *English* nation, and many foreign princes have thought themselves honoured in being admitted into it. The number of the knights is 26, including the king, and that is one thing that enhances the value of it, that never any more are admitted, whereas all or most other orders have been so freely bestow'd, that they have lost much of their esteem by it. The famous warrior *St. George* of *Capadocia*, is made the Patron of this order; and every knight of it is to wear as his badge, the image of *St. George* on horseback, trampling on a dragon, with his spear ready to pierce him, the whole garnished with precious stones appendant to a blue ribbon about their necks; because that saint is said to have slain such a monster, that in his days ravaged the country.

They are also obliged to wear a garter on the left leg, set with pearls and precious stones, having this motto, *Honi soit qui mal y pense, i. e. Shame to him that evil thinks*; without which two ornaments they are never to appear abroad; and also king *Charles* the Ist ordain'd, that every knight should always wear a star of silver, embroidered on his cloak or coat, with the escutcheon of *St. George* within the garter, in the centre of it. See *St. George*.

To **GARTER** [*attacher les jartieres, F.*] to tie or bind with a garter.

GARYOPHY'LLUM [*τῆ χαρὸς φύλλον, Gr. i. e. the leaf of a nut*] the clove Gilliflower.

GASCONA'DE, a boasting or vaunting of something very improbable; so termed from the *Gascons*, a people of *Gascony* in *France*, said to be much addicted to bragging and rhodomontade.

GA'SE-HOUND [*agaseus, L.*] a dog that hunts by sight, so as to make excellent sport with the fox and hare.

GASTRICUS major [*Anatomy*] the greater gastric vein, which is inserted into the splenic vein.

GASTRICUS minor [*Anatomy*] the lesser gastric vein, which is inserted into the trunk of the *Vena Porta*.

GASTER Epiploica [*Anatomy*] a vein which opens into the trunk of the *Vena Porta*, form'd of several branches deriv'd from the stomach and *Epiploon*.

GA'STLINESS [*ῥαγὶς ῥηλικνεύς, Gr. i. e. ῥαγὶς, a ghost*] ghostlikeness, frightfulness of aspect.

GASTRICK Juice, the juice of the stomach.

GASTROCNE'MIUS [*γαστροκνημία, Gr.*] the calf of the leg.

GASTRO'LATER [of *γαστήρ* and *λατρεύω, Gr. to worship*] a glutton, belly-god.

GASTRI'LOQUOUS [of *γαστήρ, Gr. the belly*, and *loqui, L. to speak*] speaking out of the belly.

GASTRO-EPIPLOICA [of *γαστήρ* the belly and *ἐπίπλοον, Gr. the caul*] the vein and artery that go to the stomach and omentum.

GATE [with *Hunters*] a term used, when they endeavour to find a hare by his foot, &c.

GATE of the Sea } [with *Sailors*] is
Sea GATE } when two ships lie
aboard one another in a wave or billow,
and by that means sometimes become rib-
broken.

A GA'THERING [*ῥαδερῦν, Sax.*] a Collection; also what is collected at one time.

GAUDI'LOQUOUS [*gaudioquus, L.*] speaking gladness things.

GAU'DINESS [of *gaudium, L.*] affected gayness in apparel; shewiness.

GA'VEL [*ῥαφελ, Sax.*] Tribute, Toll or custom; yearly rent, payment or revenue.

GAVEL-kind [of *ῥαφελ eal cȳn, Sax. i. e. given to all the kin*] *William* the conqueror, after passing thro' *Kent* towards *Dover*, was suddenly surrounded by the *Kentish* men, each of them bearing a bough in his hand; but soon throwing down their branches, they discovered their arms, pro-

proffering to give him battle, if he would not let them enjoy their ancient liberties and customs of *Gavel-kind*, &c. which he, then compelled by his ill circumstances, swore to do; and now they only of all *England*, enjoy the ancient *English* liberties.

Gavel-kind, signifies in law a custom, whereby the land of the father was equally divided at his death among all his sons, or the land of the brother at his death, equally divided among all his brethren, if he have no issue of his own. This custom, with some difference, is still observed in *Urchensfield* in *Herefordshire*, and elsewhere; and all *Gavel-kind* lands in *Wales*, are made descendable to his heirs, according to the common law. In *Gavel-kind*, tho' the father be hang'd, the son shall inherit; for their custom is, *the Father to the Bough, the Son to the Plough*.

GAU'NTNESS, leanness, the having soft flesh.

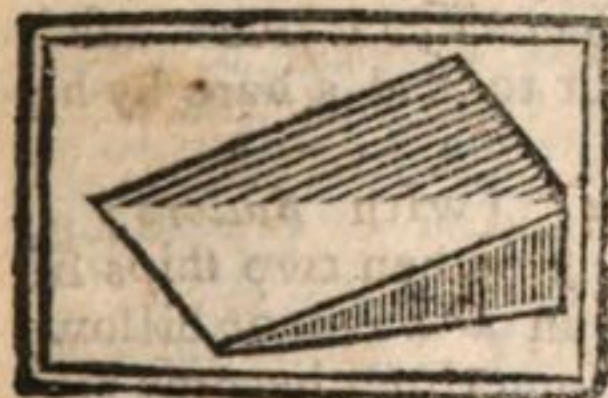
GAY'AC. See *Guayacum*.

GAYNA'RIUM [Old Lat. Rec.] wainage, plough-tackle or instruments of husbandry.

GAY'NESS, airiness, briskness, merri-ness, &c.

GA'ZING [of *ȝeyean*, Sax. or *ἀγαζωμαι*, Gr. to admire, according to *Minshew*] staring, looking about, or earnestly.

GAZE'TTE [some derive it of *Gazetta*, a coin anciently current at *Venice*, the common price of the first news-papers printed there; others from *גזית*, *Izgad*, Heb. a messenger] a news-paper or book.



GA'ZONS, are sods or pieces of fresh earth covered with grass, about a foot long, and half a foot broad, cut in form of a wedge to line the *Parapet*; if the earth be fat and full of herbs, it is the better; they are made so, that their solidity makes a triangle; to the end, that being mixt and beat with the rest of the earth of the *Rampart*, they may easily settle together, and incorporate in a mass with the rest of the *Rampart*. The first bed of *Gazons* is fixed with pegs of wood; the second bed ought to be laid to bind the former, that is, over the joints of it, and so continued till the *Rampart* is finished; betwixt these beds there is usually sown all sorts of binding herbs to strengthen the *Rampart*.

In his **GE'ERS** [of *ȝearcunȝe*, Sax. preparation] in order, furnished, dressed, ready prepared to act.

GEESE [of *ȝoy*, Sax.] fowls well known.

GE'LABEL [*gelabilis*, L.] capable of being frozen or congealed.

GELA'SINUS [of *γελᾶω*, Gr. to laugh] an epithet used of the teeth shewn in laughing.

GE'LIDNESS [*geliditas*, L.] coldness, frozenness.

GE'LDABLE [of *gældæ*, Dan.] capable of being gelded.

GE'LDDED [*ȝyltæ*, Sax. or *gældæ*, Dan.] having the testicles or stones cut out.

GE'LDING [of *ȝyltæ*, Sax. or *gældæ*, Dan.] a gelded horse.

GELSE'MINUM [with *Botanists*] *Jesamin*.

GELO'SCOPY [of *γέλω*, laughter, and *σκοπέω*, Gr. to view or consider] a sort of divination performed by means of laughter; or a divining any person's qualities or character, by observation of the manner of his laughing.

GE'MARA, the second part of the *Babylonish Talmud* of the *Jews*.

GEMA'TRIA [גמטריא], Heb.] the first kind of arithmetical cabala, in use among the cabalistical *Jews*. An arithmetical or geometrical manner of explaining words; the first consists in taking the numerical value of each letter in a word or phrase, and giving it the sense of some other word, whose numeral letters taken after the same manner make the same sum.

GEMELLI'PAROUS [*gemellipara*, L.] bearing twins.

GEME'LLUS [with *Anatomists*] a muscle of the elbow, so called from its double rise, viz. from the upper part of the shoulder blade inwardly, and from the upper back part of the shoulder bone.

GE'MINI [with *Astronomers*] twins, one of the signs of the Zodiack, *Castor* and *Pollux*, the sons of *Jupiter* and *Leda*. These are called *Dioscuri*, for they were born and brought up in the land of *Laconia*, where they chiefly shew'd themselves, and outdid all men in brotherly love. For they neither contended for command nor any thing else. *Jupiter* therefore, that he might make the memory of their unanimity immortal, called them *Gemini*, i. e. *Twins*, and assigned them a place among the stars.

GEMI'TES, a precious stone in which one may see two white hands holding together.

To **GEMM** [of *gemma*, L.] to put forth buds.

GE'MMA [with *Botanists*] the turgid bud of any tree, when it is beginning to bear. L.

GEMINA'TUS, *a, um* [in *Botanick Writers*] divided into two by a partition, as the seed-pods of *Tragacantha*, *Goat's-beard*, &c.

GEMMO'SITY [*gemmositas, L.*] abundance of pearls.

GEMO'NIÆ *Scale*, a place in *Rome*, to which the bodies of malefactors that were executed, were dragged and thrown down. It was in the *Aventine*, near the temple of *Juno Argiva*.

GEMO'TE [*gemo't, Sax.*] a court holden on any occasion.

GE'NA *Mala* [with *Anatomists*] the part of the face from the nose to the ears; also the chin and the jaw-bone, either upper or under. *L.*

GE'NDER of *Nouns* [among *Grammarians*] is founded on the difference of two sexes *Male* and *Female*, and they are called from the *Latins* *Masculine* and *Feminine*, and few languages have any more genders but these two; but the *Greeks* and *Latins* have another gender, which the *Latins* call *Neuter*, that is as much as to say *Neither* (*masculine* or *feminine*) as *Homo* a *Man*, is *masculine*, and *Mulier* a *Woman*, is *feminine*, and *Saxum* a *Stone*, is *neuter*.

This *Gender* is in *Latin* distinguished by the articles *hic, hac* and *boc*; but it is a difficult thing to distinguish the *Gender* in the *English* Tongue; and there is scarce any language in the world, but the *English* tongue, that does not admit of a difference of gender in its articles or nouns; all the distinction that it has consists in the pronouns, *he, she*, &c. The adjectives of either *Gender* in the *English* tongue have no difference in their termination. As for instance, as the adjectives *good* and *white* have no difference in the termination, whereas the *Latins* have *bonus, bona, bonum*, and the *French* have *bon* masculine, and *belle* feminine for *good*, and the *Latins* have *albus, alba, album* for *white*, and the *French* *blanc* and *blanche*.

GENDER [with *Geometricians*] geometrical lines are distinguish'd into genders, classes, or orders, according to the number of the dimensions of an equation, expressing that relation between the ordinates and the abscissæ.

GE'NEARCH [*genearcha, L. γενεαρχα, Gr.*] the chief of a stock or family.

GE'NERABLENESS, capableness of being generated.

GE'NERALNESS, the generality, or being general.

GE'NERANT [*generans, L.*] begetting, generating, begetting or bringing forth.

GENERA'TION [with *Schoolmen*] a total change or conversion of a body into

a new one, which contains no sensible part or mark of its former state.

GENERA'TION [with *Philosophers*] is defined to be a real action, whereby a living creature begets another like it of the same kind.

GE'NERATIVENESS [of *generatif, F. generativus, L.*] generative or begetting quality or faculty.

GENERO'SA [*Law term*] a gentlewoman, so that if a gentlewoman be termed spinster in any original writ, appeal or indictment, she may abate or quash the same. *L.*

GENERO'SITY } [*generositas, L.*
GE'NEROUSNESS } *generosité, F.*
generous disposition, bountifulness.

GENESIS [with *Geometricians*] the forming of any plain or solid figure by the motion of some line or surface is called the *Describent*, and that according to which the motion is made is called the *Dirigent*. Thus a right line moved parallel to it self, is said to generate a *Parallelogram*, and a *Parallelogram* turned about one of its sides as an axis, generates a *Cylinder*.

GENET [with *Horsemen*] a *Turkish* bit, the curb of which is all of one piece, and made like large ring, and made above the liberty of the tongue.

To ride with the legs of a *Genette*, i. e. in the *Genet* or *Spanish* fashion, that is so short, that the spurs bear upon the horse's flank.

GENETHLI'ACI [*γενεθλιακοι, Gr.*] astrologers, persons who erect horoscopes, or pretend to tell persons what shall befall men, by means of the planet which presided at their nativity. *L.*

GENETHLI'ACUM *Carmen*, a poem or a composition in verse upon the birth of a prince or other illustrious person, in which the poet by a kind of prediction, promises him honours, successes, &c.

GENETHLIA'LOGY [*genethliologia, L. γενεθλιαλογία, Gr.*] a casting of nativities.

GE'NIAL [*genialis, L.*] a term apply'd by the ancients to certain deities, who (as they imagined) presided over the affairs of generation.

GENIA'LES *Dii*, the four elements, the twelve signs, and the sun and moon, so called by the ancients.

GENIA'LITY } festiveness. merriness at meat.
GE'NIALNESS }

GENICULA'RIS [with *Botan.*] *Garden-Valerian*. *L.*

GENICULA'TION, a bowing of the knee. *L.*

GENICULA'TUS, *a, um* [in *Botanick Writers*] jointed. *L.*

GENI'

GENI'CULUM [with *Botanists*] the joint or knot in the stalk of a plant; hence those plants which have knots or joints are called *geniculate Plants*. And hence *geniculo* with a joint, *geniculis* with joints. *L.*

GENI'CULO [in *Botan. Writ.*] signifies with a knot, joint, &c. and *geniculis* with knots, &c. *L.*

GE'NII [of *gignendo* or *generando*, begetting, i. e. suggesting unto us thoughts] the *Heathens* imagined that every person was born with two *Genii*, proper to him or her; these were also named *Dæmones*; the one was good and favourable, and persuaded to honesty and virtue, and in recompence of it procured to him all manner of good things proper to his estate; and the other was the *evil Genius*, who was the cause of wickedness and mishap. That these *Genii* were born and dy'd with them; that they were of a middle nature between gods and men; that they partook of immortality from the one, and passions from the other; and having bodies fram'd of an aerial matter, inhabited the vast region of the air, and acted as mediators between God and men, and were interpreters and agents of the gods, communicated the wills of the gods to men; they believed that the good *Genii* rejoic'd at the good, and were afflicted at the ill fortune of their wards; that the *evil Genii* took a pleasure in persecuting men, and bringing them evil tidings, which last were called *Larvæ* and *Lemures*. That they very rarely appear'd to men, and whenever the former did it was in favour of some extraordinary virtue, &c.

And they also imagined, that kingdoms, cities and places had their peculiar *Genius's*. The *Genius* of the *Roman* state was painted with a *Cornucopia* in one hand, and a dishful in the other, which was stretched forth on an altar. The *Heathens* thought the *Genii* to be of a middle nature between God and men, and therefore imagined them to be the sons of *Jupiter* and *Terra*.

They also reckoned all the stars into the number of the *Genii*, and therefore worshipped them, as the *Jews* did, in the quality of angels. They painted them in a different manner; sometimes as a serpent, sometimes as boys and girls, or as old men, but always with a garland of palm-tree on their heads, whence this tree was called *Arbor Genialis*.

In some ancient medals, the *Genius* of the emperor of *Rome*, was painted as a man with a large dish of all sorts of flowers in one hand, and a scourge in the other, to express both rewards and punishments.

They esteemed it unlawful to kill any

creature to their *Genius* on their birth-day, because they thought it undecent to take away lives of creatures on the same day that they received their own.

The usual offerings to the *Genii* were wine and flowers, incense and parched corn. As men had their *Genii*, the women had their *Junones*, Goddesses, that they imagined watch'd over and protected them. *Brutus* is said to have seen his evil *Genius* in a monstrous and horrid shape, the night before his fight, who being asked what he was, said, I am thy evil *Genius*, *Brutus*, thou shalt see me at *Philippi*; *Brutus* not at all discomposed, answered, I will see thee. The next day he lost the battle, and was slain at *Philippi*.

GE'NIOGLOSSI [in *Anatomy*] a pair of muscles proceeding inwardly from the fore-part of the lower jaw, under another called *Geniobyoides*, and which, enlarging themselves, are fastened into the basis of the tongue.

GE'NIOHYOIDÆ'US [*Anat.*] a muscle of the *Hyoides*, which with its partner, arising from the internal parts of the lower jaw bone, are inserted into the superior part of the fore bone of the *Os Hyoides*.

GENIO'GRAPHY, considers or treats of the nature of angels and intelligences.

GENISTE'LLA [with *Botan.*] Dier's-weed, Base-broom. *L.*

GENI'STA, the shrub called Broom. *L.*

GE'NITAL Bodies, the beginning of all things, the elements.

GENITAL [in *Medicine*] something relating to genitals.

GENITA'LIS [with *Botanists*] Glader, Sword-grass. *L.*

GE'NITALS } [*Genitalia*, *L.*] the
GENITO'RES } privy parts of a male;
viz. the spermatick vessels, the *Testes*, and the *Penis*.

GENI'TES } such persons among the
GENITE'I } *Jews*, who descended from *Abraham*, without any mixture of foreign blood; or such who issued from parents, who, during the *Babylonish* captivity, had not married with any *Gentile* family.

GE'NITIN [*q. Junetin* of *June*] is a kind of apple that is earliest ripe of any others.

GE'NITIVE Case [in *Grammar*] one of the six cases of nouns, by which property or possession is chiefly imply'd, as *Filius*, of a Son, from *Filius*, *L.* a Son.

GENITU'RA, a name by some given to the semen, both of the male and female.

GE'NIUS is fabled to be the son of *Jupiter* and *Terra* of human shape; was thought to be that spirit of nature which begets all things, assists at all generations, and protects whatever is produc'd; and all things

things were agreeable to him that tended to mirth and pleasure.

GE'NIUS [among the *Ancients*] was used to signify a spirit either good or evil; which they supposed did attend upon every person; they also allow'd *Genii* to each province, country, town, &c. also a man's natural disposition, inclination, &c.

GE'NIUS, the force or faculty of the soul, considered as it thinks and judges; also a natural talent or disposition to one thing more than to another.

GE'NNET, an animal not much unlike a cat, as well for bigness as shape; but the nose and snout is long and slender like a weasel; it is extraordinary light and swift; and the skin as fine and soft as down. There are two sorts of them, the most common is grey, mottled or full of black spots, the other as black as jet, and as glossy as the finest velvet, but speckled with red, and their smell is much like that of a Civit-cat.

GE'NTINESS [of *gentilis*, L.] neatness, spruceness, fineness in dress.

GENTIA'NA [with *Botan.*] the herb Gentian. L.

GENTIANE'LLA, the herb Bastard Felwort. L.

GE'NTLENESS, meekness, mildness, tameness, civility, &c.

GE'NTLY, softly, mildly, tamely, meekly, tenderly.

GE'NTLEMAN [*gentilhomme*, F. *generosus*, L.] is properly, according to the ancient notion, one of perfect blood, who had four descents of gentility both by his father and mother, viz. whose father's grandfather, his great grandfather, his grandfather, and his father on both sides were all gentlemen.

Gentlemen have their beginning either from blood, as before, as they are born of parents of worth; or for having done something in a peace or war, for which they are worthy to bear arms, and be accounted gentlemen.

Formerly such gentlemen had many privileges, as first, that if one gentleman detracted from another, combat was allow'd; but if a peasant or mean person did so, he had a remedy in law.

2. In crimes of an equal nature a gentleman was punished more favourably than a peasant, &c.

3. Gentlemen might expect a peculiar Honour and respect to be paid them by mean persons.

4. The evidence of a gentleman was accounted more authentick than that of a peasant.

5. In chusing of Magistrates, &c. the vote of a gentleman was prefer'd before that of an ignoble person.

6. A gentleman was to be excused from services, impositions and duties.

7. A gentleman condemned to death, was not to be hanged but beheaded; nor was his examination to be taken with torture.

8. It was a punishable crime to take down the coat armour of a gentleman, to deface his monument, or to offer violence to the ensign of any noble person deceased.

9. A gentleman was not to accept a challenge from a peasant; because there was not a parity in their conditions.

The ancient *Saxons* admitted none to the degree of gentlemen that liv'd by trades or buying or selling; except merchants and those that follow'd husbandry; which was always esteem'd a creditable way of livelihood, and preferable to trading to sea.

The reason why those that are students in the inns of court are esteem'd gentlemen is, because anciently none but the sons of gentlemen were admitted into them.

But the students of law, grooms of his majesty's palace, sons of peasants made priests or canons; or those that have receiv'd dignity in the schools, or borne offices in the city, tho' they are stiled gentlemen, yet they have no right to the coat armour.

If a man be a gentleman by office only, and lose that office, then he also loses his gentility.

In our days all are accounted gentlemen that have money; and if he has no coat of arms, the king of arms can sell him one.

GE'NTLEMANLY } like a gentleman,
GE'NTLEMANLIKE } man, after the manner of a gentleman.

GE'NTLEMEN of the Chapel, officers in number thirty two, whose duty and attendance is in the royal chapel; of which twelve are priests, and the other twelve are call'd *Clerks of the Chapel*, who assist in the performance of divine service.

GE'NTLEMANRY } [of *gentilitas*,
GE'NTLEMANSHIP } q. d. *bona gente*, L. *Man*, Sax. and *sky* of *ycip*, Sax. termination] the dignity of a gentleman.

GE'NTLEWOMANSHIP, the dignity of a gentlewoman.

GE'NUINGENESS [of *genuinus*, L. and *neyye*, Sax.] naturalness, trueness, realness, as to what it is said or taken to be, or appears to be.

GENUS [among *Logicians*] is the first of the universal ideas. And is when the idea is so common, that it extends to other ideas, which are also universal, as the *Quadrilateral* is *Genus* with respect to the *Parallelogram* and *Trapezia*; *Substance* is *Genus* with respect to *Substance* extended, which is called *Body*, and the *Substance* which thinks, which is called *Mind*.

GENUS

GENUS Summum [with *Logicians*] is that which holds the uppermost class in its predicament; or it is that which may be divided into several *species*, each whereof is a *genus* in respect to other *species* placed below. L.

Subaltern GENUS [with *Logicians*] is that, which being a *Medium* between the highest *genus* and the lowest *species*, is sometimes considered as a *genus* and sometimes as a *species*. L.

GENUS Remotum [with *Logicians*] is where there is another *genus* between it and its *species*. L.

GENUS Proximum [in *Logick*] the next or nearest *genus*, is where the *species* is immediately under it, as *man* under *animal*. L.

GENUS [in *Algebra*] this art by the ancients was distributed into two *genera*, *logistick* and *specious*.

GENUS [with *Anatom.*] an assemblage or system of similar parts, distributed throughout the body, as the *genus nervosum*, the nerves so considered.

GENUS [in *Botany*] is a system or assemblage of plants agreeing in some one common character, in respect to the structure of certain parts, whereby they are distinguish'd from all plants.

GENUS [in *Musick*] a certain manner of sub-dividing the principles of melody, i. e. the consonant intervals into their concinnous parts.

GENUS [with *Rhetoricians*] is distributed into *demonstrative*, *deliberative* and *judiciary*.

The *Demonstrative GENUS* or *Kind*, to this belong *Panegyrics*, *Genethliacks*, *Epithalamiums*, *funeral Harangues*, &c.

Deliberative GENUS or *kind*, to this belong *persuasions*, *dissuasions*, *commendations*, &c.

Judiciary GENUS or *kind*, to this belong *accusations*, *defences*.

GEOCE'NTRICK [of γῆ the earth, and κέντρον, Gr. a centre] the earth being supposed to be the centre.

GEOCE'NTRICALLY, according to that system of the world, that supposes the earth to be the centre of the universe.

GEODÆ'TICAL [of γῆ and δαίω, Gr. to measure] pertaining to surveying.

GEODÆ'TICALLY, by way of survey of the earth.

GEOGRA'PHICALLY, according to the art of geography.

GE'OMANCY [γεωμαντεία of γῆ and μαντεία, Gr. divination] a kind of divination performed by a number of little points or dots made on paper at random; and considering the various figures and lines which those points represent, and

thence forming a judgment of futurity, and deciding any question proposed.

GEOMA'NTICALLY, according to the science of geomancy.

GEOME'TRICALLY [of *geometricè*, L. *geometriquement*, F. *γεωμετρικῶς*, Gr.] according to the geometrical art.

GEOME'TRICAL Line, is that where-in the relation of the abscissæ to the semi-ordinates may be expressed by an *algebraick* equation.

GEOMETRICAL Proportion, is a similitude or identity of ratio's, as 8, 4, 30 and 15 are in geometrical proportion.

GEOMETRICAL Progression, a series of quantities in continued geometrical proportion, i. e. increasing in the same ratio, as 1, 2, 4, 8, 16, 32 and so on.

GEOMETRICAL Place, a line whereby an indeterminate problem is constructed.

GEOMETRICAL Construction of an Equation, is the contriving and drawing lines and figures, whereby to demonstrate the equation, theorem or canon to be geometrically true.

GEO'METRY [*γεωμετρία* of γῆ the earth, and μετρέω, Gr. to measure] geometry originally signified the art of measuring the earth, or any distances or dimensions on or within it; but it is now used for the science of quantity, extension or magnitude abstractedly considered, without any regard to matter.

It is very probable, that it had its first rise in *Egypt*, where the river *Nile*, every year overflowing the country, and leaving it covered with mud, laid men under a necessity to distinguish their lands one from another by the consideration of their figure; and to be able also to measure the quantity of it, so that each man after the fall of the waters might have his portion of ground allotted and laid out to him. After which, it is very likely, a farther contemplation of those draughts and figures, helped them to discover many excellent and wonderful properties belonging to them, which speculation continually was improving, and still is to this day.

Out of *Egypt* *Thales* brought it into *Greece*, and there it received its chiefest perfection. For the geometry of the ancients was contain'd within narrow bounds, and extended only to right lines and curves of the first kind or order; whereas new lines of infinite orders are received into geometry, which orders are defined by equations, involving the ordinates and abscissæ of curves.

The subject of *Geometry* is the length, breadth and height of all things. It is divided

divided into *Speculative* and *Practical*. The former treats of the properties of *Lines* and *figures*, such as *Euclid's Elements*, *Apollonius's Conicks*, &c. and the latter shews how to apply these speculations to use in life.

Geometry may also be divided into these three subordinate parts. *Altimetry*, which is the art of measuring strait lines. *Planimetry*, or the art of measuring of surfaces. *Stereometry*, the art of measuring solids or bodies.

Geometry is painted as a lady with a fallow face, clad in a green mantle fringed with silver, and holding a silver wand in her right hand.

GEOMETRY, is the science or doctrine of extension or extended things, viz. lines, surfaces and solids, which discovers the magnitudes or greatness of things precisely, with their capacities, &c.

Theoretical GEOMETRY, is a science which treats of magnitude or continued quantity, with its properties considered abstractedly, without any relation to material beings, it contemplates the property of continuity, and demonstrates the truth of general propositions, called *Theorems*.

Practical GEOMETRY, is the method of applying *theoretical* to practice; as the measuring of land or solid bodies, navigation, fortification, dialling.

Elementary GEOMETRY, is that which is employ'd in the consideration of right lines, and plain surfaces and solids generated from them.

GEOPO'NICS [*γεωπονικά* of γῆ the earth, and πόνος, Gr. labour] books treating of husbandry.

GEORGE [of Γεωργός, Gr. an husbandman] a proper name of men; the most noted of that name was *George* of *Cappadocia*, a tribune or colonel under the emperor *Dioclesian*, who is said to have killed a huge serpent in *Africa*, to whom a virgin was exposed to be devoured. This champion by some is taken for our *St. George*, the patron saint of *England*, of whose chivalry and exploits so many romantick stories are told.

St. GEORGE, the patron of *England*, some say, was a famous warrior of *Cappadocia*, who, after he had exercis'd his valour in the wars, laid down his life for the christian faith, on which account he was honoured of all the Christian world, and many churches were erected in honour of him, and he became at length to be the patron saint of *England*. This *St. George*, according to the legend, did many brave exploits in his life-time, and after his death is said to have appeared several

times in the wars undertaken against the infidels in the *Holy Land*, and to have fought on the side of the Christians. And the devotion of *Justinian*, introduc'd him into the calendar; and that of *Robert de Oily*, built him a church in the castle at *Oxford*; and king *Edward III.* built him a chapel at *Windfor*. However, *Gelasius*, bishop of *Rome*, condemn'd the legend of *St. George* as heretical and ridiculous; and the synod of *Ariminum* declared the sufferings of *George* apocryphal, in that it was set forth by hereticks.

Neither the time or place of his martyrdom are agreed on by writers. Venerable *Bede* says, that the 9th of the *Calends* of *May*, or the 23d of *April* was the birth day of *George* the martyr, who was eminent for miracles, and suffered under *Dacianus*, a potent king of *Persia*, that reigned over seventy kings; but no such person as this *Dacianus* is to be found in history. But *Bede* adds, that his sufferings are reckoned among the apocryphal writings.

As for the *Arian* martyr, the persecutor of *St. Athanasius*, and the usurper of the *Alexandrian* see, pope *Zachary*, built a church for him, and placed the head of *George* there, tho' the body had been intirely burnt to ashes 400 years before. And it seems as if this eminent martyr was not known in the world till 300 years after his death. *William* of *Malmsbury* makes the place of his martyrdom at *Rama*, if (as he says) we may give credit to fame; and *William* of *Tyre* says, he found a resting-place at *Lydda*, so that nothing of certainty is to be come at concerning this renowned saint; and especially his story of killing the dragon, which some understand allegorically, to mean fighting against the dragon of heresy, &c. And indeed this allegory of fighting with and killing the dragon hath been taken up by other nations, which had no particular relation to any *George*, as the order of the *Dragon*, instituted by the emperor *Sigismund*, among the *Hungarians*, on account of his successes in battles against the *Turks*, the dragons of schism and heresy that devoured religion. And since we cannot find our patron *St. George*, I shall conclude the enquiry with the following lines:

*St. George to save a maid the Dragon flew,
A pretty tale, if all that's told be true:
Some say there are no Dragons, as 'tis said,
There was no George; I wish there was a
Maid.*

GEO'SCOPY [of γῆ and σκοπέω, Gr. to view] a knowledge of the nature and qualities

qualities of the earth or soil, obtained by viewing and considering it.

GEO'TICK [of γῆ the earth, Gr.] a sort of magick performed by the assistance of a *Demon*, the same as *Geomancy*.

GERA'NIUM [γερανίον, Gr.] the herb called *Stork's-bill*. L.

GERA'NITES [of γέρανος, Gr. a crane] a precious stone in colour like a crane's neck.

GE'RESOL [in *Musick*] one of the cliffs.

A **GE'RMAIN**, a kind of long and pretty large pear.

GE'RMAN [germanus, L.] come of the stock.

Cousin **GERMANS**, are cousins in the first or nearest degree, being the children of brother or sister.

GERMA'NICUS, a, um [with *Botan. Writ.*] of the growth of *Germany*.

GE'RMINANT [germinans, L.] sprouting, budding, blossoming, &c.

GEROCO'MICA, physick prescribing diet for old men.

GERO'NTES [of γέρον, Gr. an old man] magistrates in *Greece*, the same at *Sparta* that the *Areopagites* were at *Athens*.

GE'RSA [with *Apothecaries*] a fine powder made of some sorts of roots, as *Snake-weed*, *Wake-robin*, &c.

GE'RSA *Serpentaria* [with *Apothecaries*] a kind of ceruse made of the roots of the herb *Aron* or *Cuckowpintle*. L.

GERUNDS in the *English Tongue*. Gerunds and participles are the same in termination, and have no other distinction but the *Particle* and the *Noun-substantive*, which always follow and precede the one the other: As *loving* is both a participle and a gerund, as a *loving Man*, *loving* is here a participle; in *loving him*, *loving* is a gerund.

GERY'ON [γερών, Gr. i. e. the bawler] as the poets tell us, this *Geryon* was a monstrous giant that had three heads. But the truth of the matter is, there was a city in the *Euxine* sea, called *Tricarenia*, Τρικαρηνία, Gr. i. e. three heads] where *Geryon* dwelt in great reputation, and abounding in wealth, and, among the rest, had an admirable herd of oxen: *Hercules* coming to drive them away slew *Geryon* who opposed him; and they that saw him drive away the oxen, admired at it, and to those that enquired concerning the matter, they answered, that *Hercules* had driven away the oxen of *Tricarenian Geryon*; from which some imagine that *Geryon* had three heads: And this gave birth to the fiction. *Palephatus*.

GESSAMPI'NI [in *Botany*] cotton-trees.

GESTICULO'SE [gesticulofus, L.] full of gestures or motions of the body.

GESTUO'SITY [gestuositas, L.] apishness in gestures.

GESTUO'SE [gestuosus, L.] full of gesture.

GE'TTINGS [of ḡetan, Sax. to get] acquisitions; things gotten by labour, traffick, &c.

GHA'STLINESS, ghostliness, frightful aspect.

GHA'STLY [ḡaytlic, Sax.] like a ghost.

GHO'STLINESS [ḡaytḡelic and neyfe, Sax.] likeness to a ghost; also spiritualness, in opposition to carnalness.

A **GI'ANT** [ḡigant, Sax. gigas, L. of γίγας, Gr. geant, F.] a person of a large and uncommon size and stature.

Of the Giants that were sown.

It is related that *Cadmus*, after he had slain the dragon in *Lerna*, taking away his teeth, sowed them in his own land, and that from them armed men sprung up. But the truth is, *Cadmus*, by birth a *Phœnician*, had, among other things (as kings are wont to have) many elephants teeth; and being about to undertake an expedition with his brother *Phanix*, to fight for the kingdom: *Draco* being a king of *Thebes*, and the son of *Mars*, who being slain, *Cadmus* seiz'd on the kingdom. *Draco's* friends made war against him, and his children also rose up against him; who being inferior, having made spoil of *Cadmus's* wealth and elephants teeth, returned home, and one was dispers'd one way, and another another; some to *Attica*, some to *Peloponnesus*, some to *Phocis*, and others to *Locris*: From which places they issuing out, made war against *Thebes*, and were stout warriors, after they had carried off *Cadmus's* elephants teeth, and fled away, the *Thebans* said that *Cadmus* had brought this calamity upon them, by slaying *Draco*, from whose teeth being sown, many stout and brave warriors sprung up against them. And this was the original of that fiction. *Palephatus*.

GI'ANTESS [une geante, F.] a giant-tick woman.

GIBBERO'SITY [gibberositas, L.] crump-shoulderness, crookedness in the back.

GI'BBLE-Gabble, prating, nonsensical foolish talk.

GI'BBOUSNESS [gibbositas, L.] the bunchingness or sticking out most commonly on the back.

GI'BBOUS solid [with *Mathematicians*] is that which is comprehended of gibbous super-

superficies, and is either a sphere or various. A sphere is a gibbous body absolutely round and globular.

A various GIBBOUS Body, is a body which is comprehended by various superficies, and a circular base, and is either a cone or a cylinder.

GI'DDINESS [gi'ddiczneyye, Sax.] inconsiderateness, rashness; also vertiginousness.

GI'FTED [of g'ft, Sax.] endowed, qualified, furnished with gifts or endowments, as a *gifted brother*.

A GIG, a wanton woman; also a horn-top for boys to whip.

CIGA'NTICKNES [of γιγαντις, Gr.] giant-like size.

GI'GGLING [probably of g'g'g'ye, Sax. gichelen, Du.] laughing out, wantonly, childishly or sillily.

GILD [of gyl'dan, Sax. to pay] a contribution; also a society or fraternity. In Popish times there were many gilds in most parish churches, by the contributions of several persons, who contributed so much annually for the maintenance of a priest to say so many masses, &c. on such certain days, and for themselves particularly, and also for wax-tapers and other necessaries in that service.

To GILD [of gyl'dan, Sax.] to wash, plate, or do over with gold, &c.

GI'LDER, one who does over with gold, &c.

GILGUL HAMMETHIM [גלגול חמית, Heb. i. e. the rolling of the dead] the Jews have a tradition, that at the coming of the Messiah all the Israelites, in whatsoever part of the world buried, shall rise in the *Holy Land*, and that they shall roll thither from their tombs under ground.

GI'LLI-FLOWER. See *Juli-flower*.

GI'LVUS, a, um [with Botanick Writers] of a flamel or brick-colour.

GIMP, a sort of mohair thread covered with the same, or a twist for several works formerly in use.

GIN [a contraction of Genevre, F.] a spirit made of juniper-berries.

GI'NGERNESS, tenderness, niceness.

GI'NGIBER florens [with Botanists] Dittany or Dittander. L.

GI'NGLING [q. d. tingling, probably of tinnitus, L.] a noise like that of bells, &c. also chiming in sound.

GIN SENG [in Tartary] a wonderful plant; which in effect makes the whole *Materia Medica* for people of condition, being too dear for the common people.

GI'RASOL [of girare and sol, L.] the sun stone, a precious stone of a whitish, shining colour, which when placed to-

wards the sun, sends forth a golden lustre.

GI'RDERS [in *Architecure*] the largest pieces of timber in a floor, whose ends are usually fastened into the summers or breast-summers, and the joists are usually framed into the girdles.

Queen's GI'RDLE [in France] an ancient duty or tax intended for the maintenance of the queen's household at the rate of 3 deniers upon every muid of wine, and 6 upon each *Queue* at Paris.

Christians of the GIRDLE, the Christians of Asia, and particularly those of Syria and Mesopotamia, who are almost all Nestorians or Jacobites; are so call'd on account of their wearing a broad leathern girdle by the order of Motavachel 10th califf of the Abassines. A. C. 856.

GI'RDLER [of g'rdle, Sax. a girdle] a maker of girdles; but now chiefly a maker of bridles for horses, &c.

GIRDLE, were in-

corporated August 6. anno 1448. They are a master, 3 wardens, 21 assistants and 84 liverymen, &c. Their armorial ensigns are per Fess azure and or a pale counter-changed, each piece of the 1st, charged with a gridiron of the 2d. The crest is the demy-effigy of St. Laurence holding in his right hand a gridiron, in the left a book, the first of the colour, the latter of the metal aforesaid. The motto, Give thanks to God. Their hall is in Basinghall street.



GIRLE [Hunting term] a roe-buck of 2 years old.

GI'RLISH, like a girl, after the manner of a girl.

GI'RLISHNESS, girlish disposition or behaviour.

GI'RNING, grinning.

GI'RON } [in Heraldry] a gore or
GUI'RON } triangular figure, having a long sharp point like the step of a stair-case, and ending in the centre of the escutcheon.

GIRONNE' } [of giran,
GIRO'NNY } F. a lap]

as if you suppose one sitting, his knees being posited somewhat asunder, and a traverse line being imagined drawn from one to the other, that with the two thighs make a giron, as in the figure.



GI'VEN [of gi'van, Sax.] bestowed, afforded, produced.

GIVEN to, propense or addicted to.

GI'ZZARD. See *Gbizzard*.

GLA'BRITY [*glabritas*, L.] smoothness, bareness of hair.

GLA'CIALNESS, iciness.

GLA'CIATED [*glaciatus*, L.] frozen, turned to ice.

GLA'CIS of a Cornish [in *Architecture*] an easy, imperceptible slope in the cymaise of a cornish, to promote the descent and draining off the water.

GLA'DNESS [*gladneyye*, Sax.] joy, mirth.

GLA'DSOM [*gladyome*, Sax.] merry, joyous.

GLADIA'TORS [among the *Romans*] sword-players, who fought in the *Circenian* games, and at the funerals of great men, one against another, even to the loss of their lives; either to divert the people, or to pacify the ghosts of their kindred. These exercises in the amphitheatres were very extravagant, for according to the greatness of him that gave these pastimes to the people, there were to be seen many hundred combatants appearing upon the sand one after another. And some emperors gave 1000, others 10000 fencers.

These fencers were for the most part slaves, who were sent to the fencing-masters to be instructed and prepared for this exercise.

Some of them fought only with a naked sword in the right hand and a buckler in the left, others appeared compleatly armed; some march'd to the encounter blindfold, others fought with a trident and a net to entangle their adversary, and if any was caught in the net, it was not possible to escape death.

He that overcame was wont to kill his adversary, if the spectators did not save his life with a bended thumb lifted up, by which they made known their pleasure; and when they opened the thumb strait, it was a sign of condemnation.

Jus GLADII [in *Ancient Writings*] the right of the sword is used for a supreme jurisdiction. L.

GLANDINO'SE [*glandinosus*, L.] full of mast.

GLANDS [*glandes*, L. and F.] flesh-kernels, a sort of substance in an animal body of a peculiar nature, the use of which is to separate the fluids.

Conglomerate GLAND } an irregular
Compound GLAND } assemblage of several simple glands, ty'd together and wrapt up under one common membrane.

Vascular GLANDS, are only clusters of little vessels, which unite together from the canal or excretory duct through

which their secreted juice is discharged.

Vesicular GLANDS, are assemblages of *vesiculae*, communicating with each other, and all terminating in two or three larger vessels by the prolongation of which the excretory duct is form'd.

GLA'NDULA } [with *Anatomists*] a
GLA'NDULE } kernel in the flesh, a soft, fat, spongy substance of a peculiar nature, serving to strengthen the vessels, to suck up superfluous humours, and to moisten other parts.

GLANDULA Guidonis [*Anat.*] a kind of swelling like a glandula, soft, moveable without roots, and separate from the parts about it.

GLANDULÆ Sebaceæ [with *Anatomists*] a large number of glands lying under the skin of the *auricula* of the ear, and which, because they separate a greasy matter, are so called by *Valsalva*, the first discoverer. L.

GLANDULÆ Myrtiformes [with *Anatomists*] the contracting of the fibres of the broken hymen upon the first coition. L.

GLA'NDULE [*glandula*, L.] a kernel in the flesh.

GLA'NDULES Adventitious [with *Surgeons*] are those kernels which are sometimes under the arm-holes, in the neck, as the king's evil, &c.

Perpetual GLANDULES } [with *Sur-*
Natural GLANDULES } geons, &c.] are the *Pancreas* or sweet-bread, the *Glandula pinealis*, &c.

GLANDULO'SA Tunica Intestinorum [with *Anatomists*] small glandules, or kernels, of which the innermost coat of the intestines or guts is full; whose use is to soak in the strained juice call'd chyle, and to distribute it to the *lacteal* veins. L.

GLANDULO'SA Corpora [with *Anat.*] two glandules or kernels, lying under the seminal bladders, near the common passage of the *semen* and *urine*, which they serve to lubricate or make slippery; also affording a kind of vehicle to the seminal matter. L.

GLANDULO'SE } [*glandulosus*, L.]
GLA'NDULOUS } full of glandules or kernels.

GLA'NDULOUSNESS, fullness of glandules.

GLA'NDULOUS [*glandulosus*, L.] full of kernels; also full of mast.

GLANDULOUS Flesh [with *Anat.*] is such flesh as that of the almonds of the ears, breasts, sweet-breads, &c.

GLANS, an acorn; also the tip or button of the *Penis*; also the tip or extremity of the *Clitoris*.

GLANS

GLANS *unguentaria* [with *Anat.*] the fruit of a tree like Tamarisk, about the size of a helle-nut, with a kernel like an almond. *L.*

GLAREOSE [*glareosus, L.*] full of gravel and sand.

GLA'RING [prob. of *esclairant, F.*] dazzling, blazing out; apparent.

To **GLASE** [of *glæy, Sax.* glass] to do over with glass; also to set a gloss upon linen, silk, &c. also to make glass lights for windows.



GLA'SIERS were incorporated in the reign of queen *Elizabeth*. They consist of one master, 2 wardens, 21 assistants and 75 livery men, &c. the fine for which is 3 *l.* 6 *s.* 8 *d.* their arms are *argent*, 2 crossing irons salterways between 4 closing nails sable on a chief *Gules*, a lion of *England* crest a lion's head eras'd *Or* between two wings *Azure*, supporters 2 fiscals (or Boys) each holding a torch proper. The motto, *Lucem tuam da nobis, Deus* they have no hall since the fire, but meet at *Lorimers* hall.

GLASS [*glæy, Sax.*] an artificial transparent substance said to have been first invented by the inhabitants of *Sidon*; the first maker of it in *Rome* was in *Tiberius's* time. It was first brought to *England* in the year 662, by *Renault*, a foreign bishop.

In *Anno* 1610, the *Sophy* emperor of *Persia*, sent to the king of *Spain* six glasses that were malleable, i. e. did not break by being hammered.

An artist in *Rome*, in the time of *Tiberius*, made vessels of such a temper, that being thrown on the ground, they did not break, but only bruise, which the author with a hammer smoothed and straitned again before the emperor; but the emperor is said to have put him to death for fear glass should detract from gold or silver; and they should lose their repute.

GLASS, is made of fine sand and ashes of Kaley or Fern; the ashes of which herbs are most proper, because they abound with abundance of fixt salts, which are very porous or spungy; these ashes being put into a violent fire, their corners are consumed by it, and by this means the surface of their parts are made so smooth and even, that they touch in more points than they did before, and afford a free passage to the beams of light, and cannot be rendered dark and opaque without the mixture of some foreign matter.

Glass is also made of flints and other such like materials.

GLASS Drops or Bubbles, are small

parcels of coarse green grass taken out of a pot in fusion at the end of an iron pipe, and being exceeding hot, are dropt into a vessel of cold water, and let to lie there till they are cold. These are call'd *Prince Rupert's Drops*, and do exhibit this surprising phenomenon, that as soon as you break off the least bit from the stem or piked end of them, the whole bulk of the drop, or great part of it flies into small atoms or dust with a brisk noise.

GLASS of Antimony [with *Chymists*] the most fixed and hardest matter of that mineral, that is found at the bottom of the crucible cleared from the fæces or dregs.

Jealous GLASS, a sort of wrinkled window glass, of such a quality, that a person cannot distinctly see what is done on the other side of it, but yet admits the light to pass thro' it. It is cast in a mould, and is compos'd all over its surface with oblong circular figures, in the form of a weaver's shuttle, concave on one side and convex on the other.

Hour GLA'SSES were first made by the *Sicilians*.

GLA'SSY [*glæyyicg, Sax.*] of the nature of, or like glass,

GLA'STUM, the herb Woad, where-with cloth is died blue; with which the ancient *Britains* painted themselves, to make themselves look terrible to their enemies.

GLA'VERING, fawning, flattering.

GLA'UCIA [with *Botanists*] the herb Celandine. *L.*

GLAU'COSIS [*Γλαυκωσις, Gr.*] a fault in the eye when the crystalline humour is changed into a grey or sky-colour.

GLAUCO'NIUM [with *Botanists*] penny-royal. *L.*

GLA'UCUS, *a, um* [with *Botan. Writ.*] of a whitish green colour, with something of a blueish cast, as the leaves of the *Persian Lily*, *French Sorrel-tree*, *Sedums*, &c.

GLAUCUS [according to the *Poets*] was a fisherman, who being a fishing, as he caught the fish he threw them on the bank, and they had no sooner tasted of an herb but they leap'd into the sea again; which *Glaucus* perceiving, tasted of the herb himself, and presently leapt into the sea, and became one of the gods of the sea: *Paleyphatus* tells us, that the reality of the fiction is, *Glaucus* was a fisherman of *Antbedon*, and an excellent swimmer, whom the inhabitants of the city, seeing him plunge himself (dive) under water, and by and by to rise in another place, and not having seen him for some days afterwards, till at length he shew'd himself to them, and some of his domesticks asking him where

where he had been all that time, he inventing a lye, reply'd he had been in the sea. And at the same time having caught fishes and put them in a certain place, when the citizens wanted fish, and no other fisherman durst venture to go a fishing on account of the tempest that then raged, he bid the citizens ask for what fish they pleas'd and he would procure them for them: which he doing, they gave it out that *Glaucus* was a sea-god. But at length in swimming he was kill'd by a sea-monster, whereupon he never being seen to come out of the sea again, they gave it out that he dwelt in it, and had his residence there.

GLAY'MOUSNESS, muddiness, clamminess.

GLA'ZED [of *glazen*, *Sax.*] done with glass; also having a gloss set upon it.

GLE'AMING [of *gleomian*, *Sax.*] shining or casting forth beams of light.

GLE'ANING [prob. of *glanant*, *F.*] gathering ears after reaping.

GLEBO'SE [*glebosus*, *L.* of *gleba*] full of clods.

GLE'BOUSNESS } [*glebositas*, *L.*] ful-
GLEBO'SITY } nesses of clods.

GLEE'FULNESS, fulness of joy, mirth, &c.

GLE'NA [*Γλήνη*, *Gr.* an eye-lid] the ball or apple of the eye; also the hollow-ness of a bone which receives another into it; those cavities of bones that are of a middle kind, that is, neither the deepest nor shallowest, but in a mean between both.

GLI'BNESS [prob. of *gliden* and *neye*, *Sax.*] slipperiness.

GLI'MMERING [of *Glimmer*, *Dan.*] casting a glancing or trembling light.

GLISS [with *Botanists*] a thistle or piony root. *L.*

GLITT } with *Surgeons*] a thin mat-
GLEET } ter issuing out of wounds and ulcers; especially when the nervous or finewy parts are bruised and hurt.

GLI'TTERING [*Glitenun*, *Sax.*] shining bright, sparkling.

GLOA'RINESS [*gloeren*, *Du.*] fulness of gloar fat.

GLO'ARY, fulsomly fat.

GLO'BATED [*globatus*, *L.*] made round or like a ball.

GLOBE [*Hieroglyphically*] represented the world. On this globe were delineated the circles of the zodiack, the signs, and a multitude of stars, and was supported on the back of a man upon his knees, which were covered with his long garment; intimating that the world was upheld by the power of God, who seems to be covered to the lower ranks of creatures, with divers emblems and dark shadows.

GLOBO'SUS, *a, um* [in *Botan. Writ.*]

is when the flowers grow round together at the top of the stalk like a ball, as in the globe Thistle. *L.*

GLOBO'SENESS [*globositas*, *L.*] roundness in form, globular form,

GLO'BULAR [*globularis*, *L.*] round like a globe.

GLOBULAR Chart, is the representation of the surface, or some part of the surface of the terraqueous globe upon a plain, wherein the parallels of latitude are circles nearly concentrick; the meridians curves bending towards the poles, and the rhumb lines also curves.

GLO'BULARNESS [of *globularis*, *L.*] the same as *globoseness*.

GLO'MERATED [*glomeratus*, *L.*] wound round in a bottom, as yarn, &c.

GLO'MEROUS [*glomerosus*, *L.*] round like a bottom of thread, yarn, &c.

GLOO'MINESS, [of *glomun*, *Sax.*] duskiness, darkness, cloudiness.

GLO'RIA Patri [*i. e.* Glory to the Father] a formula or verse in the liturgy, repeated at the end of each psalm, and upon other occasions to give glory to the Holy Trinity, called also *Doxology*. *L.*

GLORIA in Excelsis [*i. e.* Glory in the Highest] a kind of hymn also rehearsed in the Divine Office. *L.*

GLO'RIOUSNESS [*l'estat glorieux*, *F.*] glorious estate, quality &c.

GLO'RY [in a *Stage play*] is a representation of heaven.

A GLOSS [*glossa*, *L.* *γλῶσσημα*, *Gr.*] a comment, exposition or interpretation; also a literal translation or interpretation of an author in another language word for word; also a shiningness or lustre set upon silk, cloth, stuff, &c.

GLO'SSING upon [of *glossare*, *L.* *glosser*, *F.*] commenting briefly upon.

GLO'SSINESS [of *glessen*, *Teut.*] shiningness, shewiness.

GLOSSOCATO'CHOS [of *γλῶσσα* the tongue, and *κατέχω*, *Gr.* to repress] an instrument to repress the tongue.

GLOSSOCO'MON [of *γλῶσσα* and *κομέω*, *Gr.* to guard] a cradle for a broken leg or thigh.

GLOSSOCO'MON [in *Mechanicks*] a machine composed of divers dented pinions, for raising huge weights or burthens.

GLOSSOGRA'PHICAL, according to the art of glossography.

GLOSSOPE'TRE [of *γλῶσσα* and *πέτρα*, *Gr.*] a precious stone resembling the tongue of a man; also a stone call'd the tongue-stone.

To throw the **GLOVE**, a practice or ceremony anciently used, being a challenge to a single combat.

GLO'VER [*gloƿe*, *Sax.*] a maker of gloves.



GLOVERS, they were incorporated a master, 4 wardens, and assistants not exceeding 24, and the livery are 120. Their arms party per fess *Sable* and *Argent*, a pale counterchang'd on every piece of the first, a ram springant of the second. Their hall is in *Beech-lane*.

GLO'ZING [of *gleyunȝ*, *Sax.*] flattering, colloquing, &c.

GLU'INESS [of *glutinosus*, *L.*] sticky quality.

GLU'ISH [*glutinosus*, *L.*] sticking, clammy, gluey nature or quality.

GLU'TÆUS major [with *Anatomists*] the largest muscle of the thigh, that makes up the buttocks, which takes its rise from the outward part of the spine of the *Os Ileum*, as also from the hindermost parts of the *Sacrum* and *Os Coccygis*, and is let into the *Linea Aspera*, on the back of the thigh bone; so that when this muscle acts, it puts the thigh directly backward.

GLUTÆUS Medius [with *Anatomists*] the middle muscle of the thigh, lying chiefly under the tendinous beginning of the *Gluteus Major*, arising from the outward part of the *Os ileum*, and having its insertion to the upper and outward part of the root of the great *Trochanter*. This muscle is employ'd in turning the thigh inwards.

GLUTÆUS Minor [with *Anatomists*] the lesser muscle of the thigh, lying wholly under the *Gluteus Medius*, taking its rise from the *Dorsus Ilii*, and having its insertion at the upper part of the root of the great *Trochanter*, so that its fibres running parallel with those of the *Medius*, assist it in all its actions.

GLU'TEN [with the *Ancient Physicians*] a kind of gluey humour, that sticks close to the parts, otherwise called *Ros Glutæa*.

GLUTI'NAMENT, paste or gluish matter. *L.*

GLUTI'NATIVENESS [of *glutinatio*, *L.* or *glutineux*, *F.*] gluey quality.

GLU'TINOUSNESS [of *glutineus*, *L.*] gluish or sticking quality.

GLU'TTON [a certain animal said to be found in *Lithuania*, *Muscovy*, and other northern countries] this gluttonous beast stuffs itself with carion, till its paunch sticks out like a drum, and then getting in between two trees, &c. it presses out the ordure backwards and forwards, and afterwards returns to the carcass to gorge itself again.

GLU'EY [*glutinosus*, *L.*] sticking, or like glue.

GLYCO'NIAN Verse, a verse consisting of two feet and a syllable; or as others say, of three feet, a spondee and two dactyls, or rather a spondee, choriambus and a pyrrhic.

GLYCHE [in *Architec.*] a general name for any cavity or canal used as an ornament.

GLYCIPI'CRIS [with *Botanists*] the plant Bitter-sweet, or windy Nightshade, *L.* of *Gr.*

GLYCYRRHI'ZA [*Γλυκυρρίζα*, *Gr.*] the plant called Liquorice.

GLY'CYSIDE [with *Botanists*] the piony. *L.* of *Gr.*

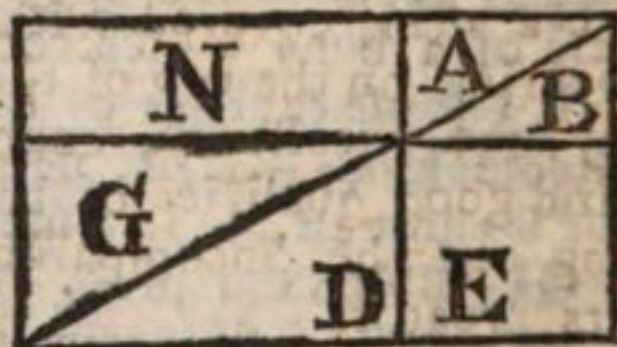
GLY'PHICE [*Γλυφικὴ* of *γλύφω*, *Gr.* to carve or engrave] the art of carving, cutting or casting the images or resemblances of natural things in metal.

GNAPHA'LIUM [with *Botanists*] the plant Cud-weed. *L.* of *Gr.*

To **GNA'SH** [prob. of *gnæʒan*, *Sax.* to gnaw] to grate or make a great noise with the teeth.

GNO'MES, a name which the cabalists give to a sort of invisible people, who, as they fancy, inhabit the inward parts of the earth, and fill it to its centre. They are represented to be very small of stature, tractable and friendly to men; they are made the guardians of mines, quarries and hidden treasures.

GNOMON [in *Parallelograms*] a figure made of the two complements, together with either of the *Parallelograms* about the figure; as in this *Parallelogram*, the *Gnomon* is N added to A, A added to B, or N added to G, added to D, added to E.



GNOMO'NICAL [of *Γνομονικός* of *Γνέμων*, *Gr.* the stile-pin or cock of a dial] belonging to a dial, or the art of dialling or *Gnomonicks*.

GNOSI'MACHI [*Γνωσίμαχος*, *Gr.* q. d. enemies of wisdom or knowledge] a sect of hereticks who were professed enemies to all studied knowledge in divinity.

GOA, the arched fig-tree; a tree in some parts of *Asia*, of one of which comes a whole wood; for the boughs reaching to the ground take root.

To **GOAD** [of *goaʒ*, *Sax.*] to prick with a goad.

GOAL [*geole*, *F.*] a prison or jail.

GOA'LER [*geolier*, *F.*] the keeper of a jail or prison.

GOAT, is the emblem of lasciviousness and wantonness, and represents an harlot; because the goat does much mischief with its teeth, gnawing and destroying trees

rees and plants, and so a harlot does no less harm to men by alluring them with her mouth to their ruin.

A GOAT is used in coat armour; but it is hard to guess what induc'd them that took them for their arms, unless it were to denote that they had subdu'd their passions, or that they had conquer'd some enemy who was subject to the viciousness of goats.

A wild GOAT [Hieroglyphically] was used to represent a very sober man, because this animal lives in desert places not frequented, drinks seldom, and will subsist a long time without water.

GOAT's-Bread, Goat's-Beard, Goat's-Marjoram, Goat's-Rue; several sorts of herbs.

GOAT's-Thorn, a shrub.

GOATISH [Ætich, Sax.] of the nature of or like a goat.

GO'BELINS, a celebrated manufactory at Paris and elsewhere, for the making of tapestry, &c. for the use of the crown.

GO'BBLING [of guber, F.] eating voraciously, swallowing down hastily.

GO'BONE } [in Heraldry] See

GO'BONATED } Compone.

GOD [Lod, Sax.] the divine Being.

GOD [Hieroglyphically] was by the ancient Egyptians represented by the body of a man, covered with a long garment, bearing on the top of the head an hawk; by the excellency, courage, nimbleness and good qualities of this bird, shadowing out the incomparable perfections of its creator.

The Egyptian priests did also represent God, by a man sitting upon his heels, with all his lower parts covered, to intimate, that he hath hid the secret of his divine nature, in his works that appear to our eyes.

GO'DDESS [Godeyye, Sax.] a deity.

GODS and goddesses of the Romans were many; the multiplication of deities is supposed to be for the satisfying the minds of the ignorant people, who could not comprehend how one and the same deity could be diffus'd throughout all the parts of the universe.

The chief of the gods of the Romans were Jupiter, the god of thunder, his wife Juno, the goddess of riches; Minerva, the goddess of wisdom; Venus, the goddess of beauty; Mars of war; Mercury of eloquence; Apollo of physick; Neptune of the sea; Vesta of the earth; Ceres of bread-corn; Diana of hunting; Saturn of time; Janus of husbandry; Sol, the sun; Luna, the moon; Bacchus of wine; Victoria of victory; Cupid of love;

Nemesis of revenge, &c.

Besides their many other deities, all the perfections and virtues of the soul were adored as so many deities, viz. Mens, the mind; Virtus, virtue; Honos, honour; Pietas, piety, &c. And they had particular divinities over every part of a man's life.

The young babes were under the protection of the following deities, viz. Opis, Nascio, Vaticanus, Levana, Cunina, goddesses that look'd to the child in the cradle; Rumina, that assisted it in sucking.

Potina, Educo, Offilago, Fabulinus, Carnea, Juventus, Orbona, Libentina, Anculidii were honoured by servants.

New married couples had several deities, as Jugatinus, that joined them together; Domiducus, he that led the bride home; Manturna Dea, Virginensis, Cinxia, Mutinus, Deus pater, Subigus, Dea mater, Prema, Viriplaca Dea, who all had their several offices appointed them in marriages.

The women had also the following goddesses of child-bearing, viz. Mena Dea, Juno, Fluonia and Lucina, Partunda, Latona, Egeria, Bona Dea, Magna Genata, &c.

They had also Muria, the goddess of laziness.

Strenua Dea, the goddess of strength and valour.

Stimula Dea, the goddess that prompts men to labour.

Agonius Deus, a god who bless'd their undertakings.

Dea Horta, a goddess that persuaded them to any business.

Catius Deus, a god that made them careful.

Volumnus Deus, the god of their wills. Adeona and Abeona, goddesses of their coming in and going out.

Victoria, the goddess of victory.

Pellonia, a goddess that was very active in driving away enemies.

Fessonia Dea, a goddess who helped those that were weary.

Averruncus Deus, the god that averted all evil.

Angeronia, the goddess of silence.

Laverna, a goddess who gave thieves success in their robberies, and unto whom they offered sacrifices. Thieves were under her protection, divided their spoil in her wood, where she had a temple erected.

Nenia Dea, Libitina, &c. the goddesses of funerals.

The Romans also had gods and goddesses of the fields, besides a multiplicity of nymphs and satyrs; as Jugaticus, the god of the mountains; Pan, was a god of the

the field; *Sylvanus*, the god of cattle; *Priapus*, of the gardens; *Feronia*, of the woods.

Pales, was the goddess of fodder and of shepherds.

Flora, the goddess of flowers.

Pomona, the goddess of apples and such like fruit.

Tutullina, a goddess who had an eye over corn.

Robigus, a god that preserved their corn from mildew.

Populonia } goddesses that defended their
Fulgura } corn from thunder.

Pilumnus, a god of bakers.

Picumnus, a god that taught men to improve the ground with dung.

Bubona, the goddess of oxen.

Hippona, the goddess of horses.

Mellona, the goddess of bees.

Rufina, a goddess of the country.

Terminus, a god of limits.

The Romans had increased the number of their deities to several thousands, every affection of the mind and disease of the body was honoured as a deity, viz. *Pavor* and *Pallor*, *Cloacina*, *Rediculus*, *Tempestas*, *Febris*, *Fugia*, *Fornax*, *Casa*, *Vicepota*, *Volturnus*, &c.

And as the Romans enlarged their dominions, they admitted all the gods and goddesses of other nations into their city, as *Sanctus* or *Deus Fidius*, the god of the *Sabines*; *Jo* or *Jus* and *Osiris*, goddesses of the *Egyptians*; all the other gods of the *Grecians*, *Illyrians*, *Gauls*, *Spaniards*, *Germans* and *Asiatick* people were brought to *Rome*, and there worshipped.

When *Tiberius* heard of the miracles of our Saviour, by the information of *Pilate*, he desired the senate, that *Jesus Christ* might be introduced amongst the number of their deities; but they did not consent to it; either because the place of his nativity was generally hated by all nations; or rather because he could not be rightly worshipped there where there was such a multiplicity of idle gods.

GO'DLESS [*gob'leay*, Sax.] without god, impious, wicked.

GO'DLINESS [*gob'licneyye*, Sax.] pious or religious quality or disposition.

GOD Father [*gob-ya'sen*, Sax.] a man that is surety to a child in baptism.

GOD-Fathers [of *Duels*] in ancient times were a kind of advocates chosen by the parties, to represent the reasons of their combat to the judge.

GOD-Mother [*gob-mo'sen*, Sax.] a woman that is surety for a child at baptism.

GOD-child [*gob-cylb*, Sax.] the child for whom sureties undertake.

GOD-Son [*gob-yuna*, Sax.] a man-child, for whom sureties have undertaken.

GOD-Daughter [*gob-doh'ton*, Sax.] a woman-child, for whom sponsors have answered in baptism.

GOLD [*gob*, Sax.] is the richest and heaviest metal, and the most solid or least porous; it is supposed to be composed of a more pure and red subtile *Sulphur*, and pure *Mercury*, red and not burning, consisting of particles so thin, and so firmly interwoven, that it is scarce possible to separate them one from another. The parts being so closely connected, that it will not suffer any diminution or loss by fire. It is not subject to rust, and being heated or melted, preserves its heat longer than any other metal, and in weight is ten times heavier than earth, and there is seven times as much matter in a piece of gold, as in one of glass of the same magnitude.

It is of so durable a nature, that no body can be extended so much as gold, one ounce of it being (as is reported) capable of being beat out into 750 leaves, each four fingers breadth square; nay, some affirm, that one ounce of it may be beaten out so, as to cover ten acres of ground; and by wire-drawers it is extended to that length, that one ounce will afford a thread of 230400 foot long.

The ancient *Phœnicians*, who were famous merchants, and scarce knew any other god besides their gold, painted their idols with large purses at their sides full of money.

GG'LDEN [*gob'den*, Sax.] of gold.

GOLDEN Age [according to the Poets] the reign of *Saturn*. The happiness of which times was so magnified by them as to be called the *Golden Age*. They say there was no occasion then for ploughing or sowing; but that the earth then freely produced whatever might contribute to use or pleasure; all things being common to all, with abundance of superfluity beyond the profusest wishes; so there could be no differences or contentions; but a perfect harmony in the affections of all persons who were good and just out of their own inclinations and tempers; that care, want, punishments, wars, diseases, old age, were things unheard of, but that persons after length of days were dissolv'd in a pleasing sort of sleep, and wafted to the mansions of the gods, and to regions of eternal love and happiness.

GOLDEN Fleece, the story is this; *Atamas* king of *Thebes*, had *Phrixus* and *Helle* by a wife called *Nephele*; but he afterwards took another wife called *Ino*, who fell in love with *Phrixus*; but she be-

ing neglected by him, fell into an extreme aversion to him, and there happening a great dearth of corn, the persuaded *Atamas* that it could not be remedied till *Phrixus* or *Helle* was sacrificed. But as they stood at the altar, *Nephele* (i. e. a cloud) took them away, and gave them a golden ram that she had received from *Mercury*, which carried them through the air to *Colchis*, where he was kindly received by king *Æta*. That there he sacrificed the ram to *Jupiter*, and hung up the skin in the grove of *Mars*. From whence it was carried away by *Jason* and the *Argonauts*.

GO'LDILOCKS [*Golbi-loccay*, Sax.] a flower.

GOLD-Finder [of *Golb* and *kin'dan*, Sax.] one who empties privies or houses of easement.

GOLD-Pleasure, the name of an herb.

GO'LDEN Ring, a worm that gnaws the vine, and wraps it self up in its leaves.

GOLDEN-Rod, the name of an herb.

GOLDEN-Rule [is so called by way of excellency] which is either single or compound, direct or inverse. The single *Golden Rule*, is when three numbers or terms are proposed, and a fourth proportional to them is demanded; as the question following; if four horses eat eighteen bushels of corn in a certain number of days, what will eight horses require in the same time, viz. thirty six bushels.

The compound *Golden-Rule*, is when 5 terms are propounded, in order to find out a 6th, as if four horses eat eight bushels of corn in three months, how much will serve eight for nine months.

The *Golden-Rule direct*, is when the sense or tenour of the question requires the fourth number sought, to bear such proportion to the second, as the third number has to the first: So in the first question, as eight is the double of four, so ought the fourth number to be the double of eighteen, i. e. thirty-six.

The *Golden-Rule inverse*, is when the fourth term required ought to proceed from the second term, according to the same rate or proportion, that the first proceeds from the third; as for example, if four horses do require a certain quantity of corn six days, how many days will the same quantity serve eight horses: Here four is half eight, so ought the fourth term required to be half six. This is called also the *Rule of Three indirect* or *backward*.

GO'LDENY, the fish also called a *Gilt-head*.

Burnish'd GOLD, is gold smooth'd and polish'd with a steel instrument called a *burnisher*.

Million of GOLD, a phrase used to signify a million of crowns.

Mosaick GOLD, gold applied in panels on a proper ground, distributed into squares, lozenges, and other compartments, part whereof is shadowed to raise or heighten the rest.

Fine GOLD, is that which is refined and purged by fire, of all its impurities and all alloys.

Shell GOLD, is that used by the illuminers, and with which persons may write in gold with a common pen. It is made of leaves of gold reduced to an impalpable powder, by grinding on a marble.

Virgin GOLD, is gold just taken out of the mines, before it hath passed under any action of fire, or other preparation.

A Tun of GOLD, with the *Dutch*, is in value 100000 florens; a tun of gold, at 4 l. the ounce, amounts to 96000 l.

GOLD-Foil [of *feuille*, a leaf] leaf-gold.

GO'LD SMITHS, they were incorporated in the 16th of king *Richard II.* Anno 1392. They are 4 wardens, about 90 assistants, 294 on the livery. Their livery fine is 11 l. 5 s. They are the 5th of the 12 companies. Their patron is *St. Dunstan*. Their arms are *gules*, a leopard's head or, quartered with *azure*, a covered cup between 2 bucklers of the 3d; crest a dainty lady holding in her right hand a balance (with her arms extended proper) in the left a touch-stone of the 3d. The supporters 2 unicorns or. Their hall is in *Forster-Lane*.



GO'LOPS } [in *Heraldry*] little balls
GO'LPES } or roundels of a purple colour.

GO'MPHÆNE [with *Botanists*] the herb jealousy or popinsay.

GO'NAMBUSH [in *Brazil*] a bird not much bigger than a fly, with shining wings, that sings so sweetly, that it is not much inferior to a nightingale.

GONA'RCHA } [of *γόνυ* a knee, or
GONO'RCHA } *γωνία*, Gr. an angle] some take it to be a dial drawn on divers surfaces or planes, some of which being horizontal, others vertical, others oblique, &c. form divers angles.

GONFA'LO } the church banner car-
GONFA'NON } ried in the pope's army; also a kind of round tent, born as a canopy at the head of the processions of the principal churches in *Rome*, in case of rain, its verge or banner serving for a shelter.

GO'NE

GO'NGRONA [with *Surgeons*] every swelling that happens in the sinewy parts, with hardness and roundness.

GOOD [*ȝoȝe, Sax.*] beneficial, &c.

GOO'DNESS, good quality, &c.

GOO'DLINESS [*ȝoȝlicneȝye, Sax.*] goodly appearance, quality nature, &c.

GOO'D-LACK! an interjection or admiration.

GOO'DNESS, is whatever tends or conduces to preserve or improve nature or society; in opposition to evil, which tends to destroy or impair it.

GOOD [in *Metaphysics*] is the essential perfection and integrity of a thing, whereby it has every thing that belongs to its nature.

Natural GOOD } is that whereby a
Physical GOOD } thing possesses all things necessary to its *bene esse*, i. e. to its well being or second perfections; and to the performance of its functions and uses.

Moral GOOD } is the agreement of a
Ethick GOOD } thinking, reasonable being, and of the habits, acts and inclinations of it, with the dictates of right reason, and the will of the Creator, as discovered by natural right.

Relative GOOD, such as is in foods, which may be good for one and bad for another.

GOO'DY [*ȝ. d. ȝoȝpiȝe, Sax. i. e.* good-wife] a common appellation of a woman.

Adventitious GOODS [in *Law*] are such as arise otherwise than by succession from father or mother, or from ancestor to descendant.

Dotal GOODS, are such as accrue from a dowry, and which the husband is not allowed to alienate.

Paraphernal GOODS [in *Law*] are those which the wife gives the husband to enjoy, on condition of withdrawing them when she pleases.

Provedition GOODS [in *Law*] are such as arise by direct succession.

Receptitious GOODS [in *Law*] are such as the wife might reserve a full or entire property of to herself, and enjoy them independent of her husband, in distinction from *Dotal* and *Paraphernal*.

Vacant GOODS [in *Law*] are those abandoned and left at large, either because the heir renounces them, or because the deceased has no heir.

GOOSE [*ȝoy, Sax.*] a fowl well known.

A **GOOSE** [*Hieroglyphically*] was by the *Egyptians* pictured to signify a *seasonable silence*, because it is reported of that fowl, that when it flies over moun-

tains where eagles resort, knowing their natural inability to keep silence, they take a stone into their bill, which hinders them from making a noise, and when they are out of danger they let it fall.

GOO'SE-BERRIES [*ȝoy-beȝian, Sax.*] a sort of berries well known, probably so call'd because us'd as sauce for green geese.

Winchester GOOSE, a swelling in the thigh.

GO'R-BELLIED [of *ȝop* filth and *bæliȝ, Sax.*] one that hath a great belly; also a gormandizer, a glutton, &c.

GORCE } [*ȝeopȝ, Sax.*] surz, a
GORZE } thrub.

GORE [*ȝope, Sax.*] corrupt or clot-ed blood.

GORE [in *Heraldry*] is one of the abatements of honour, and is a figure consisting of two lines drawn, one from the sinister chief, and the other in the sinister base, both meeting in an acute angle in the middle of the *fesse* point; and *Guillim* says, denotes a coward.



GORGE of a *Ravelin*, is the space contained between the two ends of their faces next the place.

GORGE of a *Chimney*, is that part between the chambranle and the crowning of the mantle.

GO'RGED [of *gorger, F.*] filled, glutted, crammed, &c.

GORGED [with *Farriers*] swelled.

GO'RGERIN, a part of the ancient armour, being that which covered the throat.

GO'RGEIOUSNESS, sumptuousness, costliness, splendidence.

GO'RGONS [according to the *Poets*] came of the same parents as *Medusa*. They are said to be of two sorts; some of them were old women and grey when they were born, and therefore were called *Graæ*; they dwelt in *Scythia*, and had one eye and one tooth in common amongst them, these they made use of when any of them went abroad; and at other times they were laid up in a coffer. These *Graæ* had 3 sisters call'd *Gorgons*, whose heads were covered with curling snakes, they had tusks like boars, brazen hands and golden wings, they dwelt not far from the *Hesperides* in the western parts of *Iberia*, they us'd to turn all persons into stones that they look'd on; these were said at length to have been thrown into hell to become the tormentors of wicked persons.

GO'SSIP [of *ȝoȝ God*, and *ȝȝb, Sax.* a kinsman or kinswoman, *ȝ. d.* a relation

relation in God, a sponsor in baptism] hence a prating, talkative woman, that goes about from house to house, telling or hearing gossiping stories.

GO'SSIPING, a spending the time idly, in gadding from place to place to hear or tell news or tales concerning persons or things.

GO'THICK Building, a manner of building brought into use after those barbarous people, the *Goths* and *Vandals*, made their irruptions into *Italy*; who demolished the greatest part of the ancient *Roman* architecture, as also the *Moors* and *Arabs* did the *Grecian*; and instead of these admirable and regular orders and modes of building, introduc'd a licentious and fantastical mode, wild and chimerical, whose profiles are incorrect, which, although it was sometimes adorn'd with expensive and costly carvings; but lamentable imagery, has not that augustness, beauty and just symmetry, which the ancient *Greeks* and *Roman* fabrics had: However, it is often found very strong, and appears rich and pompous, as particularly in several *English* cathedrals.

Ancient GOTHICK Architecture, is that which the *Goths* brought with them from the north in the sixth century. Those edifices built after this manner are exceeding massive, heavy and coarse.

Modern GOTHICK Architecture, is light, delicate and rich to an extreme, full of whimsical and impertinent ornaments, as *Westminster-Abby*, *Coventry-Cross*, &c.

GOTHICK Character, is a letter pretty much like the *Roman*, only full of angles, turns and bendings, especially at the beginnings and endings of the letters.

GOTHICK Column [in *Architecture*] is any round pillar in a *Gothick* building, that is either too small or too thick for its height.

GOTHS, an ancient people of *Gotbia*, an island in the *Baltick-Sea*, eighteen miles in length, situated by *Denmark* and not far from *Norway*, subject to the crown of *Sweden*. The first of them came out of *Scythia*, in the northern part of *Europe*. From *Gotbia* or *Gothland* they rambled into *Germany*, where an hundred thousand of them were slain before the year of *Christ* 314. But not long after they brought into subjection and barbarism a great part of the *Christian* world, and possess'd themselves of a part of *Italy*, now call'd *Lombardy*, whence they were called *Lombards*.

GO'TTEN [of *Getan*, *Sax.* to get] procured, possessed of, &c.

GOUD } the plant called Woad, used by
GAUD } dyers in making a yellow colour,

GO'VERNABLENESS [of *gouverner*, *F.*] capableness, also disposition to be governed or ruled.

GOUST [*goûte*, *F.* *gusto*, *Ital.* *gustus*, *L.*] taste.

GOUT WORT, the herb *Gerard*, *Ash-weed* and *Jump-about*.

GO'UTINESS [of *la goutte*, *F.* or *goutteux*] the state or condition of a gouty person.

GO'WNMAN, one who wears a gown.

GRABATA'RII [of *γρᾱβάριον*, *Gr.* a hanging bed or couch] such persons which anciently deferr'd the receiving baptism till they came to be on their death-bed.

Natural GRACE, the gift of being, of life, of such and such faculties, of preservation, &c.

Supernatural GRACE, a gift from above, conferred on intelligent beings in order to salvation.

Actual GRACE, is that grace which is given to us by God, for the special performance of some particular good thing, as to enable us to resist a temptation.

Habitual GRACE, is that which resides stably in us, is fixed in the soul, and remains till some egregious wilful sin erases it.

Justifying GRACE, is that which makes men appear righteous and innocent before God.

Sanctifying GRACE, is that which renders men holy and devoted to God.

Efficacious GRACE, is such as has the effect.

Sufficient GRACE, is such, as tho' it has not the effect, yet might have had it.

Act of GRACE, is an act of parliament for the relief of insolvent debtors in prison, &c.

Days of GRACE [in *Commerce*] a certain number of days allow'd for the payment of a bill of exchange after it becomes due; which in *England* are three.

Expectative GRACES, are a sort of reversionary benefices, disposed of before they become vacant.

GRACES [in the *Heathen Theology*] were a set of fabulous deities, three in number, who attended on *Venus*, supposed to be the daughters of *Jupiter*, their names *Aglaia*, *Thalia* and *Euphrosyne*.

The *Graces* are said to be the beneficent daughters of *Jupiter*; and they will have them to have been born of *Eurydomene*, who possessed ample fortunes. And some say that *Juno* was mother of the *Graces*. For the *Graces* are the most noble and illustrious of all the goddesses.

They are said to be the common attendants on *Venus*, and are called *Aglaia*, *Thalia* and *Euphrosyne*, or else *Pasithee*, *Euphrosyne* and *Ægiale*. They

They are represented young and beautiful, and with fine hair and smiling countenances; they have wings upon their feet, and sometimes are represented naked; if they are clothed, it is with fine, thin stuff and loose flowing garments; they always hold one another by the hand, intimating that among friends there should be a perpetual intercourse of kindness and assistance.

This picture, according to *Mythologists*, shews that favours are always agreeable for their novelty, and for the dispatch in doing them; that the memory of them should always last fresh and delightful; that they should be without disguise or dissimulation, and always free and unconstrained.

The nakedness of them intimates, that even poor persons, who have no wealth at all, may be able by their services to gratify persons in some things. Some think that by their being represented naked is intimated, that we ought to be ready to do good offices.

Some will have the *Graces* to be but two; others three. They that make them two, do it because some ought to do good offices, and others ought to be grateful to them of whom they receive them. They are feign'd to be three, because he that has had experience of being made amends for a kindness done, ought not to leave off doing good offices; but it is his duty to be doing again, and continually doing good offices.

The *Graces* are called *χαεῖρες* of τῆς *χαεῖς*, joy; because those who are beneficent are of a cheerful countenance, and their beneficence makes them that receive it cheerful.

They are represented handsome, both because they are beautiful themselves, and in that they add a lustre to the beauty of those that exercise liberality, and are prone to do good offices.

The *Graces* are said to accompany the *Muses* and *Mercury* as well as *Venus*; for where learning, eloquence and love are conjoined, there will never be wanting true joy, health and contentment; and where good-will, concord and bounty meet, there *Tbalia*, with a flourishing estate; *Aglaia* with splendor and glory, and *Euphrosyne*, with true joy and comfort will be always present.

GRA'CEFULNESS [of *grace*, F. and *zulneyye*, Sax.] comeliness, decency, becomingness.

GRA'CELESSNESS, graceless or wicked nature or disposition.

GRA'CILENESS, slenderness, leanness.

GRA'CILENT [*gracilentus*, L.] slender.

GRA'CILIS, *e* [in *Botanick Writers*] slender.

GRA'CIOUSNESS [of *gratiosus*, L. *gracieux*, F.] gracious disposition.

GRADA'TED [*gradatus*, L.] having, or made with degrees or steps.

GRADA'TION [*Architect.*] an artful disposition of several parts, as it were by steps or degrees, after the manner of an amphitheatre.

GRADA'TION [with *Chymists*] a kind of process belonging to metals, &c. and is the raising or exalting them to a higher degree of purity and goodness, so as both to increase their weight, colour, consistence, &c.

GRADATION [with *Logicians*] an argument consisting of four or more propositions, so disposed, as that the attribute of the first is the subject of the second, and the attribute of the second the subject of the third, and so on.

GRA'DUALNESS [of *graduel*, F. *gradualis*, L.] gradual procedure; going on step by step.

GRÆÆ, See *Gorgoni*.

GRA'DUATED [*graduatus*, L.] having taken, or on whom is conferred a degree in the university.

GRADUA'TION [with *Mathematicians*] the art of graduating or dividing any thing into degrees.

GRAFT [*greffe*, F.] a scion of a tree, &c. to be ingrafted into another stock.

To **GRAFT** [*greffer*, F.] to inoculate or graft a scion of one tree into the stock of another.

GRAIN [*granum*, L. *graine*, F.] any fruit or seed growing in a *Spica* or ear, as wheat, &c. also a minute body or parcel of a body pulverized, as a grain of *Salt*, *Sand*, &c.

GRAIN, The figure or representation of grains on leather, stones, as *Morocco* leather, &c.

GRAIN [with *Apothecaries*] 20 grains make a scruple $\mathfrak{z}$, 3 scruples a Dram $\mathfrak{z}$, 8 Dams an ounce $\mathfrak{z}$.

GRAI'NING-Board [with *Curriers*] a board made with nicks or teeth like a saw, used in graining leather.

GRA'MIA, a certain rheum in the eyes.

GRAMINIFO'LIUS [of *gramen*, grass, and *folium*, L. a leaf] having grass like leaves.

GRAMINO'SE [*gramineus*, L.] full of, or abounding with grass.

GRAMI'NEOUSNESS [of *gramineus*, L.] grassiness, or being full of grass.

GRA'MMA

GRA'MMA [*Γράμμα*, Gr. a letter] hence comes *Grammar*, because it shews in the first place how to form articulate sounds, which are represented by letters.

GRAMMA'TIAS, a kind of jasper stone, with white strokes or lines overthwart.

GRA'MMICK [*grammicus*, L. of *Γράμμα*, Gr. a line] made by lines; demonstrated by lines.

GRA'NDAME [of *grand* and *dame*] a grandmother.

GRA'NDCHILD, the child of one's child, either son or daughter.

GRANDE'VOUSNESS [*grandævitæ*, L.] greatness of age.

GRAND-DAUGHTER [of *grand* and *δαῖτον*, Sax.] a son or daughter's daughter.

GRAND-FATHER [*grand*, F. of L. and *παῖς*, Sax.] a father's father.

GRAND-MOTHER [*grand* and *μητέρα*, Sax.] a mother's mother.

GRANDSI'RE [of *grandis*, L. and *παῖς*, Brit.] a grandfather. F.

GRANDI'FICK [*grandificus*, L.] doing great things.

GRANDINO'SE [*grandinosus*, L.] plentiful in hail.

GRANDI'SONOUS [*grandifonus*, L.] that maketh a great sound.

GRA'NDO, hail. L.

GRA'NIFICE [*granificium*, L.] malt-making.

GRANI'FEROUS *Seed-pods* [in *Botany*] such pods as bear small seeds like grains.

GRANOMA'STIX, the mastick-tree. L.

GRANO'SE [*granosus*, L.] full of grains.

GRANULA'TION [with *Chymists*] an operation performed on metals, by dropping them melted thro' an iron colander, &c. into cold water, that it may congeal or harden into grains.

GRA'NULOUS *Root* [with *Botanists*] is a kind of grumous root with small knobs, each resembling a grain of wheat, as in *white Saxifrage*.

GRA'NUM, a grain of corn, a kernel or fruit; also the least weight now in use, 20th part of a scruple.

GRAPES [in a *Horse*] arrests or mangy tumours in his legs.

GRAPHO'METER, a mathematical instrument, being half a circle divided into 180 degrees, having a ruler, sights and a compass in the middle, to measure heights, &c.

To GRA'PPLE [with *Horsemen*] is when a horse lifts up one or both his legs at once, and raises them with precipitation, as if he were a curveting.

GRA'SIER } [of *grass*, or, as some will
GRA'ZIER } have it, of *gras*, F. fat]
one who grazes, feeds and fattens cattle for sale.

GRA'SSHOPPER [of *ἔρπαι* and *hopan*, Sax.] an insect well known.

GRASS *Plantane*, an herb.

GRA'SSATURE [*grassatura*, L.] a robbing and killing.

GRA'SSINESS [of *ἔρπαι* and *neyye*, Sax.] the having, or fulness of grass.

GRA'SSY [*ἔρπαιος*, Sax.] full of, or having grass.

GRATE [*crates*, L.] part of chimney furniture, conveniency for a fire; also a sort of iron, lattice-work, &c.

GRA'TED [*gratè*, F.] fretted or made small by rubbing on a grater; also vexed, galled, fretted; also done with grate-work.

GRA'TEFULNESS [*gratitude*, F. of *gratitudo*, L.] grateful disposition or temper.

GAR'TIA *Dei* [i. e. the *Grace of God*] a plaster made of wax, rosin, suet, turpentine, mastick and frankincense. L.

GRATIA *Dei* [with *Botanists*] the plant Lesser Centaury. L.

GRATICULA'TION, the dividing a draught or design into squares, in order to reduce it.

GRATI'FICK [*gratificus*, L.] grateful, thankful.

GRA'TIFIED [*gratifié*, F. *gratificatus*, L.] recompensed, requited with one good turn for another.

GRATIO'LA [with *Botanists*] the herb Hyssop. L.

GRA'TIOUSNESS [*gratiositas*, L. *gratiosité*, F.] grace, favour, civility, kindness.

GRA'TITUDE [*gratitudo*, L.] thankfulness, grateful disposition or carriage. It is a virtue in the receiver of a benefit, by which he demonstrates, that the kindness was acceptable to him, and upon that score entertains a hearty respect for the author of it, seeking all occasions to requite him. F.

GRATUI'TOUSNESS, free bestowment, without expectation of reward or recompence.

GRA'TULATED [*gratulatus*, L.] saluted with congratulations or expressions of pleasure on good success, &c.

GRAVE [in *Grammar*] an accent oppos'd to acute, thus (`).

GRAVE'DINOUSNESS [of *gravedinosus*, L.] drowsiness; heavy-headedness.

GRA'VELLINESS [of *gravier* or *la gravelle*, F.] fulness of gravel.

GRA'VELLING [with *Farriers*] a disorder

order incident to travelling horses, occasioned by little gravel stones getting in between the hoof and the shoe.

GRA'VEN [of *ḡpaxan*, *Sax.* *gravé*, *F.*] engraven.

GRA'VENESS [*gravitas*, *L.* *gravité*, *F.*] a severe, compos'd, quiet countenance; soberness.

GRAVEO'LENCY [*graveolentia*, *L.*] a stinking, rank smell.

GRAVI'SONOUS [*gravifonus*, *L.*] sounding greatly, highly.

GRA'VITAS *Acceleratrix* [in *Mechanicks*] the same as *vis centripeta*, or that quality by which all heavy bodies tend towards the centre of the earth, accelerating their motion as they come nearer towards it. *L.*

GRA'VITATING, weighing or pressing downwards.

GRAVITA'TION [with *Philosophers*] is the exercise of gravity, or a pressure that a body, by the force of its gravity, exerts on another body under it.

GRA'VITY [*gravitas*, *L.* *gravité*, *F.*] is that force by which bodies are carried or tend towards the centre of the earth, or the natural tendency of one body towards another; also the mutual tendency of each body and each particle of a body towards all others.

GRAVITY [*Mechanicks*] the *Conatus* or tendency of bodies towards the centre of the earth.

Accelerate GRAVITY, is the force of gravity considered as growing greater, the nearer it is to the attracting body or point.

Relative GRAVITY, is the excess of gravity in any body above the specifick gravity of a fluid it is in.

GRAVITY [in *Hydrostaticks*] the laws of bodies gravitating in fluids.

Specifick GRAVITY } is the excess of
Apparent GRAVITY } gravity in any body, above that of an equal quantity and bulk of another.

GRAVITY [in *Musick*] an affection of sound, whereby it becomes denominated grave, low or flat.

GRA'VY, the juice of meat.

GRA'YNESS [of *ḡpaz*, *Sax.* *graa*, *Dan.* *gris*, *F.*] ash-colouredness

GRA'ZING [of *ḡpaz*, *Sax.* *gras*] feeding on grass.

GRAZING [of *escrafer*, or *escrasant*, *raser*, *F.*] glancing, passing lightly over a thing.

GRA'ZIER [either of *ḡpaz*, *Sax.* or *graisser*, or *engraisser*, *F.* to fatten] one who fattens cattle for sale.

GREASE [with *Farriers*] a swelling and gourdiness of legs.

GRE'ASINESS [of *graisse*, *F.*] greasy condition.

GRE'ASY [*couvert de graisse*, *F.*] dawbed with grease.

To GRE'ATEN, to make great, to amplify, to enlarge, to augment.

GRE'ATNESS, largeness, mightiness, nobleness.

GREE [in *Law*] will, allowance, liking.

GREE [in *Heraldry*] degree or step.

To make GREE to parties [in *Law*] is to give them satisfaction for injury done.

GREE'DINESS [*ḡpædiḡneyye*, *Sax.*] a greedy, covetous, eager appetite or desire after.

Mountain GREEN, a sort of greenish powder, found in little grains like sand in some mountains in *Hungary*, &c.

GREEN Hide, is one not yet curried; but as it is just taken off from the carcase of a beast.

GREE'NISH, inclinable to, or of a faint green.

GREE'NISHNESS, a faint greenness.

GREE'NNESS [*ḡpeneyye*, *Sax.*] green colour or quality.

GREE'TING [of *ḡpætan*, *Sax.*] saluting, salutation.

GREGA'ROUS Birds, such as do not live solitary; but associate in flights or coveys, a great many together in company.

GREGO'RIAN Year, a new account of time or year, the new account or new stile, established upon the reformation of the calendar, by pope Gregory XIII. A.D. 1582. according to which the year consists of 365 days, 5 hours, 49 minutes and 12 seconds; whereas, according to the old stile, or *Julian* account of *Julius Cesar*, the year did consist of 365 days, 6 hours, whereby 10 days being taken out of the month of *October*, the days of their months go always 10 days before ours; as for instance, their 11th day is our first. Which new stile or account is used in most parts of *Europe*.

GREGORIAN Calendar, is one which shews the new and full moon, with the time of *Easter* and the moveable feasts that depend upon it, by means of epacts disposed through the several months of the *Gregorian* year, and is different from the *Julian* calendar, in both the form of the year, and that it uses epacts instead of golden numbers.

GREGORIAN Epocha, is the epocha or time whence the *Gregorian* calendar or computation took place.

GRE'MIL, the herb Pearl-plant.

GRE'SSIL [*gressilis*, *L.*] of or belonging to steps.

GRE'VA

GRE'VA [old Writ.] the sea shore.

GREVE [ḡreev, Sax.] a denomination of power and authority, signifying as much as count.

GREW [of ḡropan, Sax.] did grow.

GRIEF [grief, F. or gravis, L. heavy] sorrow of heart, trouble of mind.

GRI'EVANCE [of grief, F. of gravis, L.] an injury, loss, or any thing that causes grief.

To GRIEVE [prob. of grever, F. gravari, L.] to be sorrowful.

GRI'EVOUSNESS [grief, F.] heaviness, burdensomeness, afflictedness.

GRI'FFIN } [griffon, F.] a fabulous

GRI'FFON } creature, half an eagle, and half a lion, to express strength and swiftness joined together, extraordinary vigilancy to preserve things with which they are intrusted. The heathen naturalists persuade the ignorant that these creatures guarded the gold mines with incredible watchfulness and resolution, that none might come at them. They really exist no where but in painting or sculpture, tho' the poets feign, that Apollo had his chariot drawn by them.

To GRILL Oysters, the same as scolloping of them.

GRI'LLUS [with Chymists] salt of vitriol, that provokes vomiting.

GRI'MNESS [of ḡrim, Sax.] severity or crabbedness of countenance.

GRIME [grime, Du.] smut or dawb with foot.

GRI'NDER [ḡrindepe, Sax.] one who grinds.

GRI'NDING [of ḡrinðan, Sax.] sharpening by grinding on a grindstone; also breaking small with a mill.

GRIND-STONE [ḡrinðyrtan, Sax.] a round stone for grinding or sharpening iron tools.



GRI'NGOLE'E [in Heraldry] as a cross Gringolée, is a cross made in the same manner as the cross Ancree or Anchored, with this difference, that those that should represent the flocks of the anchors at the end, are the heads of the stakes, which turn both ways as the flocks do. See the Escutcheon.

An Old GRIPE [ḡripe, Sax.] an old usurer.

GRI'PE-STICK [with Surgeons] a stick used in cutting off an arm.

GRI'PINGNESS [of ḡripian, Sax.] griping quality.

GRI'SLINESS [ḡriylicneyre, Sax.] hideousness, frightful aspect, ugliness.

GRI'STLINESS [of ḡriytle, Sax.] fulness of gristles.

GRIT'TINESS [gret, groot, Brit.]

ḡnetta, Sax.] fulness of grit or dust of stones, &c.

GRI'ZLED [prob. of gris, F. grey] variegated with streaks, &c. of different colours, as black and white intermixt, &c.

GRI'ZLINESS, grizzly colour, or being grizzly.

GRO'ANING [of Lpanian, Sax.] fetching deep or bitter sighs, &c.

GROCERS were incorporated Anno 1344. by the name of Grocers, having been formerly call'd Pepperers. They are governed by a master, 4 wardens, 70 assistants, and there are about 277 on the livery; the livery fine is 20 l. they are the second of the 12 companies, or which company there have been 108 Lord Mayors.



Their armorial ensign are Argent, a chevron Gules, between 6 cloves in chief, and 3 in base Sable crest on a helmet and torse, a camel trippant proper, bridled of the 2d, supporters 2 griffins per fess Gules and Or. The motto, God grant Grace. Their hall is now let to the bank of England.

GRO'MWELS, most servile persons on ship-board.

GROOM [of gram, Du. a Boy, &c.] formerly a servant in some mean station, lads sent on errands or lacqueys; but now it is usually taken for one who looks after horses.

GROO'VE [prob. of ḡropan, Sax. to engrave] a hollow channel cut in stone, wood, &c.

GROOVE [with Miners] a deep hole or pit sunk in the ground to search for minerals.

GROSS [in the Sense of the Law] absolute or independent; as Advowson in Gross, is distinguished from Advowson Appendant.

GROSS, as a Villain in Gross, a servile tenant, who was not appendant or annexed to the land or manour, and to go along with the tenure, as an appurtenance of it; but was like the other personal goods and chattels of his lord; at his lord's free pleasure and disposal.

GROSS-BOIS, great wood, properly such as is accounted timber, either by the common law or custom of the country. F.

GRO'SSITY [grossitas, L.] grossness.

GROSSNESS [of grossiereté, F. grossitas, L.] thickness, fatness, dulness, baseness, &c.

GROSSULA'RIA, the gooseberry-bush. L.

GROT } [*grotte*, F.] a hole in the
GRO'TTO } ground, a cavern or den
 in a mountain or rock; also a little artificial edifice made in a garden, in imitation of a natural grotto.

GROTE'SK [*grotesca*, Ital. *grotesque*, F.] figures in painting or carving, representing odd or preposterous things; a sort of antique work.

GROTE'SKS, little fanciful ornaments of animals compounded of fishes, foliages, fruits, &c.

GRO'VE [*grove*, Sax.] a small wood or place set with trees.

The **GROVE** of *Dodona*, which some place in *Thessaly*, and others in *Epirus*, was constituted by *Dodonim* the son of *Javan*, captain of a colony sent to inhabit those parts. Here was a temple erected to *Jupiter*, hence called *Dodoneus*, near which temple was a sacred grove full of oaks or beeches, in which the *Dryades*, *Fauni* and *Satyrs* were thought to inhabit; and, as is said, were frequently seen dancing under the shade of the trees. Those oaks or beeches are storied to have been endued with a human voice and prophetic spirit. The reason of which fiction, some think, was this, That the prophets when they gave answers, placed themselves in one of these trees; and so the oracle was thought to be uttered by the oak, which was only pronounced from its hollow stock, or from among its branches. And whereas mention is made of the brazen kettles of this oracle, *Demon* in *Suidas* reports, they were so artificially plac'd about the temple, that one being struck, the sound was communicated to all the rest. Others describe the matter thus: That there were two pillars, on one of which were placed a kettle, on the other a boy holding a whip in his hand with lashes of brass, which, being struck against the kettle, by the violence of the wind caused a continual sound.

GRO'ULING [of *grollen*, Teut.] grumbling, muttering.

GROUND [of *grindan*, Sax.] made or broken small in a mill, &c. also sharpened on a stone, &c.

GROUND Ivy [*grunb-lyf*, Sax.] an herb.

GROUND Pine, the name of a plant.

GROUND Plates [with *Architects*] the outmost pieces of timber lying on or near the ground, and framed into one another with mortices and tenons of the joists, the summer and girders, and sometimes the trimmers for the stair-case and chimney-way, and the binding joists.

To **GROUND**, to set or lay a thing on the ground; to lay a ground-work; to

take for a foundation; to raise an argument upon.

GROUND Plumbing [with *Anglers*] is the finding the depth of the water with a leaden plummet on the line.

GROUNDED [of *grunb*, Sax.] founded, built or resting upon, sustained by.

GRO'UNDLESS [*grunbleay*, Sax.] without ground, foundation or reason.

GROUND Timbers [in a *Skip*] are the timbers which lie on her keel, and are fastened to it with bolts thro' the keelson.

GROUND [in *Painting*] is the surface, upon which the figures and other objects are raised or represented.

GROUP [in *Painting* and *Sculpture*] an assemblage or knot of two or more figures of men, beasts, fruits, or the like, which have some apparent relation one to the other.

GROUP [in regard to the *Design*] are combinations of divers figures, which have relation to each other; either on account of the action, or of their proximity, or of the effect they have.

GROUP [in *Musick*] is one of the kinds of diminutions of long notes, which in the working forms a sort of group, knot, bush, &c. a group commonly consists of four crotchets, quavers, &c. tied together.

GROUP [in *Architecture*] a term us'd of columns, as they say, a group of columns, when there are three or four columns joined together on the same pedestal.

GROUP [in regard of the *clair obscure*] are bodies of figures, wherein the lights and shadows are diffused in such manner, that they strike the eye together, and naturally lead it to consider them in one view.

GROUPA'DES [with *Horsemen*] see *Croupades*.

GROUT-HEAD [*grut-heaf*, Sax.] a great head.

GRO'WING [of *growan*, Sax.] encreasing, thriving, waxing larger, &c.

GRO'WLING [prob. of *grollen*, Teut.] snarling, making a noise like a dog.

GROWTH [*grupde*, Sax.] increase, progress.

To **GRUB up** [*groben*, Teut.] to deliver or dig up the roots of trees, &c.

GRUBBS [with *Physicians*] a kind of white, unctuous, little pimples or tumours, rising on the face, chiefly on the *Ale* of the nose.

GRUDGING [of *gruger*, F.] thinking much, envying.

GRU'FNESS, surliness, churlishness, sour looks, &c.

GRU'MBLING [of *grommeler*, F. *grommelen*, Du.] muttering between the teeth, signi-

signifying displeasure, tho' unwilling to declare the cause.

GRU'MNESS [of *grim*, *Sax.*] crabbedness, fierceness of countenance.

GRU'MOUSNESS [of *grumus*, *L.*] fullness of clods or lumps, grumosity.

GRUMUS *Sanguinis*, clotted or coagulated with blood. *L.*

GRU'NTING [*grunniens*, *L.* *gruntzen*, *Teut.*] making a noise like a hog.

GRUPPA [in *Painting*, *Sculpture*, &c.] a cluster or crowd of figures, as cherubims heads, &c. so close that the whole figures of them cannot be discerned.

GRUS, a Crane [among the *Ancients*] a dance perform'd annually by the *Athenians* round the temple of *Apollo* on the day of *Delia*. The motion and figure of this dance were very intricate and variously interwoven, some of them being intended to express the windings of the labyrinth wherein *Theseus* held the *Minotaur*.

GRY'PHITES, one who has a crooked nose like a hawk's bill. *Gr.*

GUA'CATAN, *Indian* Pilewort.

GUARANTEE' [in *Law*] he whom the warranter undertakes to indemnify or secure from damage.

GUA'RANTY, the office or duty of a guarantee.

Quarter GUARD [in a *Camp*] a small guard, commanded by a subaltern officer, and posted about an hundred yards before every battalion.

Grand GUARD [in a *Camp*] consists in three or four squadrons of horse, commanded by a field officer, and posted before the camp on the right and left wing, towards the enemy, for the security of the camp.

Standard GUARD, a small guard of foot, which a regiment of horse mounts in their front, under a corporal.

To GUARD [*garder*, *F.*] to defend or keep from, to ward off danger.

GUARD [in *Fencing*] an action or posture proper to defend or screen the body from the efforts or attacks of an enemy's sword.

GUARD-Cock. See *Gardecaut*.

GUARDS [with *Astronomers*] a name sometimes apply'd to the two stars nearest the pole, being in the hind part of the chariot at the tail of the little bear.

GUA'RDIAN [in *Law*] one who is intrusted with the education, tuition, &c. of such as are not of sufficient discretion to guide themselves and their own affairs, as children and idiots.

GUA'RDIANSHIP [of *garder*, *F.* to defend, &c.] the office of a guardian.

GUAY [in *French Heraldry*] as a *Cheval guay*, signifies a horse rearing and standing upon his hind legs.

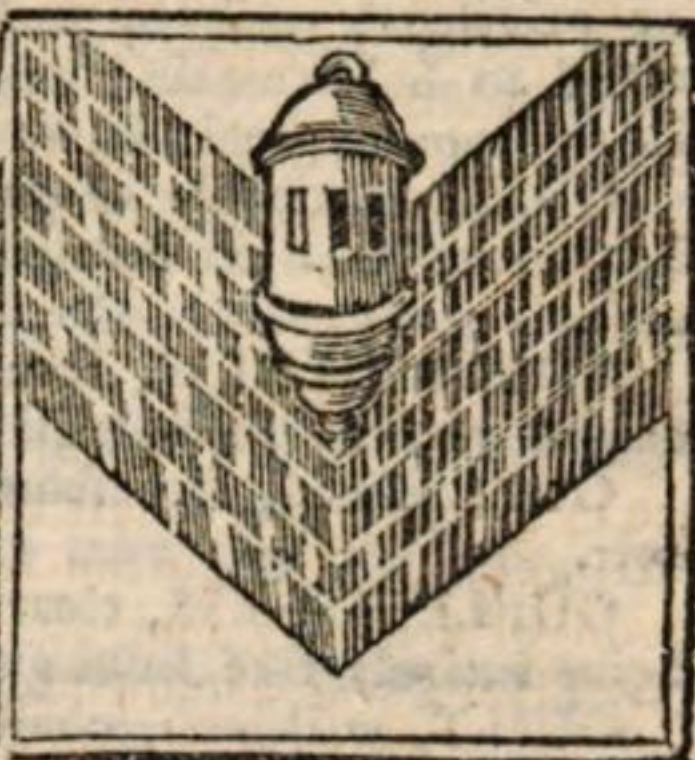
To follow a GU'DGEON, to bear, put up or pass by an affront.

GU'DGEONS, a sort of rudder-irons, being the eyes drove into the stern-post, into which the hooks call'd *Pintles* go to hang on the rudder.

GUE'RDONLESS, unrewarded.

GUE'RITE,

is a sort of small tower of stone or wood, generally on the point of a *Bastion*, or on the angles of the *shoulder*, to hold a *Centinel*, who is to take care of the foss, and to watch to hin-



der surprises; some call *Echangette* those that are made of wood, and are of a square form, for the *Guerites* of stone are roundish, and are built half without the wall, and terminate at a point below, which ought to be at the *Cordon*, that the *Centinel* may discover along the *Faces*, *Flanks*, and *Curtains*, and all along the *Foss*; they ought to be about six foot high, and their breadth three and a half.

GUERKINS, a sort of pickled cucumbers.

A GUESS [*ghisse*, *Du.*] to conjecture.

GUESTS [*gieyt* or *geyt*, *Sax.* and *Dan.*] people invited to an entertainment.

GUET, a watch, a person posted as a spy in any place. *F.*

GU'GGLING [prob. of *gorgogliare*, *Ital.*] making a noise, as liquor pouring out of a bottle that has a narrow neck.

GUI'DANCE [of *guider*, *F.*] conduct, leading, &c.

GUI'DON, a kind of flag or standard borne by the king's life-guard; being broad at one extreme and almost pointed at the other, and slit or divided into two. Also the officer who bears it.

GUILD Hall [*Gild* of *Gildan*, *Sax.* to pay, because a common contribution, and *Heal*, an hall, i. e. the common hall of the gilds, or companies, or incorporated citizens of *London*] this hall was first built in the year 1411, by *Thomas Knolls*, then mayor, the aldermen and citizens; but being destroy'd by the great fire in 1666, it was rebuilt more spacious, being in length from *East* to *West* 170 feet, and in breadth 68. It cost the city 40000 pounds; the two giants of terrible aspect and monstrous height, that stand facing the entrance of the hall, the one holding a pole-ax, the other a halbert, are suppos'd, the former

to represent an ancient Britain, and the other a Saxon.

GUILDHALL *Teutonicorum*, a title of the fraternity or society of *Easterling* merchants in London, commonly call'd the *Steel-yard* in *Thames-street*.

GUILD-merchant, a certain liberty or privilege, whereby merchants are enabled to hold certain pleas of land within their own precincts.

GUILE [probably of *guiller*, O. F. or *beZalian*, Sax. to bewitch] fraud, deceit.

GUILEFULNESS, fraudulentness, deceitfulness, craftiness, wiliness.

GUILELESS, free from guile or deceit.

GUILELESNESS, clearness of, or the being intirely free from guile or deceit.

GUILT, guiltiness, consciousness of having committed a fault, crime, &c.

GUILTINESS [probably of *Gil'd* a tax, &c. of *Gil'dan*, Sax. to pay a tax, &c. *q. d.* liable to make an amends or pay for a fault committed] culpableness, liableness to suffer for a crime proved to have been committed.

GUILTLESS, free from crime, innocent.

GUILTLESNESS, innocency.

GUILTY, culpable, in fault, deserving to be condemned or blamed.

GUINEA'NUS, *a, um* [in *Botanick Writings*] of the growth or product of *Guinea* in *Africa*.

GU'LA, the upper part of the throat.

GULE } [Architec.] the neck or nar-

GU'LA } rowest part of the lowest capital of a pillar; or a wavy member, whose contour resembles the letter S, called an *Ogee*.

GU'LDUM [Old Records] a taxing or imposing of a fine to be paid in money.

GU'LES [either of גוּלִּים, Heb. a piece of red cloth, *Machenzi* or גוּל, Arab. a red rose. *Menestrier*.]



GULES [in *Heraldry*] signifies the red colour, in engraving it is made by perpendicular lines from the top of the escutcheon to the bottom. It is said to represent fire, which is the chiefest, lightest and clearest of the elements. *Morgan* says it denotes the power of the Almighty; and of virtues, martial prowels, boldness and hardiness; with *Or* (Gold) a desire of conquest, and with *Argent* (Silver) a depressing the envious, and revenging the innocent. See the figure.

Of spiritual virtues *Gules* denotes *Justice*, *Charity*, and ardent *Love of God and our neighbour*. Of worldly virtues, *Valour*,

Nobility, *Hardiness* and *Magnanimity*. Of vices, *Cruelty*, *Choler*, *Murder*, *Slaughter*. Of planets, *Mars*. Of precious stones, the *Ruby*. Of metals, *Copper*. Of trees, the *Cedar*. Of flowers, the *Piony*, the *Clove Gilliflower* and the *Pink*. Of birds, the *Pelican*. Of the ages of men, the *Manly*. Of the months of the year, *March* and *July*. Of the days of the week, *Tuesday*.

GULF [*golfe*, F.] a depth in the sea that cannot be fathomed, a whirlpool.

GU'LLING, [*guiller*, F.] deceiving, cheating, defrauding, duping.

GU'LLERIES, cheating tricks.

GU'LLET [*gula*, L. *goulet*, F.] the windpipe.

GU'LLY-gut, a punch-belly.

GU'LLING [Sea Term] is when the pin of a block or pulley eats into the shiver, or the yard into the mast.

To **GU'LLY** } [*gorgogliari*, Ital.] to
To **GO'GLE** } make a noise, as liquor poured out of a bottle.

GULO'SITY [*gulofitas*, L.] gluttony.

A GULP [of *golpen*, Du.] as much liquor as goes down the throat at one swallow.

To **GUM** [*gommer*, F.] to daub with gum.

GUM *Anima*, a resinous juice oozing from a tree in *America*.

GUM-Arabick, a gum so called brought from *Arabia*, &c.

GUM-Cistus, the name of an herb.

GUM-Cotta, a congealed juice of a yellow colour brought from the *Indies*.

GUM-Olibanum, frankincense.

GUM-Tachamahaca, a gum much used by the *Indians* in all swellings in the body.

GUM-Ammoniacum, a gum of a bitterish taste, that burns clear when set on fire.

GUM-Caranna, a gum used by the *Indians* for swellings.

GUM-Copal, a gum which will serve for a perfume instead of frankincense.

GUM-Elemi, a gum smelling like fennel; but of a bitter taste.

GUM-Opopanax, the juice of the herb or root of *Panax Herculis*.

GUM-Tragacanth [*τραγάκος* and *ἀκάνθα*, Gr.] i. e. goat's-horn.

GU'MMATED [*gummatus*, L.] done over with gum.

GU'MMINESS [of *gummosus*, L. *gommeux*, F. *gummi*, L. *gomme*, F.] gummy nature or quality.

GUMMO'SE [*gummosus*, L.] that hath much gum.

GUMMO'SITY, gummy quality.

GU'MMY [*gummosus*, L. *gommeux*, F.] full of gum.

GU'N-

GU'NNEL [of a Ship] the gun-wall.

GU'NSTER, one that goes a shooting with a gun or fowling-piece.

GU'NTER's Line [so call'd of Mr. Gunter, formerly geometry-professor of Gresham college] call'd also the line of numbers, is the logarithms laid off upon strait lines; the use of which is for performing arithmetical operations, by means of a pair of compasses, or even without, by sliding two of these lines of numbers by each other.

GUNTER's Quadrant, a quadrant of Wood, Brass, &c. being partly of Stereographical projection upon the plain of the equinoctial, the eye being in one of the poles where the tropick, ecliptick and horizon are arches of circles; but the hour circles are all curves, drawn by means of the several altitudes of the sun, for some particular latitude, every day in the year. The use of it is to find the hour of the day, sun's azimuth, &c.

GUNTER's Scale, that which sailors call the Gunter, is a large plain scale, with the lines of artificial sines and tangents upon it, laid off by strait lines, and so contriv'd to a line of numbers, that is on it, that by the help of this scale and pair of compasses, all the cases of trigonometry, both plain and spherical, may, to a tolerable exactness, be solv'd, and of consequence all questions in Navigation, Dialling, &c. may be wrought by it.

GUNS and POWDER, were invented and found out by Bartholdus Swartz, a Franciscan Frier, about the year 1380, temp. K. Richard II. by his mixing salt-petre and some other ingredients in a mortar, on which he had plac'd a stone, and having occasion to light a candle in striking fire, a spark fell into the mortar, and the composition blew up with great violence and noise. This gave a handle for the invention of guns, and the first that used them were the Venetians against the inhabitants of Geneva.

Gun-powder was had from foreign parts, and at dear rates, till queen Elizabeth order'd it to be made in England.

GURGE [gorges, L.] a whirl-pool.

GURGU'LIO [with Anat.] the cover of the wind-pipe; the same as Cion and Epiglottis.

To GUSH [Geotan, Sax. gossiten, Du.] to pour or run out suddenly and with force.

GU'SHING [of Geotun, Sax.] pouring or running out suddenly and with force.

GU'SSET [gouffet, F.] a triangle, small piece of cloth, used in shirts, smocks, &c.

GU'SSET [in Heraldry] is formed by a line drawn either from the dexter or sinister chief points, and falling perpendicularly down to the extreme base, as in the escutcheon: Or thus,  it proceeds from the dexter or sinister angle of the chief, descending diagonally to the chief point, and from thence another line falls perpendicularly upon the base. Mr. Guillim calls it one of the whimsical abatements of honour, for a person who is either lascivious, effeminate, or a sot, or all of them.

GU'STABLE [gustabilis, L.] that may be tasted; agreeable to the taste.

To GIJT, to take out the guts, to empty.

GU'TLING [of Guts] stuffing the guts, eating much or often.

GU'TTA, a drop of any liquor.

GUTTA Gamandra, a kind of gum or hardened juice brought from the East Indies. L.

GU'TTAL Cartilage [with Anatomists] is that which includes the third and fourth gristle of the larynx.

GU'TTATED [guttatus, L.] spotted with spots or speckles like drops.

GU'TTÆ, drops.

GUTTÆ [in Architecture] are certain parts in figure like little bells, in number six, placed below the triglyphs in an architrave of the Dorick order. They are so called of gutta, L. a drop, from their shape, resembling the drops of water that have run along the triglyph, and still hang under the closure betwixt the pillars.

GU'TTER [goutiere, F.] a canal or spout for carrying water.

GUTTER Tile, a three-cornered tile laid in gutters.

To GUTTER, to sweal or run as a candle.

GU'TTERA [Old Rec.] a gutter or spout to convey water from leads or roofs of buildings.

To GU'TTLE [of gut, F.] to eat much.

GU'TTOSE [guttosus, L.] full of drops.

GU'TTURALNESS [of guttur, L. the throat] the being pronounced in the throat; spoken of letters.

GU'TTURIS Os [Anatomy] the same that is called Hyoides Os. L.

GU'TTUS [with Antiquaries] a sort of vase used in the Romans sacrifices, to take wine and sprinkle it guttatim, i. e. drop by drop upon the victim. L.

GU'TTY [in Heraldry] signifies drops, and they being represented in coat armour of several colours, the colour should be mentioned in blazon.

GUT-

GUT-Wort, an herb.

GUVE de ronde [in *Fortific.*] is the same as *single Tenaille*.

GUY Rope [in a *Ship*] a rope made fast to the fore-mast at one end, and is received thro' a single block siezed to the pennant of the winding tackle, and then again reev'd thro' another, siez'd to the fore-mast. The use of which is to hale forward the pennant of the winding tackle.

To **GYBE**, to joke upon, banter, jeer, flout, &c.

GYMNA'SIUM [γυμνάσιον, Gr.] a place of exercise in any art or science, a school.

GYMNA'STICE [γυμνασική, Gr.] the *Gymnastick art*, or the art of performing the exercises of the body.

GYMNA'STICK [of *gymnasticus*, L. γυμναστικός of γυμνάζω, Gr. to exercise] of or pertaining to exercise.

GY'MNIC [γυμνικός, Gr.] pertaining to the exercises of the body.

GY'MNICI Ludi [among the *Greeks*] certain exercises, as running, leaping, throwing quoits, wrestling, boxing, fencing, &c.

GYMNO'DISPERMOUS Plants [of γυμνός naked, δῖς two, and σπέρμα, Gr.] such as bear two naked seeds inclosed in a calx, without any seed vessel.

To **GYMNO'LOGIZE** [γυμνολογίζω, Gr.] to dispute naked, or like an *Indian philosopher*.

GYMNOPÆDI'A [γυμνοπαίδία, Gr.] a kind of dance in use among the *Lacedæmonians*, performed by young persons dancing naked, during the time of the sacrifices, and singing a song in honour of *Apollo*.

GYMNOPÆ'DICE. See *Gymnopediæ*.

GY'MNOPO'LYSPERMOUS Plants [of γυμνός, πολὺ, many, and σπέρμα, Gr.] such as have many naked seeds inclosed in a calyx, without any seed vessel.

GYMNOSPE'RMIOUS Plants [of γυμνός naked, and σπέρμα, seed, Gr.] such fruits as bear a naked seed inclosed by the calx only, without any seed vessel.

GYMNOTE'TRASPERMOUS Plants [of γυμνός, τέτρα four, and σπέρμα, Gr.] such as have four naked seeds inclosed in a calyx, without any seed vessel.

GYNÆCI'UM [γυναικείον, Gr.] the womens apartment, or a separate place where the women kept themselves retired and out of the sight of men.

GYNÆ'COCRA'TUME'NIANS [of γυνή and κρατῆμεν overcome] an ancient people of *Sarmatia Europæa*, said to be so called, because after they had been overcome by the *Amazons*, they were obliged to have venereal commerce with them.

GYNÆCOMA'STON [γυναικομαστόν, Gr.] a tumour or swelling in the flesh or breasts of women.

GYNÆCOMY'STAX [of γυνή a woman, and μύσαξ, Gr. a beard] the hair on the upper part of a woman's privities.

GYPSU'M Parget, white lime, plaister; also a sort of plainer-stone, white and soft like alabaster, which being lightly burnt, serves to make the chalk called plaister of *Paris*.

GY'PSY [*q. Ægyptii*, L. *Egyptians*] strolling beggars, who pretend to tell fortunes.

GY'ROMANCY [of *gyrare*, L. and μαντεία, Gr. divination] a kind of divination by walking round in a circle.

H

H h, *Roman*; *H* b, *Italick*; *H* h, *English*; *ה*, *Hebrew*, is expressed only by (') a note of aspiration in *Greek*.

H, is not accounted properly a letter, but a note of aspiration before a vowel, and among the poets it sometimes obtains a power of a consonant. In *Latin* it never comes before a consonant; but always before one of the five vowels and *y*; as *babeo*, *bebes*, *hiatus*, *homo*, *humus*, *hydra*, &c. but in *English* it does, as *bought*, *taught*, &c.

H with a dash at the top [with the *Ancients*] signified 200000.

HABDA'LA [הבדלה of בדה, Heb. i. e. he separated] a ceremony practis'd by the *Jews* every sabbath day in the evening. It is thus; towards the close of the sabbath when the stars begin to appear, each master of a family lights a torch or at least a lamp with two wicks. A little box of spices is prepared or a glass of wine taken, then singing or rehearsing a prayer, and blessing the wine and the spices, they all smell them, and after they have performed a few ceremonies about the torch or lamps, they cast a little of the consecrated wine into the flame; every one tastes, and thus they break up, wishing one another a good week.

HABE'NA, the reins of a bridle. *L.*

HABENA [with *Surgeons*] a bandage for the drawing together the lips of wounds, instead of stitching them.

HABERDA'SHERS, were incorporated a brotherhood of *St. Catherine* their patroness *Anno* 1447, and were confirm'd in the 17th of *Henry VII.* *Anno* 1501, and named *Merchant Haber-*



dashers.

disfers. They are a master, 4 wardens, 90 on the court of assistants, 329 on the livery. The livery fine is 25 *l.* They bear for their arms barry nebu'e or 6 *argent* and *azure* on a bend *gules*, a lion passant guardant or. Crest on a helmet and torse 2 arms supporting a laurel proper and issuing out of a cloud *argent*. Their supporters 2 *Indian* goats *argent*, attired and hooped or. Their motto, *Serve and Obey*.

They are the 8th of the 12 Companies. There have been 22 lord mayors free of this company. Their hall is in *Maiden-lane*.

HA'BITUDE [*habitus*, *L.*] an aptitude or disposition either of mind or body, acquired by a frequent repetition of the same act.

HA'BIT [in *Metaphysicks*] is a quality that is superadded to a natural power, that makes it very readily and easily perform its operations.

HABIT [with *Logicians*] one of the ten predicaments

The HA'BITABLE, the earth. *Milton*.

HABITA'BLENESS, a being capable of being inhabited.

HA'BITED [*habité*, *F.*] attired, dressed; also accustomed.

HABITUAL, something that is become or turned into a habit or habitude.

HABITUAL Grace [with *Divines*] is that which is convey'd to persons by baptism, and afterwards augmented and improved by the eucharist and other means.

To HABITUATE [*s' habiter*, *F.* of *habitus*, *L.*] to accustom to.

HA'BITUDE [with *Schoolmen*] signifies the respect or relation that one thing bears to another.

HABITUDE [with *Philosophers*] is used for what we popularly call habit, viz. a certain disposition or aptitude for the performing or suffering certain things contracted by reiterated acts of the same kind.

HA'BITUS [in *Metaphysicks*] is the application of a body to that which is near it.

HADRO'BALUM [*ἀδρόβαλον*, *Gr.*] a certain sweet-scented gum in *Media*.

HÆCCA'SITY [with *Chymists*] the same specifick essence or active principle by which a medicine operates.

HÆLO'SIS [with *Oculists*] a reflected inversion of the eye-lid.

HADRO'SPHÆRUM [*ἀδρόσφαιρον*, *Gr.*] a kind of Spikenard with a broad leaf.

HÆMACHA'TES [*αἱμαχάτης*, *Gr.*] a sort of blood-coloured agate.

HÆMA'LOPS [*αἱμαλόψ* of *αἷμα* blood,

and *ὀψ*, the sight, *Gr.*] a redness of the eyes, proceeding from an inflammation; or a stretching of the blood vessels, commonly called blood-shot eyes.

HÆMASTA'TICAL [of *αἷμα* and *στατικός*, *Gr.*] of or pertaining to the weight or ponderosity of the blood.

HÆMATITES [*αἱματίτης*, *Gr.*] the blood-stone, a stone used in stopping of blood.

HÆMATO'DES [*αἱματόδης*, *Gr.*] the herb Cranes-bill.

HÆMATO'MPHALOC'E'LE [of *αἷμα* blood, *ὀμφαλ* a navel, and *κῆλη* a tumour, *Gr.*] a swelling of the navel turgid with blood.

HÆMOPTO'ICUS [of *αἷμα* and *πλύνω*, *Gr.* to spit] one who spits blood.

HÆMORRHAGI'A [*αἱμορραγία* of *αἷμα*, blood, and *ῥήγνυμι* to burst, *Gr.*] a bursting forth of blood out of the nostrils, mouth, eyes, and other parts of the body.

HÆMORRHOI'DAL Veins external, arise from the hypogastrick vein, and sometimes from a double branch of it, spreading about the sphincter of the *Anus*.

HÆMO'RROUS [*αἱμορροῖς*, *Gr.*] the hemorrhoid serpent; so called, because those that are bitten by it, blood issues out of all the passages of their body.

HÆMORRHOI'DES [*αἱμορροῖς* of *αἷμα* and *ῥέω*, to flow, *Gr.*] swelling inflammations in the fundament, the emerods or piles, a distemper proceeding from abundance of melancholy blood, by which the veins of the fundament being stretched often, send forth blood or matter.

HÆMOSTA'TICKS [of *αἷμα* blood, and *στατικός*, *Gr.* causing to stop] medicines which stanch blood.

HAGIO'GRAPHIA [*ἁγίον γράφα* of *ἅγιος* holy, and *γράφω* to write, *Gr.*] the canonical books of holy scripture.

HAGIOSI'DERE [*ἅγιος* holy, and *σιδηρός* iron, *Gr.*] a plate of iron about three inches broad, and sixteen long, which the *Greeks* under the dominion of the *Turks* (being prohibited the use of bells) strike one with a hammer to call the people to church.

HAGIO'GRARHER [*ἁγιογράφος*, *Gr.*] a writer of holy things.

HA-HA [in *Gardens*] a small canal of water.

HAIL [of *hæzele*, *Sax.*] a meteor formed of flocks of snow, which being melted by warm air, and afterwards meeting with cold air, is congealed and turns to hail, whose stones are of a different figure, according to the solution of the flocks, and fall rudely by reason of their weight.

HAI'NOUSNESS [of *baineux*, F.] flagitiousness, odiousness, hatefulnes, outrageousness, &c.

HAI'RINESS [heapic³neyye, Sax.] being hairy.

HAI'RY [heapic³, Sax.] having, or covered with hair.

HALBE'RD [among *Farriers*] an iron foldered to the toe of a horse's shoe, that fits out before to prevent a lame horse from treading on his toe.

HALE [of heal, Sax.] healthful, &c.

Front HALF Files [with *Military Men*] the three foremost men of a battalion.

Rear HALF Files, the three hindermost men of a battalion.

HALF Mark, a noble, six shillings and eight pence.

HALF-Pence, half-pence and farthings were first ordered to be made round by king *Edward I.* in the year 1280, for before that time, the penny had a double cross, with a crease, so that it might be easily broken in the middle to make half-pence, or into four quarters to make farthings.

Knights of the HALF Moon or Crescent, an order of knighthood, created by *René*, duke of *Anjou*, when he conquered *Sicily*, with this motto, *Los*, i. e. *Praise*.

HALICA'CABUS [αλικακαβ³, Gr.] the red Winter-cherry or red Nightshade.

HA'LIMUS [αλιμ³, Gr.] Sea Purslain.

HALIO'GRAPHER [of αλς the sea, and γράφω to describe, Gr.] a describer of the sea, an hydrographer.

HALL [with *Architeās*] a large room at the entrance of a fine house, &c.

HALLELU'JAH [הלל-יהוה, i. e. *Praise ye the Lord*] a term of rejoicing; sometimes repeated at the end of verses on that occasion.

To **HA'LTER** [of hæalt³ne, Sax.] to put a rope, &c. about the neck.

HA'LTER-Cast [with *Farriers*] an excoriation of the pastern, caused by the halter of an horse being intangled about the foot, upon the horse's endeavouring to rub his neck with his hinder foot.

HA'LYMOTE [hali³-gemo³te, Sax.] the meeting of the tenants of one hall or manour; a court baron; also an assembly of citizens in their publick hall, so termed in some places in *Herefordshire*; it may also signify an ecclesiastical or holy court.

HAM [ham, Sax.] either at the beginning or end of a name or place is derived from a *house*, *farm* or *village*.

HAMADRY'ADES [αμαδρυαδες of αμα and δρυς, Gr. an oak] nymphs feigned to have inhabited the woods and meadows,

among the flowers and green pastures, and were thought to be born and die with the trees, over which they had the charge.

They are represented as well shaped, beautiful and charming virgins, distinguished (according to *Orpheus*) into several ranks; some of which were *celestial*, which were thought by the ancients to be souls or intellects which govern the spheres, and these they called the *Muses*, who dispersed the influences of the stars upon the earth: Some were *terrestrial* as the nurses of *Ceres* and *Bacchus*; the *Naiades* delighting in waters; the *Napææ* in meadows and flowers, the *Limnades* in lakes, the *Ephydriades* in fountains, in which they used to hide themselves. These Nymphs denote the power of moisture which diffuses it self through every thing, and how the nature of water contributes to the procreation of all things, and to the nourishment of *Ceres* and *Bacchus*; that is, of whatever conduces to the necessary support or pleasure of human life.

HAMAXO'BIA [of αμαξα a car, and βίω, Gr. life] a nation or people who lived wholly in chariots.

To **HA'MMER** [of hame³n, Sax.] to knock with a hammer.

HA'MULUS } [with *Surgeons*] a hook-
HA'MUS } ed instrument for extracting the child out of the body in difficult labour.

Clerk of the HA'NAPER [in *Chancery*] an officer who receives all money due to the king for the seal of charters, patents, &c. and the fees due to the officers for in-rolling, &c.

HA'NCES [in *Architeāture*] the ends of elliptical arches, which are areas of a smaller circle than the scheme.

HA'NCES } [in a *Ship*] falls or descents
HA'NSES } of the fite-rails; placed on banisters in the the poop, and down the gang-way.

HAND [in *Falconry*] is used for the foot of an hawk.

HAND [in the *Manage*] is used in division of the horse into two parts, in respect to the rider's hand, as

Spear HAND, the right hand.

Bridle HAND, the left hand.

To **keep the horse upon the HAND** [in *Horsemanship*] is to feel him in the stay upon the hand, and to be always prepared to avoid any surprize or disappointment from the horse.

To **rest well upon the HAND** [with *Horsemen*] is said of a horse that never refuses, but always obeys and answers the effects of the hand.

To **yield the HAND** [with *Horsemen*] signifies to slacken the bridle.

HAND

HAND [with *Horsemen*] the measure of the fist clinch'd, i. e. four inches.

To sustain the HAND [with *Horsemen*] is to pull a bridle in.

To force the HAND [with *Horsemen*] is said of a horse when he does not fear the bridle, but runs away in spite of the horseman.

To make a horse part from the } HAND
To suffer a horse to slip from the } is to put on at full speed.

Fore-HAND [of a *Horse*] is the fore-parts of him, as head, neck, and fore-quarters.

Hind-HAND [of a *Horse*] all the parts except those before-mentioned.

HAND [Hieroglyphically] denotes power, equity, fidelity, justice.

HA'NDED-Root [with *Botanists*] is a kind of tuberous root, divided as it were into several fingers, as in some species of *Orchis*.

HAND [in *Painting*, &c.] the manner or style of this or that master.

HAND of Justice, a scepter or battoon about a cubit long, having an ivory hand at the extremity of it, used as an attribute of kings, with which they are painted in their royal robes, as on their coronation day.

HAND [in *Painting*, &c.] is used for the manner or style of this or that master.

Joining of HANDS, is a symbol of friendship and union.

Clapping of HANDS, is the general token of applause.

HA'NDFUL [hanðfulle, *Sax.*] as much as can be grasped in the hand.

HA'NDICRAFT [of hanðicraft, *Sax.*] a working trade.

HA'NDLING [with *Cock Fighters*] is the measuring the girth of a fighting cock's body, by the grasp of the hand and fingers.

HA'NDSOMNESS, comeliness, beauty.

HA'NDINESS, readiness or aptness for business.

HA'NGER [of hanʒan, *Sax.* to hang] a broad, crooked, short sword.

HANG-Man [of hanʒan and Man, *Sax.* hanger, *Dan.*] an executioner.

HA'NGING, *Drawing and Quartering*, is not found in history till the 26th year of the reign of king *Henry III.* when one *William Marise*, son of an *Irish* nobleman, was hang'd, beheaded and quartered for high treason.

Anciently the bodies of felons, who were executed, were not allowed to be buried, but hung on the gallows, till the parliament in the time of king *Edward II.* ordered that they should be buried.

As to hanging in chains, this practice

does not seem to be used in *England*, till the time of king *Richard II.* when some of the rebels, in *Wat Tyler's* riot, having been taken down from the gallows at *St. Albans*, he commanded the bailiffs to cause chains to be made, and hang the bodies in them on the same gallows, there to remain as long as one piece would stick by another.

HANK, a tie, obligation, &c.

HANSE Towns [in *Germany*] the *Ger-mans* bordering on the sea, being anciently infested with *Barbarians*, for their better defence entered into a mutual league, and gave themselves that name, either from the sea on which they bordered, or from their faith, which to one another they had plighted (with their hand *hanſa*) or from the same word, which in their old language signified a league, society or association.

HANS in Kelder [i. e. jack in the cellar] a child in the belly of the mother.

HANS-GRAVE, the chief of a company or society.

HAP, fortune, chance.

HA'PLESS [of *bappy* and *less*, neg.] unhappy, unfortunate.

HA'PPINESS [probably of *happus*, *Brit.*] felicity, blessedness.

HA'QUENY, an ambling horse, O. F. a hackney horse.

HARA'NGUE [*harangue*, F. derived, as some think, of *ara*, L. an altar] because harangues were made before altars.

An **HARANGUE**, a publick oration or speech, a tedious or troublesome discourse, a too pompous, prolix or unseasonable discourse or declamation.

HA'RBORLESS [of *hepebe* þʒa and *leay*, *Sax.*] without, or having no harbour.

HA'RDISH [of *hean* þicʒ, *Sax.*] something hard.

HA'RDSHIP [of *hean* þ, *Sax.* and *ship*] hard case, circumstances and sufferings.

HARD Horse, is one that is insensible of whip or spur.

HA'RDNESS [*hean* þoneyre, *Sax.*] hard quality; that quality whereby the parts cohere firmly together, so as to resist the touch.

HA'RDINESS [of *bardieſſe*, F.] boldness, stoutness.

A **HARE** [Emblematically] denotes vigilancy, quick hearing, wantonness, fear, fruitfulness and solitude.

HA'RIOTABLE [of *hape* ʒat, *Sax.*] liable to pay harlots.

HA'RIOT-Service [Law term] is when a man holds land by paying harlots at the time of his death.

HA'RLEQUIN, [of *Harlequino*, a nickname given to a famous *Italian* comedian, on account of his frequenting the house of one *Monf. Harlay* in *Paris*] a buffoon, a Merry-andrew, a jack-pudding.

HA'RLOTRY [either of *Arlotta*, concubine of *Robert* father to *William* the conqueror; or *Arlotta*, *Ital.* a proud whore, *q. d.* *whoreletry*, or little *whoredom*] the practice of whores or harlots.

HA'RMFUL [*hearmful*, *Sax.*] hurtful, mischievous.

HA'RMLESS [*hearmleſſe*, *Sax.*] innocent, not apt to do harm.

HA'RMLESNESS, harmless disposition or quality.

HARMO'NICA [in *Musick*] a term given by the ancients to that part which considers the difference and proportion of sounds, with respect to acute and grave.

HARMONICAL Proportion [in *Musick*] three or four quantities are said to be in an *harmonical Proportion*; when in the former case, the difference of the first and second shall be to the difference of the second and third, as the first is to the third; and the latter, the difference of the first and second to the difference of the third and fourth, as the first is to the fourth.

If there are three quantities in an *harmonical Proportion*, the difference between the second and twice the first, is to the first as the second is to the third; also the first and last is to twice the first, as the last is to the middle one.

If there are four quantities in an *harmonical Proportion*, the difference between the second and twice the first, is to the first as the third to the fourth.

HARMONICAL Arithmetick, is so much of the theory and doctrine of numbers, as relates to the making the comparisons, reductions, &c. of musical intervals, which are express'd by numbers, in order to the finding out the mutual relations, compositions and resolutions.

HARMONICAL Series, is a series of many numbers in continued harmonical proportion.

HARMONICAL Composition, in a general sense, includes the composition both of harmony and melody.

HARMONICAL Interval, is an interval or difference of two sounds, which are agreeable to the ear, whether in consonance or succession.

HARMONICAL Sounds, such sounds as always make a certain determinate number of vibrations in the time that some other fundamental sound, to which they are referred, make one vibration.

HARMO'NIOUSNESS [of *ἀρμονία*, *Gr.* *harmonia*, *L.*] agreeableness in sound, or musical proportion.

HARMONY [in *Architect.*] an agreeable relation between the parts of a building.

HARMONY [in *Painting*] is a term used both in the ordinance and composition, and in the colours of a picture; In the ordinance it signifies the union or connection between the figures, with respect to the subject of the piece.

Simple HARMONY [in *Musick*] is that, where there is no concord to the fundamental, above an octave.

Compound HARMONY, is that, where to the simple harmony of one octave, adds that of another octave.

HARMONY of the Spheres } [with
HARMONY Celestial } *Philosophers*]

a kind of musick, supposed to be produced by the sweetly tuned motions of the stars and planets. They attribute this harmony to the various and proportionate impressions of the heavenly globes upon one another, which, by acting under proper intervals, form a harmony. For, as they thought it not possible that such large bodies, moving with great rapidity, should be silent, and that the atmosphere continually impelled by them must yield a set of sounds proportionate to the impulsions it receives, and they not running all in the same circuit, nor with the same velocity, different tones must arise from this diversity of motions; which being all directed by the hand of the Almighty, do form an admirable symphony or concert.

HA'RO } a custom among the Nor-

HA'ROL } mans, much the same, if not the original of the *Hue and Cry* after offenders. The reason of the name and practice is said to be this: There was once a duke of *Normandy*, call'd *Rollo*, a man of great justice and severity against offenders; and thereupon, when they follow'd any one upon the pursuit, they cry'd *Ha-Roll*, *q. d.* *Ah-Rollo*, where art thou that are wont to redress these grievances. Upon this occasion, those that were within hearing, were either to make pursuit or pay a fine.

HA'RPAR, a sort of amber that draws straws.

HA'RPYES [*Ἀρπύια* of *ἀρπάζω*, *Gr.* to seize violently] three fabulous monsters, call'd *Aello*, *Ocypete* and *Celeno*, who, according to the fictions of the poets, have the faces of virgins, the ears of bears, the bodies of vultures, crooked hands and feet, with sharp talons. They are put hieroglyphically, to signify extortioners, griping usurers, and covetous misers.

They tell us, that the *Harpyes* were wont to spoil *Phineus's* victuals. And some have the notion that they were certain wild monstrous fowls, which were wont to carry

carry away *Phineus's* dinner off from the table. But the matter was thus, *Phineus* was a king of *Paonia*, who grew blind in his old age; and after the death of all his sons, his daughters *Pyria* and *Erafia*, wasted and made away with all their father's substance; and hence the poets tell us, that *Phineus* was miserable, who was thus perplexed by *Harpyes*; but *Tetbus* and *Calais* two famous men, and son of *Bereas*, his neighbours were helpful to him, drove his daughters away, gathered his substance together again, and appointed a certain *Tbracian* to be his steward.

HARPO'CRATES [among the *Egyptians*] was esteemed the god of silence and the son of *Isis*; and his statue stood near the image of *Serapis*, with a finger on his lips, and a wolf's skin full of eyes about his shoulders.

HA'RSHNESS, sharpness in taste; severity.

HART [heort, *Sax.*] a stag in the sixth year.

HART Evil [with *Farriers*] the stag-evil, a rheum or defluxion, that falls upon the jaws and other parts of the fore-head of a horse, which hinders him from eating.

HART-Wort, *Hart's-Fodder*, *Hart's-Tongue*, several herbs.

HA'RVEST-Work [hæpɔɹt-peɹc, *Sax.*] the gathering in the fruits of harvest.

To **HASP** [hæypian, *Sax.*] to fasten with a hasp.

HASTA'TUS, *a, um* [in *Botan. Writ.*] sharpened like the head of a spear.

To make **HASTE** [hæstɛn, *Du. bâter, F.*] to be expeditious; to quicken, press or urge on.

HA'STINESS [of hâste, *Du. baté, F.*] quickness, urgency.

HASTULA Regia [with *Botanists*] the Herb yellow *Asphodil*. *L.*

HATCH, a vessel or place to lay grain in; also a trap to catch weasels.

HA'TCHING, the act whereby fecundated eggs, after seasonable incubation, exclude their young.

HA'TRED [of hætan, *Sax.*] to hate, and *hæd*, counsel, &c.] ill-will.

HA'TEFUL [hæteful, *Sax.*] deserving hate, odious.

HA'TEFULNESS, odious quality.



HATMAKERS company are an ancient company, are 2 master and 4 wardens, 21 assistants; but no livery: their armorial ensigns are a dexter hand, and hat. They have no hall since the fire; but now meet at Pewterers hall.

HATTOCK, a shock of corn containing 12 sheafs, or, as others say, 3 sheafs laid together.

HAUBERGETES [*old Records*] a sort of cloth.

HAU'GHTY [*bautain, F.*] proud, lofty, elated.

HAUNCH [of a *Horse*, &c.] is the hip, or that part of the hind-quarter, that extends from the reins or back to the hough or ham.

To draw the **HAU'NCHEs** [with *Horsemen*] is to change the leading-foot in galloping.

A **HAU'NTER** [of *banteur, F.*] one that goes often to, or frequents a place, &c.

To make **HAVOCK** [of hæppc, *Sax.* an hawk, being a bird of prey] to make waste, destroy, &c.

HAU'RIANT [*bauriens*] drawing in.

HAURIANT [in *Heraldry*]

is a term peculiarly applied to fishes; and denotes their being rais'd directly upright, as in the figure.



HAUTGOUTS [*baut gout, F.*] high relishes.

HAWK [*Hieroglyphically*] was by the ancients put to signify the sun, being an emblem of its powerful influences in the world. Some have observed of this bird, that it can stedfastly behold the sun, and its bones will attract gold (the metal of the sun) as the loadstone does iron. They also represented Almighty God by the body of a man covered with a long garment, bearing on the top of the head a *Hawk*; because the excellence, courage, nimbleness and good qualities of this bird, did shadow out the incomparable perfections of its Creator. And because the *Hawk* is a bird of a long life, it was an emblem of natural life; it was also put to signify a prudent, valorous, just and brave man.

HA'WKERS, were anciently fraudulent persons, who went about from place to place, buying brass, pewter, &c. which ought to be uttered in open market; now pedlars, who go about the town or country selling wares.

To thwart the **HAWSE** [*Sea Term*] the same as rides upon the hawse, i. e. when a ship lies athwart with her stern just before the hawse of another ship.

HAY-Monds, the herb *Ale-hoof*.

To dance the **HAY**, to dance in a ring.

HAYS [with *Astrologers*] a certain dignity or strengthening of a planet, by being in a sign of its own sex; and a part of the world agreeable to its own nature; as when a masculine and diurnal planet is in the masculine sign in the day time, and above the

the earth; or a feminine, nocturnal planet in the night time in a feminine sign, and under the earth.

HA'ZARD, also a term used at *Tennis*, when a ball does not rebound as usual, so that no judgment can be made of it.

HA'ZARDOUSNESS [of *bazardeaux*, F.] dangerousness.

HEAD of a Man [Hieroglyphically] signified sound judgment and wisdom; having the hair cut off, violent grief or bondage; if growing, liberty.

The HEAD of an infant, an old man, a hawk, a fish and a river-horse, all together [Hieroglyphically] intimated the condition of man in this world. The Infant signifies his birth; that with grey Hairs, his death; that of a Hawk, God's love to man; the Fish, death and burial; and the River-horse, the irresistible power of death, that spares no body.

HEAD [with *Anat.*] the extremity of a bone; also the extreme of a muscle, that is inserted into the staple bone; also the head of a muscle which is a tendon.

HEAD [in *Mechanick Arts*] the upper parts of inanimate and artificial bodies, as the head of a nail &c.

HEAD [in *Painting, Carving, &c.*] the picture or representation of that part of a human body.

HEAD [with *Architects*] an ornament of sculpture or carved work, often serving as the key of an arch, platband, &c.

HEADS [with *Bricklayers*] a term by which they mean half in length, but to the full breadth of a tile. These they use to lay at the eaves of a house.

HEAD of a work [in *Fortification*] the front of it nearest to the enemy, and farthest from the body of the place.

Moor's HEAD [spoken of a Horse] who has a black head and feet, and his body of a roan colour.

Moor's HEAD [in *Engineery*] a kind of bomb or grenado shot out of a cannon.

Moor's HEAD [with *Chymists*] a cover or cap of an alembick, having a long neck for the conveyance of the vapours into a vessel that serves as a refrigeratory.

A HEAD of earth was made at Oxford, A. D. 1387, in the reign of king Richard II. which at a time appointed spoke these words, *Caput defecetur*, the head shall be cut off. *Caput elevabitur*, the head shall be lifted up. *Pedes elevabuntur super Caput*, the feet shall be lifted up above the head.

HE'ADINESS [of *heax'oi'g*, Sax.] strong quality in liquors; also obstinacy, stubbornness, rashness.

HEAD-STRONGNESS, obstinacy, stubbornness.

HEA'LING [with *Bricklayers*] the covering of the roof of any building, either *Lead, Slate, Tiles, &c.*

HEALING [of *hælan*, Sax.] sanative, making sound.

HEALTH [of *hæly*, Brit. *hæl*, Sax.] soundness in body, a due temperament or constitution of the several parts, whereof an animal body is composed, both in respect of quality and quantity, or mind.

HE'ALTHFULNESS [of *healhfulnes*, Sax.] soundness of constitution, &c.

HE'ALTHINESS [of *hæly*, Brit. *hæl-ði'g*, Sax.] healthfulness, the same as *Health*; or it may be defined to be that state of the body whereby it is fitted to discharge the natural functions easily, perfectly, and durably.

HE'ALTHLESS [*hæl-lea*, Sax.] wanting health.

HE'ALTHY [*hæl-ði'g*, Sax.] having health.

HE'ARING [*hýjrun'g*, Sax.] is that sensation whereby from a due motion of the small fibres of the auditory nerves impress'd upon the ears, and convey'd to the brain or common sensory, the soul perceives sounds and judges of them.

HE'ARKENER [of *heorcnian*, Sax. to hearken] a hearer or listener.

HEART [*heort*, Sax.] the seat of life in an animal body, &c. A musculous part in the animal body, situated in the *Thorax*; wherein the veins all terminate, and from which all the arteries arise; and which by its alternate contraction and dilatation is the chief instrument of the circulation of the blood, and the principle of vital action.

HEARTS [in *Coat Armour*] did anciently denote the valour or sincerity of the bearer, when arms were the reward of virtue; but since they are become common to all persons that have wealth instead of worth.

A HEART placed on a chafing-dish of burning coals, there remaining without receiving any prejudice, was by the Egyptians put hieroglyphically to represent the perpetuity and duration of the heavens, thereby intimating, how the world and heavens subsist intire, notwithstanding that those powerful elements and beings do struggle together, and dispute the place one with another.

HEART of the Sun [with *AstroL.*] the same as *Cazimi*.

A HEART upon the lips of a man [Hieroglyphically] was by the ancients put to represent the truth.

Three HEARTS concentred [Hieroglyphically] represents confederacy and courage.

HEART-

HEART-STRUCK, smitten to the heart.

HEA'RTINESS, healthfulness, soundness of constitution, sincerity, cordialness.

HEA'RTLESS [*heap'tleyr*, *Sax.*] Wanting courage or hope, despairing.

Two HEARTS [with *Horsemen*] a horse is said to have two hearts that works in the manage with constraint, and irresolution, and can't be brought to consent to it.

HEAT [*in a hot Body*] is the agitation of the parts of that body, and the fire contained in it; by which agitation a motion is produced in our bodies, exciting the idea of heat in our minds; and heat in respect of us is only that idea or sensation in our mind; and in the hot body is nothing but motion that occasions it: And *Heat* (say our philosophers) is no more in the fire that burns our finger, than pain in the needle that pricks it. No heat is sensible to us, unless the body, that acts upon our organs of sense, has a greater degree of heat than that of our organs; for if it be faint and weak, it is said to be cold.

Actual HEAT [*in Physick*] is that which is an effect of real elementary fire.

Potential HEAT is that which is found in wine, pepper, and several chymical preparations; as brandy, oil of turpentine &c.

HEAT [*in Geography*] is diversified according to the different climes, seasons, &c. and arises from the different angles under which the same rays strike upon the surface of the earth: For it is shewn by *Mechanicks*, that a moving body striking perpendicularly upon another, acts with its whole force; and that a body that strikes directly, by how much more it deviates from the perpendicular acts with the less force.

HEATS [*of Horse-Races*] the exercises that are given them by way of preparation.

HE'ATHY [*of hæðicg*, *Sax.*] being full of the shrub called *Heath*.

HE'ATHENISH, after the manner of heathens.

HEA'THENISHNESS, heathenish manner, nature or disposition.

HEA'THENISM [*of hæðen*, *Sax.*] the principles or practices of heathens.

HEA'VEN [*with Astron.* call'd also the ethereal or starry *Heaven*] is that immense region wherein the stars, planets, and comets are disposed.

HEAVEN [*Hieroglyphically*] was painted as a beautiful young man with a sceptre in his right hand, the sun and moon on his breast, a crown upon his head, in a garment adorned with innumerable stars,

trailing on the ground, and an urn full of fire in his left hand, sending up a great flame with a burning heart in the middle.

The youthful face of the heavens intimates their immutability, constancy and incorruptibility, that never falls to decay. The scepter and crown imply the dominion and power, that the celestial globes exercise upon the inferior beings. The sun and moon in the breast point at the two beautiful luminaries that shine in the firmament, and are the immediate causes under God of life and motion, and the means by which he produces so many wonders in the world. The pot-full of flames with a burning *Heart*, that never consumes, intimates that the almighty power of God restrains the enmity and seeming discord of the elements, from producing a confusion, &c.

The relation between heaven and earth (*Hieroglyphically*) was express'd by a man with his hands tied with a chain, that was let down from the clouds, because there is nothing here below, tho' never so great and powerful, but is held by a secret chain, by which the divine Providence can turn and wind it at pleasure.

HEA'VINESS [*heap'vignesse*, *Sax.*] weightiness, sadness of mind.

HEBDO'MADARY } [*of ἑβδομας*, *Gr.*
HEBDOMADEE'R } a week] the hebdomary or week's-man, a canon or prebendary in a cathedral church, who took care of the choir and offices of it for his week.

HE'BE [*Ἥβη*, *Gr.*] the goddess of youth (according to the poets) was the daughter of *Juno*, without a father, for *Juno* being invited to a banquet by *Apollo*, eat lettuces, and so conceiv'd and bare *Hebe*, who being beautiful, *Jupiter* made her his cup-bearer; but in waiting on him at a banquet, *Hebe* happen'd to fall down, and her garments falling abroad, she was seen uncover'd, for which she was put out of her office, and *Ganymedes* was put in her room. This allegory is thus expounded: When *Juno* (i. e. the *Air*) is warmed with the hot rays of *Apollo* (i. e. the *Sun*) she that before was barren, begins to conceive and bring forth *Hebe* (i. e. the *Spring*) and herbs and men: she ministers duly to *Jupiter*, till at the end of summer *Jupiter* casts her out and takes in *Ganymedes*, or the winter and watry sign *Aquarius*.

HEBE'NUS [*with Botanists*] the ebony tree. L.

HEBETA'TION, a making dull or blunt. L.

HEBI'SCUS [*with Botanists*] Marsh-mallows. L.

HE'BREW [עברית, *Heb.*] of or pertaining to the *Hebrew* language.

HE'CATE [suppos'd to be so call'd of ἑκατή, *Gr.* an hundred, either because an hundred victims at a time us'd to be offered to her; or else because by her edicts they that die and are not buried, wander 100 years upon the banks of the river *Styx*] a goddess of the heathens, to whom the poets give three names, as *Luna*, in heaven, *Diana* on earth, and *Proserpina* in hell.

HE'CATOMB [of ἑκατόν βῆς i. e. an hundred oxen; or, as others, of ἑκατόν βόαις, i. e. πόδες, i. e. an hundred feet] *Eustathius* says, an hecatomb signifies a sacrifice of an hundred oxen; but it is generally taken for an hundred animals of any sort. Those that derive it from ἑκατόν βόαις, make it consist of 25 animals. Others are of opinion, that hecatomb is only a finite number put for an indefinite, and so signifies no more than a great many.

HECATOMBÆ'ON [ἑκατομβαῖον of ἑκατόν, an hundred, and βῆς, *Gr.* an ox, because a hundred oxen were then offered in sacrifice to *Jupiter*] the month of *June*.

HECATOMPHONI'A [of ἑκατόν, an hundred, and φωνέω, *Gr.* to slay] a sacrifice offered by the *Messenians*, by such as had slain an hundred enemies in battle.

HECATONTAPHY'LLUM [of ἑκατόν a hundred, and φύλλον, *Gr.* a leaf] the hundred leaved rose.

HECTICA FEBRIS. [of ἕξις, *Gr.* habit] a continual slow fever, as tho' it was riveted in the constitution.

HE'DERA [with *Botanists*] the ivy-tree. *L.*

HEDERA'CEOUS [*hederaceus*, *L.*] of or belonging to ivy.

HE'DERAL Crown [among the *Romans*] a crown of ivy, worn in publick feasting and rejoycings.

HE'DERA *Terrestris* [with *Botanists* the herb ground-ivy.

HEDERIFO'RMIS, of the form of ivy.

HEDER'OSE [*hederosus*, *L.*] full of ivy.

HEDGE-HOG, trefoil, an herb.

HEDGE-HOG [*Hieroglyphically*] was pictured to represent a cunning time server, because this creature has always two or three holes, whither it retreats; and when the wind is cold and boisterous at one hole, it creeps to the other.

HEDGE-HOG [heððe-hoð, *Sax.*] a quadrupede all over defended with sharp thorns.

HEDY'OSMUS } [*ἑδυόσμος*, *Gr.*] the

HEDY'OSMUM } mint.

HEDY'PNOIS [*ἑδυπνοῖς*, *Gr.*] the herb priest-crown, a sort of succory.

To HEED [heðan, *Sax.*] to beware,

to mind, to observe.

HE'EDFUL [heðkull, *Sax.*] careful, wary, &c.

HE'EDFULNESS, wariness, watchfulness, &c.

HE'EDLESS [of heðleay, *Sax.*] careless, &c.

HE'EDLESNESS, want of heed.

HEICETES } a sect of *Hereticks* in the
EICETES } VIIth century, who made a profession of a monastick life; but in imitation of *Moses* and the prophets *Miriam* and the *Israelites* who praised God with singing and instruments of musick, after their deliverance at the *Red-Sea*, they practised the like, and endeavoured to draw women to them to make a profession of a monastick life, and assist in their mirth.

HEGE'MONICÆ [with *Physicians*] a term used for the principal actions of a human body, called *vital* and *animal*.

HEIGHT [of baut, *F.* or heah, *Sax.* high] tallness. The height of a well proportioned man, is equal to the distance from one end of the finger of one hand to the other, when his arms are extended as wide as may be.

HEIGHTS [in *Military Art*] the eminences round a fortified place on which the besiegers usually post themselves.

HEILAMIDES [of ἑιλέω to turn] the membranes which invest the brain.

HEIR *Apparent*, is he on whom the succession is so settled that it cannot be set aside, without altering the laws of succession.

HEIR *Presumptive*, the next relation or heir at law to a person; who is to inherit from him *ab intestato*, and who 'tis presumed will be heir, nothing but a contrary disposition in the testator being able to prevent him.

HEIR [in *Com. Law*] one who succeeds by right of blood to any man's lands or tenements in fee.

HE'IRDOM, heirship, or the right and title of an heir or heiress.

HELCO'MA } [*ἑλκος*, *Gr.*] an ul-
HELCO'SIS } ceration; a turning to an ulcer, *L.*

HEL'CY'DRIA [of ἑλκω, *Gr.* to draw] certain small ulcers in the skin of the head, thick and red like the nipples of breasts, and that run with matter.

HEL'CY'STER [of ἑλκύω, *Gr.* to draw] an instrument to draw the scetus out of the womb.

HELEA'GNUS [with *Botanists*] the herb elecampane, *L.*

HELEPOLIS, an ancient military machine for the battering down the walls of besieged places.

HELI'ACA [of ἥλιος, Gr. the sun] sacrifices and other solemnities performed in honour of the sun.

HELIA'NTHE
HELIA'NTHEMUM } [ἡλια'νθεμον, Gr.] the herb
HELIA'NTHON } hedge - hyssop
 or wild rush, L.

H'ELICA Major and Minor [with *Astronomers*] two constellations, the same as *Ursa Major* and *Minor*. L.

HELICOI'D Parabola [with *Mathematicians*] is a parabolick spiral or a curve, that arises from the supposition of the axis of the common *Apollonian* parabola, being bent round into the periphery of a circle; and is a line then passing thro' the extremities of the ordinates, which do now converge towards the center of the said circle.

HELICO'METES [of ἥλιος the sun and κομήτης, Gr. a comet] a phenomenon sometimes seen at the setting of the sun.

HELICO'SOPHY [of ἥλιξ the sun, and σοφία, Gr. wisdom,] is the art of delineating all sorts of spiral lines in plano.

HELIOCE'NTRICK Place of a Planet [in *Astronomy*] is that point of the ecliptick, to which the planet, supposed to be seen from the sun, is referred, and is the same as the longitude of the planet seen from the sun.

HELIOCHRY'SUS [ἡλιοχρυσος, Gr.] the flower golden-locks or golden-tufts.

HELIOGRA'PHICK [of ἥλιος the sun, and γραφικός, Gr. descriptive] belonging to the description of the sun.

HELIO'GRAPHY [ἡλιογραφία of ἥλιος and γράφω, Gr. to describe] a description of the sun.

HELIO'SCOPE [ἡλιοσκόπιον of ἥλιος the sun, and σκοπεῖν, to view, Gr.] is a sort of telescope, fitted so as to look on the body of the sun without offending the eye, which is done by making the object and eye glasses of it, of either red or green glass.

HELIO'STROPHON [ἡλιόστροφον, Gr.] the great marygold or turnsole flower.

HELISPHE'RICAL Line [in *Navigation*] is the rhumb line so called, because on the globe, it winds round the pole spirally, and still comes nearer and nearer to it.

HE'LIX [in *Architecture*] the *Caulicoles* or little volutes under the capital of the *Corinthian* order. A kind of joy whose stalk is twisted like the vine.

HELLEBORA'STRUM [with *Botan*] the wild black hellebore. L.

HELLEBORA'STER [with *Botan.*] the great ox-hell. L.

HELLEBORI'NE, wild white hellebore.

HELLEBORO'SE [*helleborosus*, L.] full of hellebore. L.

HE'LLISH, of the nature of Hell, egregiously wicked.

HELM of the State, the chief place of government in a nation, &c.

HELM [with *Chymists*] the head of a still or alembick, so call'd for its bearing some resemblance to an helmet.

To bring a thing over the **HELM** [with *Chymists*] is to force it by fire up to the top of the vessel, so that it may distil down by the beak of the head into the receiver.

HELMET [with *Heralds*] is accounted the noblest part of a coat armour, for which there were antiently established rules; but, at present, many wear rather what they fancy than what they have a right to.

The *Helmet* of a knight (say some) is to stand right forward, and the beaver a little open.

The *Helmets* of esquires and gentlemen are to be in profile and close.

Noblemen, under the degree of a duke, have their *Helmet* in profile, and open with bars.

Monarchs, princes and dukes, have the *Helmet* right forward, and open, with many bars.

Helmets turned right forward, are supposed to denote giving orders with absolute authority.

Helmets turned side-ways, are supposed to intimate hearkening to the commands of superiors.

HELMINTHAGO'GICK [of ἑλμινθης, a worm, and ἀγωγός of ἀγω to draw or lead out] expelling worms.

HE'LOS [ἥλος, Gr.] a round, white, callous swelling of the foot, like the head of a nail, and fixed in the roots of the hard skin of the foot.

HELO'SIS [with *Surgeons*] a turning back of the eyelid, L. of Gr.

HE'LPFUL [of help *cul*, Sax.] assisting.

HE'LPFULNESS, aiding or assisting quality.

HE'LPLESS [of helpleay, Sax.] destitute of help.

HE'LPLESSNESS, destituteness of help.

HELPS [in the *Manage*] are seven, the *Voice*, *Rod*, *Bit* or *Snaffle*, the *Calves* of the *Legs*, the *Stirrups*, the *Spur* and the *Ground*.

HELXI'NE [ἑλξινῆ, Gr.] pellitory of the wall.

HELVE'TICK, of or pertaining to the *Helvetii*, i. e. the *Switzers* or *Swiss* Cantons.

HELVI'DIANS [so called of *Helvidius*] their distinguishing tenet was, that *Mary*

the mother of *Jesus*, was not a virgin; but had other children by *Joseph*.

HEM, an oven in which *Lapis Calaminaris* is baked.

HEMEROBI'OUS [of *ἡμέρα* a day, and *βίος*, life, Gr.] that lives but one day.

HEMERODRO'MI [of *ἡμεροδρόμος* of *ἡμέρα* a day and *δρόμος*, Gr. a course] centinels or guards among the antients appointed for the security and preservation of cities and other places by walking round the city every morning, and patrolling all day round to see that no enemy was nigh the place.

HEMICERAU'NIUS [of *ἥμι* and *κεραυνία* or *ἡμικεράνιον*, Gr.] a surgeon's bandage for back and breast.

HEMICRA'NION [*ἡμικράνιον*, Gr.] a pain in either half part of the head.

HE'MICYCLE [in *Architecture*] a vault in the cradle form; also arches and frames or sweeps of vaults consisting of a perfect semi-circle.

HEMIDRA'CHMON [of *ἥμι* and *δραχμή*] half a dram.

HEMIOLUS [of *ἥμι* half and *ὅλον* Gr. the whole] an ancient mathematical term, occurring chiefly in musical writers, signifying the ratio of a thing, whereof one contains the other once and a half.

HEMIO'NITIS [*ἡμιονίτις*, Gr.] the herb moon-fern or mules-fern. L.

HEMIO'NIUM [*ἡμιόνιον*, Gr.] the herb hart's-tongue.

N. B. Maps or prints of the heavens, constellations, &c. pasted on boards, are sometimes called hemispheres, but more commonly planispheres.

HEMISPHEROI'DAL [Geometry] something approaching the figure of an hemisphere; but is not justly so.

HEMITRITÆ'US [*ἡμιτριταῖος*, Gr.] an irregular, intermitting fever, which returns twice every day.

HEMITRITÆUS [with Physicians] a semi-tertian fever or ague, that returns every day, and in which the patient has two fits every second day, one of the quotidian, and the other of the tertian.

HE'MLOCK [heamleac, Sax.] a narcotick plant used in physick.

HEMMED in [of *hemmen*, Teut.] inclosed, surrounded.

HE'MORRHOIDS [*αἱμορροΐδες* of *αἷμα*, blood, and *ῥέω*, Gr. to flow] a disease in the fundament, commonly called the piles.

HENCEFO'RTH [heononforð, Sax.] from this time.

HEN-HEA'RTED, timorous, cowardly.

HEN-PE'CKED, cowed, kept under by a woman.

HENCHMAN, a groom.

HENDECASY'LLABUM *Carmen*, a Greek or Latin verse consisting of eleven syllables, and comprehending a dactyle, a spondee and three trochees.

HENI'OCHUS [in *Astronomy*] one of the northern constellations of fixed stars. See *Auriga*.

HENOPHY'LLUM [of *ένος* of *εις* one, and *φύλλον* a leaf, Gr.] the herb one-blade.

HE'PAR [*ἥπαρ*, Gr.] the liver.

HEPA'TICA [*Ἑπατική*, Gr.] the herb liver-wort.

HEPATIC *Vena* [Anatomy] the liver vein, the inner vein of the arm.

HEPATICK *Aloes*, the finest sort of aloes, so called of its being in colour something like that of the liver.

HEPA'TICUS *Ductus* [with Anatomists] a passage in the liver, otherwise called *Porus Biliaris*. L.

HEPATICUS *Morbus* [with Physicians] the *hepatic Flux*; a disease, when a thin sharp blood like water, in which raw flesh has been washed, is voided by stool. L.

HEPATO'RIUM [with Botanists] the herb liver-wort. L.

HEPATI'TIS [in *Physick*] an inflammation of the liver with an abscess or imposthume.

HEPATOSCOPI'A [of *ἥπαρ* of the liver and *σκοπέω*, Gr. to view] a sort of divination by inspecting the entrails of beasts.

HEPTACA'PSULAR [of *ἑπτὰ* and *Capsula*, L.] having seven seed vessels.

HE'PTACHORD *Verses* [of *ἑπτὰ* seven, and *χορδή* string] verses sung or play'd on seven chords, i. e. in seven different tones or notes, and probably on an instrument of seven strings.

HEPTA'GONAL *Numbers*, a sort of polygonal numbers, wherein the difference of the terms of the corresponding arithmetical progression is five.

HEPTA'MERIS [of *ἑπτά* and *μέρις*, Gr. part] a seventh part.

HEPTA'MERON [of *ἑπτά* and *ἡμέρα*, Gr. a day] a book or treatise of the transactions of seven days.

HEPTA'PHYLLUM [*ἑπτάφυλλον*, Gr.] the herb fetfoil, i. e. seven leaves, or tormentil. L.

HEPTA'PHONY [*ἑπταφωνία*, Gr.] the having seven sounds.

HEPTA'PLEURON [*ἑπτάπλευρον*, Gr.] the greatest sort of plantain.

HE'PTATEUCH [*ἑπτάτευχος* of *ἑπτά* and *τευχος*, a work or book] a volume consisting of seven parts.

HE'PTHEMI'MERIS [*ἑπθήμερις* of *ἑπτά* seven, and *ἡμισὺς* a half, and *μέρος*, Gr. a part] a verse in Greek and Latin.

Latin poetry, consisting of three feet and a syllable, i. e. of seven half feet.

HERACLE'ON [*Ἡρακλείων*, Gr.] the herb milfoil or yarrow.

HERA'CLEONITES [so called of *Heraclion* their leader] hereticks of the sect of the *Gnosticks*.

HERACLEO'TICUM [of *Ἡρακλείων*, Gr.] wild marjoram.

HERACLIDES the descendants of *Hercules*.

HE'RALD [of *hepe* an army, and *healt* a champion] because it was his office to charge or challenge unto battle or combat.

HE'RALDRY [*l'art heraldique*, F. *ars heraldica*, L.] a science which consists in the knowledge of what relates to royal solemnities, cavalcades and ceremonies, at coronations, instalments, creation of peers, funerals, marriages, and all other publick solemnities; and also all that appertains to the bearing of coat armour, assigning those that belong to all persons, regulating their right and precedency in point of honour, restraining those from bearing coat armour that have not a just claim to them, &c.

HE'RALDS College, a corporation established by king *Richard III.* consisting of kings of arms, heralds and pursuivants; who are employ'd to be messengers of war and peace; to martial and order coronations, funerals, interviews, &c. of kings, &c. cavalcades; also to take care of the coats of arms and genealogies of nobility and gentry.

HERB [with *Botanists*] is defined to be a plant that is not woody, and loses that part which appears above ground every year as *Parsley*, &c.

HERB *Christopher*, *Paris*, *Robert*, *two Pence*, several sorts of herbs.

HE'RBA *Benedicta* [*Botany*] avens. L.

HERBA *Sacra* [*Botany*] vervain. L.

HERBA *Stella* [*Botany*] buck's-horn or dog's-tooth. L.

HERBA *Turea* [*Botany*] rupture-wort or knot-grass. L.

HERBA'CEOUS [*herbaceus*, L.] belonging to herbs or grass.

HERBA'GIUM *Anterius* [in *antient Writers*] the first crop of grass or hay, in opposition to the second cutting, or aftermath. L.

HERBA'RIOUS [*herbarius*, L.] pertaining to herbs or grass.

HERBA'TICK [*herbaticus*, L.] belonging to herbs.

HE'RBA [in *French Academies*] a reward, or some good stuff given to a horse that has worked well in the manage.

HERBE'SCENT [*herbescens*, L.] growing to be herbs.

HE'RBID [*berbidus*, L.] full of grass or herbs.

HE'RBILE [*berbilis*, L.] of herbs, or fed with herbs.

HERBO'SE [*berbosus*, L.] grassy, full of grass.

HE'RBULENCY [of *berbulentus*, L.] fulness of grass or herbs.

HE'RCULES, according to the poets, was the son of *Jupiter* and *Alcmena*, the most illustrious and glorious of all the heroes of antiquity. *Dion. Halicar.* says, he was a prince of *Greece*, that travelled with his army as far as the straits of *Gibraltar*, and destroy'd all the tyrants of his time. They ascribe to him twelve notable labours or achievements; 1. The killing a lion in the *Nemean* wood. 2. The serpent *Hydra* in the Fens of *Lerna*. 3. The wild boar of *Arimanthus*, that wasted *Arcadia*. 4. He slew the centaurs. 5. He took a stag running on foot. 6. He slew the birds *Stymphalides*. 7. He cleansed the *Augean* stables. 8. He drew a bull along the sea, from *Crete* into *Greece*. 9. He took the tyrant *Diomedes*, and gave him to his man-eating horses. 10. He took the giant *Geryon*. 11. He went down to *Hell*, and brought thence *Theseus*, *Pirithous*, and the dog *Cerberus*. 12. He slew the dragon that guarded the *Hesperian* gardens, and took the golden apples.

Some by *Hercules* understand the sun, and by his twelve labours, the twelve signs of the zodiack. By his beloved *Hebe*, the goddess of youth, the spring time, wherein the youth of the earth is renewed. By his overcoming *Geryon*, and rescuing his cattle, that the sun by destroying winter preserves beasts.

Suidas interprets the club of *Hercules* to be philosophy, by which he slew the dragon, i. e. natural concupiscence and her three evils or furies, viz. *Anger*, *Covetousness* and *Pleasure*.

To HERD together [of *heorð*, Sax. an herd] to live or keep together in herds.

HERE'DITARY Right, is a right or privilege by virtue whereof a person succeeds to the estate or effects of his ancestors.

HE'RETICKS [*Hieroglyphically*] were represented by serpents.

HE'RIOT Custom, was when the tenant for life was by custom obliged to the payment of the best horse, &c. at his death; which payment is to be made, not only by the next heir in blood, but by any the next successor.

HERI'SSE [in *Heraldry*] of *berisson*, an hedge-hog, signifies set with long sharp points.

HE

HE'RISSON, is a *Barrier* made of one strong beam or plank of wood, stuck full of iron spikes; it is supported in the middle, and turns upon a *Pivot* or *Axis*; it is used in stopping a passage, in nature of a turn-stile, for it is equally balanced upon the *Pivot* which stands upright in the middle of the passage, upon which it turns round, as there is occasion to open or shut the passage. See the figure.



HERMAPHRODE'ITY [of *Ἑρμαφροδίτη* of *Ἑρμης* Mercury, and *Ἀφροδίτη* Venus] the state or condition of an hermaphrodite; the being of both sexes male and female.

HERMAPHRODI'TICAL, of or pertaining to an hermaphrodite.

HERMATHE'NA, a figure or statue representing *Hermes* or *Mercury*, and *Athena* or *Minerva* both in one.

HERMARA'CLES, a figure compounded of *Mercury* and *Hercules*.

HE'RMES [with *Antiquaries*] a kind of figure or statue of the god *Mercury*, usually made of marble; but sometimes of brass without arms and legs, and usually placed by the *Greeks* and *Romans* in their cross-ways.

HERME'TICK Art, a name given to *Chymistry* upon a supposition that *Hermes Trismegistus* was the inventor thereof, or excelled therein. We know but little of this *Hermes*, but that he was an ancient king of *Egypt* 1000 years before *Æsculapius*. There are several pieces still extant under his name; but all supposititious.

HERME'TICAL Seal. See *Hermetically*.

HERME'TICALLY [with *Chymists*] as a glass sealed hermetically, is one, that having his neck heated, till it is just ready to melt, is closed together with a pair of red hot pincers.

HERME'TICK Science [so called of *Hermes*, i. e. *Mercury*, whom the chymists assert to have been the first inventor of it] the art of chymistry.

HERMHAPO'CRATES, a figure or statue of a deity, composed of *Mercury* and *Harpocrates*.

HE'RMIA'NS, a sect of hereticks in the second century, who held that God was corporeal.

HERMODA'CTYL [*Ἑρμόδακτυλος*]

HE

Gr. i. e. Mercury's finger] a round headed root brought from *Syria*, that gently purges phlegm.

HERMOGE'NIANS [so called of *Hermogenes* their leader] a sect of hereticks in the second century, who held that *Matter* was the first principle, and *Idea* the mother of all the elements.

HERNIA'RIA, Rupture-wort, Burst-wort or Knot-grass. L.

HERO'ICALNESS } heroic nature,
HERO'ICKNESS } quality, disposition, &c.

HERO'ICK Age, that age or period of the world wherein the heroes lived.

An **HEROICK Poem**, may be divided into these six parts: 1. The Fable. 2. The Action. 3. The Narration. 4. The Characters. 5. The Machines. 6. The Thoughts and Expressions.

HEROICK Verse, is the same with *Hexameter*, and consists of six feet of *Dactyls* or *Spondees*, without any certain order, save that a *Dactyl* is commonly in the fifth place, tho' it is not always so, for sometimes a *Spondee* is found in the fifth place.

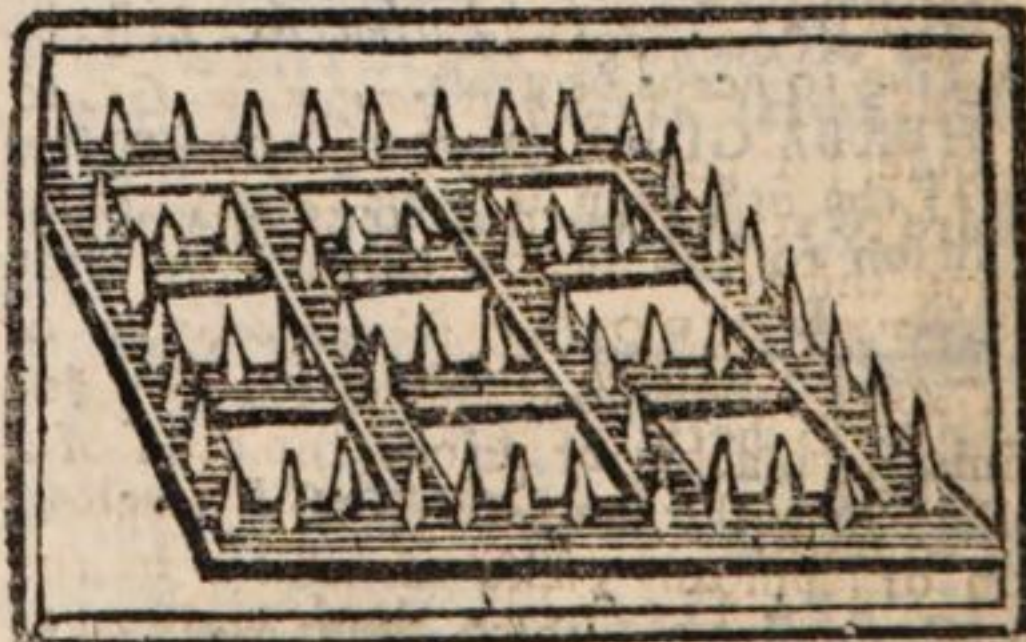
HE'RPES Pustularis [with *Physicians*] a sort of yellow bladders or wheals like millet-seed, that sieze the skin, cause much itching, and turn to eating ulcers.

Cruz **HE'RRINGS**, such as are caught after the fourteenth of *September*.

Corred **HERRINGS**, such as are caught in the middle of *Yarmouth* seas, from the end of *August* to the middle of *October*, and serve to make red herrings.

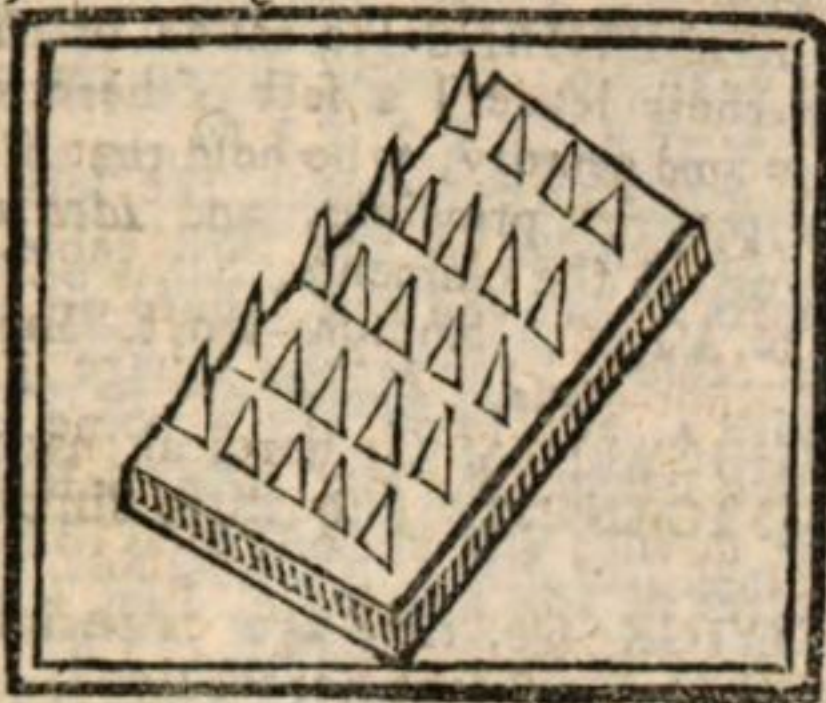
HERSE, a carriage for dead corps. See *Hearse*.

HERSE, is likewise an engine like a harrow, stuck full of iron-spikes; it is used in place of a *Chevaux de Frise*, to throw in the ways where horse or foot are to pass, to hinder their march, and upon breeches to stop the foot. Common harrows are sometimes made use of, and are turned with their points upwards. See the figure.



HERSI'LLON, is for the same use as the *Herse*, and is made of one strong plank of

of wood about ten or twelve foot long, stuck full of points or spikes on both sides, as the figure shews.



HERST [*Ἡρστ*, Sax.] in the names of places, intimates, that the places took their name from a wood or forest.

HE'SITANCY [*hesitantia*, L.] hesitation; a being in doubt or uncertainty.

HESPE'RIAN Gardens, the gardens of the *Hesperides*.

HESPE'RIDES, the daughters of *Hesperus*, *Aegle*, *Arethusa* and *Hesperetbusa*, who, according to the poets, had gardens and orchards that bore golden fruit, which were guarded by a vigilant dragon. *Varro* is of opinion, those golden apples were sheep (which might be so called, because their fleeces were of the colour of gold, or that the word *μῆλον*, in *Greek*, signifies both a sheep and an apple) and that the dragon was the shepherd.

HESPE'RIMUM Malum, an orange or lemon. L.

HE'SPERIS [*Ἑσπερίς*, Gr.] a kind of Wall-flower, Dame's-violet or Rocket. L.

HE'SPERUS, is said to be the son of *Atlas*, who lived in *Italy*, from whom it was called *Hesperia*, he was esteem'd for his piety towards the gods and justice, and kindness to his subjects. He observing the motion of the stars on the top of mount *Atlas*, is said to have vanished suddenly away in a tempest, and had the morning star, the brightest in the heavens called after his name.

HE'SPERUS [*Ἑσπερος*, Gr.] the evening star or evening tide. L.

HESYCHA'STES [of *ἡσυχάζω*, Gr. to be quiet] a person who keeps himself at leisure to attend on the contemplation of divine things.

HETÆRI'ARCHA [*ἑταίριάρχης* of *ἑταῖρος* a companion, and *ἀρχή*, Gr. dominion] an abbot or prior; the head of a college or hall; the warden of a corporation or company; also an officer in the *Greek* empire of which there were two, the chief of which had the command of the troops of the allies.

HETEROCLI'TES [with *Grammar*.]

nouns which vary in their gender or declension, being either defective or redundant, &c.

HE'TERODOXNESS [of *ἑτεροδοξία*, Gr.] the being different in opinion, from the generality of people, or the established principles.

HETERO'DROMUS *Vēdis* [in *Mechanicks*] is a lever, or that where the hypomocion is placed, between the power and the weight; and where the weight is elevated by the descent of the power, and *e contra*.

HETERO'DROMUS [of *ἕτερος* and *δρόμος*, Gr.] is a statical term for the common *Vēdis* or *Lever*, which has the *Hypomocion* placed below the *Power* and *Weight*. Of this kind of *Leavers* are the prong and dung-fork, whose *Hypomocion* is the labourer's knee. And all pincers, sheers, cutting knives, &c. fastened to blocks are double ones.

Perpetual **HETERODROMOUS Leavers** [in *Statics*] are the wheel, windlass, capstan, crane, &c. and also the outermost wheels of all wind and water-mills, and all cog-wheels.

HETEROGE'NEAL } *Bodies* [in *Mechanicks*] } those bodies whose density is unequal in different parts of their bulk.

HETEROGE'NEAL Light [according to *Sir Isaac Newton*] is light that consists of rays of differing degrees of refrangibility: Thus the common light of the sun or clouds is heterogeneal, being a mixture of all sorts of rays.

HETEROGENEAL Quantities, are those which are of such different kinds and considerations, as that one of them taken any number of times, never equals or exceeds the other.

HETEROGENE'ITIES [with *Chymists*] the parts and principles of different natures (such as oil, fat, spirit, water and earth) that can be separated from any body, being apaliz'd by fire, are so called, because they are all of very different natures and kinds from one another.

HETEROGE'NIUM [in *Physick*] is used when any thing that is disproportionate is mingled with the blood and spirits.

HETEROGE'NEOUSNESS [of *ἑτερογένεως* of *ἕτερος* and *γένος*, Gr. kind] heterogeneity; the being of a different nature, kind or quality.

HETEROU'SII [of *ἕτερος* another, and *οὐσία*, Gr. substance] such as held that the son of God was not of a substance like and similar to that of the father.

HE'WER [of *heapian*, Sax.] a cutter of timber and stones.

HEXACAPSU'LAR [of *ἕξ* six, and *capsular*]

fular a little chest] a term apply'd to such plants as have six seed vessels.

HEXA'GONALLY [of ἑξάγων of ἕξ and γωνία, Gr. a corner] after the manner of an hexagon or a geometrical figure that has six equal sides, and as many angles.

HEXA'METER [ἑξάμετρος of ἕξ six, and μέτρον, Gr. measure] consisting of six feet.

The following tables being a curious and admirable contrivance, not doubting but that they will be acceptable to the curious reader, I present them.

The use of the tables for making hexameter *Latin* verses, and the manner of the operation.

Observe these several directions following.

1. Every verse made by these tables, will be a hexameter verse, and will be made up of just six *Latin* words.

2. Every one of these six words are to be produc'd out of these six tables respectively, viz. the first word out of the first table, the second word out of the second table, the third out of the third table; and so of the fourth, fifth and sixth.

3. When you are about to make any verse by these tables, you must on a piece of paper write down any six of the nine figures at pleasure.

4. That these six figures are as so many respective keys to the six tables. The first figure towards the left hand is always to be applied to the first table, the second figure towards the right hand to the second table, and so every one of the six tables.

So that the first figure produces out of the first table the first word of the verse, the second figure by the second table the second word of the verse; and so every figure of the six, their respective words out of their respective tables.

5. When you have pitched upon six figures to make your set of, and written them down on a paper, the rule for the operation is this: With the figure that belongs to its proper table, you must number on with the squares on the same table, till you come to nine in counting upon the squares (always reckoning the first square of the table one more than the figure, except it be nine; and then you are always to count the first square or letter, you must make a stop (for in the whole operation you must never count past nine) and write that letter down on a paper, and that is to be the first letter of the *Latin* word. From thence proceed, till you come to the ninth square or letter beyond, and set that down, and so on,

till the word is wrought out by the table, which you will know by this, that when the word is ended, if you number on till the ninth square, you will find it a blank. As for example: Having chosen the number following, 1 3 2 4 3 6.

The first figure towards the left hand being (1) belongs to the first table, and therefore I call the first square or letter of that table 2, the second square 3, the third 4, and so on, till I come to 9, at which I stop, and the letter being (l) I set it down; and because it is to be the first letter of the first word, I set it down in a great letter; as follows.

Lurida siftra, puto producunt fœdera quedam.

Then the next square, wherein I found that letter (l) I reckon 1, and count till I come to the 9th square, again from the said (l) wherein I find the letter (u) which I put down next to (l) as above, from thence I count to the 9th square further, and find the letter (r) which having set down, I count on to the 9th square beyond, and find the letter (i) which having set down, I count on again to the 9th square farther, and find the letter (d) which having set down, I count on again to the 9th square, and there find the letter (a) which having set down, I count on to the 9th square farther, and there find a blank, by which I know the word is ended. Which is *Lurida*, as in the verse.

To work the second word out of the second table.

The second figure being 3, I apply it to the second table, and call the square thereof 4, the second 5, the third 6, and so reckon the squares in order, as in the first table; and finding therein the letter (f) which having written down on the paper in the same line with *Lurida* at a convenient distance, because it is to begin another word, and beginning from the square, in which I found (s) I count the squares onward, till I come to the 9th square, and finding the letter (t) having set it down, I count on to the 9th square, and finding the letter (r) which I set down, I count to the 9th square, and finding the letter (a) and counting on to the 9th square, I find it a blank, by which I find the word is ended, which is *Siftra*.

To work the third word out of the third Table.

I apply to it the third figure in order, which is 2, and therefore call the first square of that table 3, the second square 4, the third, 5, and so orderly, till I number to the 9th square, in which finding the letter (p) having set it down in the same line at a convenient distance; because it is to begin

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in another word, I count from that square, till I come to the 9th, and finding the letter (n) I set that down, and proceed to the next 9th square, and finding the letter (t) which having set down, I count from that square to the next 9th, and finding the letter (o) I set that down, and proceeding thence to the next 9th find a blank, by which I know the word is finished, and is *puto*.

To work out the *fourth* word of the verse out of the *fourth* table.

I apply the 4th figure in order, which is 4 to the 4th table, and count the first square of it 5, the second 6, and so proceeding to the 9th figure, where finding the letter (p) I write it down in the line at a convenient distance, because it is the first letter of a word, and proceeding to the 9th square, I find the letter (r) which having written down, I proceed to the next 9th square, and find the letter (o), and in the next 9th square the letter (d), in the next 9th the letter (u), in the next 9th (c), in the next 9th (u), in the next 9th (n), in the next 9th (t) and in the next 9th a blank, by which I find the word is ended, and is *producunt*.

The fifth figure 3 I apply to the first square of the 5th table, calling it 4, and counting the 9th square, as before I and (f), and thence to the 9th (e), and thence to the 9th (d), and thence to the 9th (e), and thence to the 9th (r), and thence to the 9th (a), and thence to the 9th finding a blank, I perceive the word is finished, which is *foedera*.

To work the *sixth* word of the verse out of the *sixth* table.

The sixth and last figure of the set being 6, I apply it to the first square of the 6th table, and counting it 7, count to the 9th square, I find (q) which being set down as before, I proceed to the next 9th and find (u), and in the next 9th (e), in the next (d), in the next (a) in the next (m) and in the next a blank, by which I know the word is ended, and is *quedam*, and the whole line is :

Lurida Sistra, puto, producunt foedera quedam.

The verifying Tables for HEXAMETERS.

I.

t	i	p	h	a	m	b	l	e	u
g	e	o	s	a	a	u	f	r	n
s	r	p	r	r	r	f	b	e	s
r	e	t	b	i	e	i	a	i	i
r	i	a	d	r	d		m	d	a
a	r	a	a	a	e	a	a		
a				e			e	e	

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II.

f	s	d	b	v	s	c	s	t	a
i	a	e	i	i	a	c	e	t	g
m	l	n	s	s	o	l	a	n	n
l	c	t	t	r	a		a	a	a
l	r	r	t		e				a
a	a	a	a	e	e	e	e		

III.

s	f	p	t	d	p	p	p	f	e
o	a	u	o	a	u	a	e	q	r
t	i	m	t	t	l	r	u	i	i
s	i	e	o	a	u	i	s		
	t		m	n			s	s	t
	t		t	s	t	t	s	s	t
t	t								

IV.

p	p	p	p	p	m	c	p	p	t
r	r	o	r	o	a	r	r	æ	o
o	r	o	n	u	æ	o	m	r	m
t	d	s	s	n	m	o	i	i	e
u	t	a	a	u	n	t	t	n	c
r	b	r	l	s	a	t	d	u	a
u	r	g	t	n	u	u	n	b	n
a	a	r	t	n	n	t	u	t	n
n	a		t	t		n		t	t
n	t			s	t	s			t
s	s	t	s		s	t	s		

V.

t	p	p	v	l	f	a	c	s	e
o	r	e	u	æ	g	r	i	m	c
æ	r	m	d	m	i	d	p	u	l
b	i	e	i	m	e	o	l	i	e
n	t	n	i	r	r	a	a	r	a
a	a	n	a	a			a		
	a			e	e		e	e	e

d	s	q	a	p	m	d	n	s	u
æ	u	e	r	u	i	i	æ	r	p
æ	e	a	l	r	g	v	a	e	d
r	y	t	a	r	a			a	b
a	a		a		e	m	m	a	
	e		e	e	e				

Accordingly these following numbers made choice of, and wrought out by the tables, according to the foregoing method, will produce the following verses.

The number 1, 1, 1, 1, 1, 1, will produce.

Lurida scorta palam præarrant crimina nigra.

The number 2, 2, 2, 2, 2, 2.

Barbara castra, puto, causabunt agmina dira.

The number 3, 3, 3, 3, 3, 3.

Martia sinistra, patet, monstrabunt fœdera multa.

The number 4, 4, 4, 4, 4, 4.

Aspera vincla domi produciunt lumina prava.

The number 5, 5, 5, 5, 5, 5.

Horrida bella tuis portendunt verbera acerba.

The number 6, 6, 6, 6, 6, 6.

Pessima damna pati promittunt prælia quedam.

The number 7, 7, 7, 7, 7, 7.

Inæta signa fortis proritant pocula sæpe.

The number 8, 8, 8, 8, 8, 8.

Turbida fata sequi præmonstrant tempora dura.

The number 9, 9, 9, 9, 9, 9.

Efferat tela, ferunt, promulgant fœdera seva.

The number 1, 3, 2, 4, 3, 6

Lurida sinistra, puto, produciunt fœdera quedam.

The number 2, 4, 5, 6, 7, 9.

Martia vincla tuis promittunt pocula seva.

And after the same method, by transposing the figures, may be wrought out of these tables, as many different verses, to the number of 300000, and upwards.

HEXAMI'LION [of ἕξ six and μίλιον Gr. a mile] a celebrated wall built by the emperor *Emmanuel* over the isthmus of *Corinth* 6 miles in length.

HEXAPHY'LLOUS [of ἕξ six and φύλλον, Gr. a leaf] a term apply'd to such plants as have 6 leaves.

HEXAPE'TALOUS [of ἕξ, six, and πέταλον, Gr. a leaf.] composed of six

leaves, as the *Filix*, *Pulsatilla*, &c.

HEY'BOTE [old Rec.] the liberty granted to a tenant for cutting so much underwood, bushes, &c. as were necessary for mending or maintaining the hedges or fences belonging to the land.

HIA'TUS, a *chasin*, or *gap*, a defect in a manuscript copy where some of it is lost. *L.*

HIACI'NTH [in *Heraldry*] in blazoning by precious stones, signifies blue. See *Hyacinth*.

HIBI'SCUM } [with *Botan.*] the herb
HIBI'SCUS } marsh-mallows. *L.*

HI'BRIS, a mongrel; also one born of parents of different countries.

HI'CCIOUS *Doctius*, an unintelligible term, sometimes used by jugglers, &c.

Raw HIDE, a hide just taken off the beast, before it has undergone any preparation.

Salted HIDE, a green hide seasoned with salt, allom or salt petre, to prevent it from corrupting by lying long.

Tanned HIDE, a hide having the hair taken off, and steeped in tan-pits.

Curried HIDE, one which after tanning has passed thro' the hands of the currier, and is fitted for use in making shoes, &c.

To HIDE [hy'dan, *Sax.*] to lay or put in a private place; also to abscond or lurk.

HIDE-Bound, stingy, close-fisted, niggardly.

HI'DEOUSNESS [of *bideux*, *F.*] frightfulness.

HI'DEGILD [of *hide* and *gil'd*, *Sax.*] the price by which a person redeemed his hide from being whipt, or bought off a whipping.

HIDRO'TICKS. See *Hydroticks*.

HI'ERA cum Agarico [with *Physicians*] a purging pill made of agarick. *L.*

HIERA cum Agarico [with *Botanists*] a mushroom that grows on the larch-tree.

HI'ERA Picra [of ἱερὸς holy and πικρὸς bitter] a purging electuary made of aloes, lignum aloes, spikenard, saffron, mastick, honey, &c.

HIERA'NTHEMIS [with *Botanists*] the herb camomil. *L.*

HIEROBOTA'NE [ἱεροβοτάνη, *Gr.*] the herb vervain.

HIEROGLY'PHICKS [ἱερογλυφικά, of ἱερὸς sacred, and γλύφω, to carve or engrave, *Gr.*] certain characters or pourtraitures of several sorts of creatures, instead of letters, under which forms they express'd their conceptions: Or hieroglyphicks are certain sacred or mysterious characters, figures or images of creatures, under which the ancient *Egyptians* couched their principles of philosophy, history and policy; whence the

the word is now taken for any symbol, emblem or mystical figure.

HIEROGRAMMATE'I [of *ἱερογραμμαῖται*, Gr.] priests, among the ancient Egyptians, appointed to explain the mysteries of religion, and to direct the performance of the ceremonies thereof. They invented and wrote the hieroglyphicks and hieroglyphical books, and explained them and other religious matters.

HIEROPHA'NTÆ [at Athens in Greece] priests who were overseers of sacrifices and holy things; or those who were the priests of the goddess *Hecate*.

HIERO'SCOPY [*ἱεροσκοπία* of *ἱερά* sacred things, and *σκοπέω*, Gr. to view] a kind of divination, performed by viewing and considering the victim, and every circumstance that occurs during the course of the sacrifice.

HI'GHNESS [heahnes, Sax.] elevation, talness.

HILA'RIA [among the Romans] feasts celebrated annually with great gaiety in honour of the mother of the Gods.

HILARODI'A [of *ἱλαρός*, cheerful, and *ὠδή*, Gr. a song] a poem or composition in verse, sung by a sort of rhapsodists called *Hilarodes*.

HILA'RO-TRAGE'DIA, a dramatick performance, partly tragick or serious, and partly comick or merry.

HI'LLOCKY [of *hilloc*, Sax.] full of hillocks or little hills.

HINDE'NI [of *hin'dene*, Sax. society] a society or class of men.

HI'NDRANCE [of *hin'dryan*, Sax.] a stop, let, impediment, &c.

A HINT [ente, F.] a brief notice, &c.

HIPS [in Carpentry] those pieces of timber that are at the corners of a roof.

HIPPE'LAPHUS [*ἵππελαφος*, Gr.] a beast, part horse and part stag. L.

HI'PPEUS [*ἵππιος*, Gr.] a comet or blazing star with beams resembling like a horse's mane.

HI'PPIA Major [with Botanists] chick-weed. L.

HIPPI'ADES [*ἵππιάδες*, Gr.] images representing women on horse back.

HIPPIA'TRICE [of *ἵππος* a horse, and *ἰατρεύω*, Gr. to cure] the art of curing the diseases of horses and other beasts.

HIPPIUS [of *ἵππος*, Gr. an horse] a title given to Neptune.

HIP } [contractions of *hypochondria*

HI'PPO } of *ὑποχόνδριον*, Gr. that part of the belly where the liver and spleen lie] a disease call'd *Hypochondriacus Affectus*, L. a kind of convulsive passion or affection arising from the flatulent and pugnacious humours in the spleen, melancholy.

HIPPOCA'MELUS, a monster, part horse and part camel.

HIPPOCA'MPA [*ἵπποκαμπή*, Gr.] a sea-horse.

HIPPOCA'MPA [with Anatomists] the processes or channels of the foremost ventricles of the brain, L. of G.

HIPPOCOU'RIOUS [of *ἵππος* an horse and *κυρίω* or *κυρίεω*, Gr. to lord over] a title of Neptune.

HIPPOCRA'TICA Facies [with Physicians] i. e. Hippocratical or Hippocrates's countenance, a distemper, when the nostrils are sharp, the eyes hollow, the temples low, the laps of the ears drawn together, the skin about the forehead high and dry; the complexion pale, of a leaden colour or black. L.

HIPPOCRA'TIA [of *ἵππος* and *κρῆτος*, Gr.] a festival observed in honour of Neptune, during which horses were led along the streets richly harnessed and deck'd with flowers.

HIPPOGLO'SSA } [*ἵππόγλωσσον*, Gr.] the herb

HIPPOGLO'SSUM } horse-tongue, blade or tongue-wort. L.

HIPPOGLO'TTION [*ἵππογλόττιον*, Gr.] laurel of Alexandria, or tongue-laurel.

HIPPOLA'PATHUM [with Botanists] the herb patience or monks-rhubarb. L.

HIPPO'MANES [*ἵππομανής*, q. τῆς ἵππου μανία, Gr.] a black, fleshy kernel in the fore-head of a young colt, which the mare bites off as soon as she has foaled; also a noted poison among the ancients, one of the chief ingredients in love potions. L.

HIPPO'MANES [with Botanists] the thorn-apple, a kind of herb, which, if eaten by horses, it makes them mad.

HIPPOMA'RATHRUM [*ἵππομαράθρον*, Gr.] wild or great fennel. L.

HIPPO'PHAES [*ἵπποφαές*, Gr.] a kind of burr or teasel, with which shear-men dress their cloth. L.

HIPPO'PHÆSTON [*ἵπποφαιστον*, Gr.] a sort of herb growing on the fuller's thorn. L.

HIPPO'PODES [of *ἵππος* a horse and *πῆς*, *ποδός*, Gr. a foot] an appellation given by ancient geographers to certain people, situate on the banks of the Scythian Sea, who were supposed to have horses feet.

HIPPOPO'TAMUS [*ἵπποπόταμος* of *ἵππος* a horse, and *ποταμός*, Gr. a river] an amphibious creature, that lives both on land and in the water, a river horse.

HIPPOPO'TAMUS [Hieroglyphically] was pictured to represent an impious wretch; because it is related of it, that

it will kill its father and mother, and tear them in pieces with its teeth.

HIRCO'SE [*hircosus*, L.] goatish, smelling like a goat, rammy.

HIRCULA'TION [with *Gardeners*] a disease in vines, when they run out into branches and wood, and bear no fruit.

HI'RCULUS [with *Botanists*] a kind of spikenard. L.

HI'RCUS [with *Metereologists*] a goat, a sort of comet, encompassed with a kind of mane, seeming to be rough and hairy. L.

HIRCUS [with *Anatomists*] the corner of the eye, otherwise called *Canthus*; also a knob in the hollow of the ear.

HI'RELING [*hyn'ing*, Sax.] one who works for hire.

HIRSU'TENESS [*hirsutia*, L.] bristliness.

HIRUNDINA'RIA [with *Botanists*] celandine, or swallow-wort.

HIRU'NDO [with *Anatomists*] i. e. a swallow, the hollowiness in bending the arm. L.

HISPA'NICUM Olus [with *Botanists*] the herb spinage. L.

HISPIDO'SE [*hispidosus*, L.] full of bristles.

HI'SSING [of *hiycean*, Sax. to hiss] a noise or cry of serpents.

HISTIODROMI'A } [of *ιστιον* a sail,

HYSTIODROMI'A } and *δρομη* a course] navigation, the art of sailing or conducting ships.

HISTO'RICALLY [*historiquement*, F. of *historicus*, L. of *ιστορικος*, Gr.] by way of history.

HISTO'RICE [*ιστορικη*, Gr.] part of grammar, that explains the meaning of authors.

HISTORIO'GRAPHY [*ιστοριογραφια* of *ιστορι* and *γραφω*, Gr. to write] the writing of history.

Natural HISTORY, a description of natural bodies; either *Terrestrial*, as animals, vegetables, fossils, fire, water, air, meteors; or *Celestial*, as planets, stars, comets, &c.

Civil HISTORY, is that of people, states, republicks, cities, communities, &c.

Singular HISTORY, is one which describes a single action, as an expedition, battle, siege, &c.

Simple HISTORY, one delivered without any art or foreign ornament; being only a just and bare relation of matters just in the manner and order wherein they were transacted.

Personal HISTORY, is one that gives the life of some single person.

Figurate HISTORY, is one that is enriched with the ornaments of wit, ingenuity and address of the historian.

HISTORY [in *Painting*] is a picture composed of divers figures or persons, and represents some transaction either real or feigned.

Mixt HISTORY, is that which besides the ornaments of figured history calls in the proofs and authorities of simple history, furnishing authentick memoirs, letters, &c.

To **HITCH** [spoken of *Horses*] to hit the legs together in going.

HI'THERMOST [of *hi'ther-mæy't*, Sax.] the nearest.

HO'AR-Frost [*hoar'ig-ryot*, Sax.] is generated when the vapours near the earth are congealed by the coldness of the night, which is only in winter time, when the cold is predominant; the difference between dew and hoar-frost, is that mists turn to dew if they consist of drops of water; but into hoar frost, when they consist of vapours, that are frozen before, or are congealed in their passage down to the earth.

HOA'RINESS [of *hoar'ig*, Sax.] whiteness by reason of age, mould, &c.

HO'BBLER [prob. of *hubbelen*, Du.] one who limps or goes lame.

To **HOCK**, to cut beasts in the hock or hough.

HO'DEGOS [of *ὁδηγος*, Gr.] a guide.

HODOME'TRICAL [of *ὁδος* a way, and *μετρος* pertaining to measure, Gr.] finding the longitude at sea, is the method of computation of the measure of the way of a ship between place and place, i. e. of observing the rhumbs and lines on which the ship sails, and what way she has made.

HOE, a husbandman's tool for cutting up weeds.

HOG [*Hieroglyphically*] was pictured to express an enemy to good manners, and a prophane person. For the *Eastern* nations did so hate an hog for its filthy disposition, that it was a crime for some of their priests, who waited on the altars of their gods, to touch it. It was also used to signify a voluptuous man, living in ease and carelessness.

HO'GGISHNESS [of *yu'gu* and *neyye*, Sax.] swinish nature, selfishness, greediness.

HO'GOE [in *Cookery*] a mess so called from its high savour or relish.

HOKE-Day, the tuesday fortnight after *Easter-Day*, which in old times was celebrated with rejoicings and sports in commemoration of the slaughter of the *Danes* on that day, and the expelling the rest the kingdom in the reign of king *Ethelred*, A. D. 1002.

To **HOLD his own** [*Sea Phrase*] is said of a ship under sail, when it keeps its course right forwards.

HOLD [*Hunt Term*] a covert or shelter for deer, &c.

HO'LINESS [of *halig* neyfe, *Sax.*] sacredness, divineness.

HOLI'PPÆ [with *Physicians*] small cakes or wafers made of wheat-flour and sugar tempered with a medicinal liquor.

HO'LLAND, Sir *William Temple* says, *Holland* is a country where the earth is better than the air, and profit more in request than honour; where there is more sense than wit, more good nature than good humour, and more wealth than pleasure; where a man would rather chuse to travel than to live, and will find more things to observe than desire, and more persons to esteem than love.

HO'LLOW [in *Architecture*] a concave moulding being about a quadrant of a circle; the same that some call a *Casement*, and others an *Abacus*.

HO'LINESS [of *holian*, *Sax.*] the having a cavity.

HOLM [*holm*, *Sax.*] either single or joined to other words, signifies a river, island, or a place surrounded with water. But if this signification be not applicable to some places, then it may signify a hill or any rising ground or plain grassy ground by the water side.

HOLO'GRAMMON [of *ῥαῖ* and *γράμμα*, *Gr.* a letter] a will written all with the testator's own hand.

HOLO'METER [of *ῥαῖ* whole and *μέτρον*, *Gr.* measure] a mathematical instrument serving universally for taking all sorts of measures, both on the earth and in the heavens.

HOLO'STEON [*ὀλόσσειον*, *Gr.*] the herb stitchwort.

HO'LPEN [of *helpan*, *Sax.*] helped.

HOLT [*holt*, *Sax.*] either at the beginning of the name of a place, as *Holton*, or at the end, denotes, the place did anciently abound with wood.

HOLY Ghost [in *Heraldry*] as a cross of the *Holy Ghost*, has a circle in the middle, and on it the *Holy Ghost* in figure of a dove; the four arms are drawn narrow from the centre, and widening towards the end; and there the returning lines divide each of them into two sharp points, upon each of which is a pearl; and four *Flowers de Lis* issue from the intervals of the circle, between the arms, as in the figure.



HOLY Mysteries that were brought to light [*Hieroglyphically*] were by the *Egyptians* represented by a crab fish; because

it lives in holes under the rocks.

HOLY Week, the last week in *Lent*.

HOLY Year, the year of *Jubilee*.

Knights of the HOLY Sepulchre, an order or knighthood founded by a *British* lady *St. Helena*, after she had visited *Jerusalem* and found the cross of our blessed Saviour.

HO'MAGE of the plain, is where no oath is taken.

HOMAGE Liege, a more extensive kind of homage, where the vassal held of the lord, not only for his land, but for his person.

HOMAGE [in *Law*] is an engagement or promise of fidelity, which is render'd to the Lord by the vassal or tenant who holds a fee, when he is admitted to it.

HOMAGE of Devotion, is a donation made to the church, and imports not any duty or service at all.

HOMAGE of Peace, is that which a person makes to another, after a reconciliation.

HO'MBRE [*i. e. a Man*] a *Spanish* game at cards, so call'd, because whoever has the better in it says, *Is soy l'Hombre*, *i. e. I am the man*, *Span.*

HO'MELINESS [prob. of *ham*, *Sax.* home *q. d.* such as is used at home] plainness, unadornedness, want of beauty, &c.

HOME-spun, unpolished, clownish.

HO'MESOKEN [*ham-yocn*, *Sax.*] a power granted by the king to some person from the punishment of a person for entering violently into an house.

HOMINI'COLÆ [of *homo* a man, and *colo*, *L.* to worship] a name which the *Apollinarians* gave to the orthodox, to upbraid them as worshippers of a man, because they maintained that *Jesus Christ* was God-man. *L.*

HOMOCE'NTRICK [of *ὁμοι* like, and *κέντρον*, *Gr.* a centre] having the same centre, concentrical.

HOMO'DROMUS *Vēdis* [in *Mechanicks*] is such a lever, where the weight is in the middle between the power and the fulcrum, or the power in the middle between the weight and the fulcrum.

HOMOIO'PTOTON [*ὁμοιοπτατον*, *Gr.*] a rhetorical figure, where several members of a sentence end in like cases.

HOMOIOTE'LEUTION [*ὁμοιοτέλευτον*, *Gr.*] a rhetorical figure, where several members of a sentence end alike.

HOMOGE'NEOUS Particles [with *Philosophers*] particles that are altogether like one another; being all of the same kind, nature and properties, as the small parts of pure water, &c.

HOMOGE'NEOUSNESS [of *ὁμογένεια*, *Gr.*] sameness of nature.

HOMOIME'RICAL *Principles*, the principles of *Anaxagoras* were so called, which were as follows, he held that there were in all mixt bodies (such as flesh, fruits, &c.) determinate numbers of such similar principles, that when they came to become parts (*exempli gratia*) of an animal body, would there make such masses and combinations as the nature of them did require, viz. the sanguinary particles would then meet all together and make blood; the urinous particles would make urine; the carneous, flesh; and the ossious, bones.

HOMOI'MORY [*ὁμοιομερεια* of *ὁμοιος* like, and *μερος*, Gr. a part] a likeness of parts.

HOMO'LOGATION [of *ὁμολογια*, Gr. consent] assent, or (in the *Civil Law*) it is the act of confirming a thing, or rendering it more valid and solemn by a publication, repetition or recognition of it.

HOMO'LOGOUS *Side, or Angles of two Figures*, are such as keep the same order from the beginning in each figure, as in two similar triangles.

HOMO'LOGOUSNESS [of *ὁμολογος*, Gr.] agreeableness or likeness in reason or proportion to one another.

HOMONI'MITY [of *homonymia*, L. of *ὁμωνυμία*, Gr.] the signifying divers things by one word.

HOMONYMI'A [*ὁμωνυμία*, Gr.] is when divers things are signified by one word.

HOMOOU'SIANS, a name by which the *Arians* called the Orthodox, because they held that God the Son is *Homoousios*, i. e. consubstantial with the Father.

HOMO'PHAGI [of *ῥαφω* raw, and *φαγω*, Gr. to eat] a name given by the ancient geographers to certain people who eat raw flesh.

HOMO'TONA [of *ὁμότονος*, Gr. a continued fever that always acts alike.

HOMOU'SIOS [*ὁμοούσιος*, of *ὁμοιος* like, and *ουσία*, Gr. essence] a term in *Theology*, which signifies the being of the same substance or essence.

HOMU'NCULUS'S [*homunculi*, L. i. e. little men] monkies.

HOMUNCIONATES, Orthodox in the IVth century, to whom the *Arians* gave that name, by reason they admitted two substances and two natures in *Jesus Christ*.

HOMU'NCIONISTS [of *Homuncio*, L. a little man] a sect the same as *Photinians*, so call'd of denying the two natures in *Jesus Christ*, and holding that he was only mere man.

An **HONEST** man [*Hieroglyphically*] was represented by a man with his heart hanging by a chain upon his breast.

To **HONEST** [*bonestare*, L.] to honour, to dignify.

HO'NESTNESS } [*bonestas*, L. *bonêteté*, F.] honesty, a principle of justice between man and man.

HO'NORARY *Counsellors*, such as have a right to set in assemblies, courts, &c.

HONORIFICABI'LITUDE [*honorificabilitudo*, L.] honourableness.

HONORI'FICK [*honorificus*, L.] bringing honour.

HO'NOUR [*honor*, L. *honneur*, F.] respect or reverence paid to a person; also esteem, reputation, glory; also honesty, virtue, chastity, modesty.

HO'NOUR, is or should be the reward of virtue, and he, that aspires after it, ought to arrive at it in the paths of virtue; this the *Romans* intimated very significantly by building the temple of *Honour* in such a manner, that there was no coming at it, without passing thro' the temple of *Virtue*. Kings are call'd fountains of honour, because it is in their power to bestow titles and dignities.

HONOURS [*honores*, L.] dignities, preferments.

HONOUR-Point [in *Heraldry*] is that which is next above the exact centre of the escutcheon, and divides the upper part into two equal portions, so that the first upwards from the centre is the *Honour-Point*, and the next above that is the precise *Middle-chief*.

Maids of HONOUR, are young ladies in the queen or princess's household, whose office is to attend the queen, &c.

HONOURS [of a City] are the public officers or employments of it.

HONOURS [of a Church] are the rights belonging to the patron, &c.

Funeral HONOURS, are the ceremonies performed at the interments of great men.

HONOURS [of the House] certain ceremonies observed in receiving visits, making entertainments, &c.

HO'NOURABLENESS, honourable quality, &c.

HO'NOURARY } [*honorarius*, L.] per-

HO'NORARY } taining to honour, done or conferred upon any one, upon account of honour.

HO'NOURARY } is a term used of a **HONORARY** } person, who bears or possesses some quality or title, only for the name's sake, without doing any of the functions thereto belonging, or receiving any of the advantages thereof.

HONOURARY Tutor, a person of quality appointed to have an eye over the administration of the affairs of a minor, while the *Onerary* tutors have the real, effective, management of them.



HO'NTFANGTHEF, a thief taken, having the thing stolen in his hand.

To **HOOD-wink**, to keep a person in ignorance or blindfolded.

HOOD [with *Falconers*] a piece of leather, wherewith the head of a hawk, &c. is covered.

HOO'KED [of *hoco*, *Sax.* *hœck*, *Du.* a hook] crooked, bending.

A **HOP** [of *hoppan*, *Sax.* *hopper*, *Dan.*] a leap with one leg.

HOPE [*hopa*, *Sax.*] expectation, affiance, trust.

HOPE is an affection of the mind that keeps it stedfast, and from being born away or hurried into despair by the violence of present evils, by a well grounded expectation of being extricated out of them in time, and thence it is called the anchor of the soul. The ancients represented *Hope*, in painting, &c. as a beautiful child in a long blue robe, hanging loose, standing on tiptoes, holding a trefoil in his right-hand, and a silver anchor in its left.

HO'PEFUL [*hopefull*, *Sax.*] affording ground of hopes.

HO'PELESNESS, a quality that affords grounds to hope for some benefit.

HO'PEFULNESS [*hopeleay*, *Sax.*] not affording ground to hope.

HOPLO'MACHI [with the *Ancients*] a sort of gladiators who fought in armour, either *Cap-a-Pee*, or only with a cask and cuirass. *Gr.*

HO'RÆ [*Hours*] are personified by the poets, and made goddesses, are named *Ennomia*, *Dice* and *Eirene* the daughters of *Jupiter* and *Themis*, nurses to *Venus*, and perpetual companions of the *Graces*. They are represented with cheerful countenances, and delighting in the beautiful ornament of the meadows, that come forth in the spring (the time of their birth) they are said to tread softly, walk extreme slowly, and always to bring something new with them wherever they come. They were esteemed admirers of industry, and to take care of such as were diligent and studious. They are said to have the keeping of the gates of heaven committed to them, and that they could make fair or cloudy weather when they pleased.

HORA'RINESS [of *horarius*, *L.* *horaire*, *F.*] horary, or hourly quality.

HORD, a company or body of wandering people (as the *Tartars*) who have no settled abode or habitation; also a sort of village of 50 or 60 tents, with an open place in the middle.

A **HORD** [*hord*, *Sax.*] a hord, a storehouse, a treasury; also what is laid up there.

HORDEA'CEOUS [*hordeaceus*, *L.*] made of barley.

HORDEA'TUM [with *Physicians*] a liquid medicine made of barley, beaten and boiled, &c. *L.*

HORDEO'TUM } [with *Surgeons*] a
HORDE'UM } small push or swelling growing in the eyebrows, so named from its resemblance to barley-corns. *L.*

HORDICA'LIA [of *borda*, *L.* a cow with calt] a Roman festival wherein they sacrificed cattle big with young.

The sensible or true **HORI'ZON** [with *Astronomers*] is that circle which limits our sight, and may be conceived to be made by some great plain, or the surface of the sea.

It divides the heavens and earth into two parts, the one light and the other dark, which are sometimes greater or lesser, according to the condition of the place, &c.

Right HORI'ZON, is that which cuts the equator at right-angles.

Oblique HORIZON, is that which cuts the equator obliquely.

Parallel HORIZON, is that where the pole of the world is the zenith, or that which either is in the equator or parallel to it.

HORIZO'NTALLY [*horizontalement*, *F.*] according to, at, or near the horizon.

HORIZO'NTAL Plane, is that which is parallel to the horizon of the place.

HORIZONTAL Plane [in *Perspective*] is a plane parallel to the horizon, passing thro' the eye, and cutting the perspective plane at right-angles.

HORIZONTAL Shelters [in *Gardening*] are defences over fruits parallel to the horizon, as tiles, boards, &c. fixed to walls over tender fruits, to preserve them from blasts, frosts, &c.

HORNA'GIUM. the same as horn-geld.

HO'RNET [*Hýrnet*, *Sax.* *q. d.* horned] an insect or fly.

HORO'GRAPHY [of *ὥρη* an hour, and *γράφω*, *Gr.* to write, &c.] the art of making or constructing dials.

HOROLOGIO'GRAPHER [of *ὥρολογιον* an instrument or machine that shews the hours or time of the day, and *γράφω* to describe] a maker of dials, clocks, or instruments to shew the time of the day.

HORO'SCOPAL, pertaining to an *Horoscope*.

Lunar HOROSCOPE [*Astronomy*] is the point which the moon issues out of when the sun is in the ascending point.

HORO'SCOPIST [of *horoscopus*, *L.* of *ὥροσκοπος*, of *ὥρα* and hour and *σκοπέω*, *Gr.* to view, &c.] one who observes horoscopes, or the degree of the ascendant, or

or the star ascending above the horizon, at the moment an astrological figure or scheme is made; an astrologer.

HORRE'NDOUS [*horrendus*, L.] horrible.

HO'RRIBLENESS [of *horribilis*, L. and *nefs*] dreadfulness, terribleness.

HORRIBI'LITY [*horribilitas*, L.] great terror or fear.

HO'RRIDNESS [*horriditas*, L.] horribleness, heinousness; also trembling for fear.

HORRI'FEROUS [*horrifer*, L.] bringing horror.

HORRI'FICK [*horrificus*, L.] causing dread, fear, trembling, &c.

HORRI'SONOUS [*horrisonus*, L.] sounding dreadfully.

HO'RROR } such an excess of fear as

HO'RROR } makes a person tremble.

HORSE [*hopy*, Sax.] a beast well known. An horse is an emblem of war, strength, swiftness.

An **HORSE** covered with *karness* [*Hieroglyphically*] represented war and speed.

HORSE-Shoo, there is a superstitious custom among some people, of nailing horse-shoes on the threshold to keep out witches; whence it should arise I cannot learn, unless from the like custom practiced in *Rutlandshire* at *Burgley* house, the ancient seat of the *Harringtons*, near *Oakham*; which lordship the lord *Harrington* enjoy'd with this privilege, that if any of noble birth came within the precinct of that lordship, they should forfeit, as an homage, a shoo from the horse whereon they rode; or else to redeem it with a sum of money: Accordingly there are many horse-shoes nailed upon the thire-hall door, some of large size and ancient fashion, others new and of our present nobility.

HORSE-Shoo-head, a disease in infants, wherein the sutures of the head are too open.

HORSE [with *Carpenters*] a piece of wood jointed across two other perpendicular ones, to support the boards, planks, &c. which make bridges over small rivers.

HORSE [in the language of *Exchange-Alley*] the chance of the benefit of a lottery ticket, for one or any certain number of days, if it be drawn a prize.

HO'RTA [of *hortare*, L. to exhort] a goddess esteemed by the *Romans* who invited men to great enterprises, and had a temple which stood always open.

HORTA'GILERS [in the *Grand Signior's Seraglio*] upholsterers or tapestry hangers.

HORTE'NSIAL [of *hortensis*, L.] of or pertaining to a garden.

HO'RTULAN [*hortulanus*, L.] of or pertaining to a garden or gardener.

HOSA'NNA Rabba, a name the *Jews* give to the seventh day of the feast of tabernacles, in which the word *Hosanna* is often repeated in their prayers, &c.

A **HOSE** [*hoya*, Sax.] a stocking.

HO'SPITABLENESS [*hospitalitas*, L. *hospitalité*, F. of *hospitium* an inn] hospitality, hospitable disposition.

HO'SPITALER, one who entertains and provides for poor people, travellers, &c.

HO'SPODAR, a title of the princes of *Moldavia* and *Wallachia*.

HOST [*hostia*, L.] a victim or sacrifice to the deity.

HO'STILENESS [*hostilitas*, L. *hostilitéé*, F.] hostility, the state or practice of enemies.

HOSTILI'NA [among the *Romans*] a goddess who presides over the corn when it shoots forth into ears. L.

HO'STING, in a hostile manner, fighting, warring. *Milton*.

HO'TEL-DIEU, the chief hospital of any city in *France* for sick persons. F.

HOUGH } at the beginning of a name,

HOW } is an intimation that the place is of low situation, as *Holland* in *Lincolnshire*, which is the same as *Howland*.

HOUGH-Bonny [in *Horses*] a hard, round swelling or tumour, growing upon the tip of the hough or hoof.

Astronomical HOUR [*bora*, L. *beure*, F. *ὥρα* of *ὥριζεν*, Gr. to bound, limit or divide, because it divides the day] is the 24th part of a natural day, and contains 60 minutes, and each minute 60 seconds, &c. which hours always begin at the meridian, and are reckoned from noon to noon.

Babylonish HOURS, are begun to be accounted from the horizon at the sun's rising, and are reckoned on for 24 hours, till his rising again.

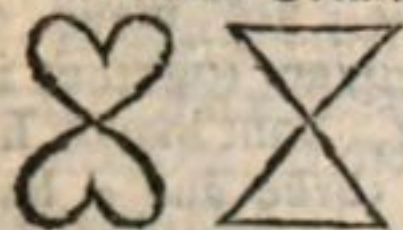
Jewish HOURS, are one twelfth part of the day or night, reckoned from the sun rising to the sun setting (whether the days or nights be longer or shorter) which are called in scripture the first, second or third hours, &c. of the day or night.

Italian HOURS, are reckoned after the manner of the *Babylonish* hours, only they begin at the sun's setting instead of its rising.

European HOURS, are equal hours reckoned from midnight 12 hours, from thence to noon, and 12 from noon to midnight.

Forty HOURS of Prayer [with *Roman Catholics*] are publick prayers continued for the space of 8 days successively and without intermission before the holy sacrament, to obtain the assistance of heaven upon some important occasion. On these occasions the sacrament is exposed 40 hours, 14 hours each day.

HOURL-Grunters, old watchmen.



HOURL [in *Chymical Writers*] is express'd by one of these characters.

HOUSE-wife [huy-p'ye, *Sax.*] a woman of good oeconomy in houshold affairs.

HOU'SING [with *Bricklayers*] a term used when a tile or brick is warp'd or cast crooked or hollow in burning, they say such a brick or tile is housing.

HOU'SWIFRY, good oeconomy in managing the affairs of an house. This, *hieroglyphically*, was by the ancients represented by the industrious tortoise.

HO'USHOLD [of huy and heal'dan, *Sax.*] a family.

HOUSHOLD Days, four solemn festivals in the year, when the king after divine service offers a bezant of gold on the altar to God. These days are *Christmas, Easter, Whitsunday* and *All-saints*.

HO'USHOLDER, a master of a house.

A HU'BBLE-Bubble, a device for smoaking tobacco thro' water, which makes a bubbling noise; also a person who speaks so quick as to be scarce intelligible, a talkative person, a rattle.

HU'CKABACK, a sort of linen cloth that is woven so as to lie partly raised.

HU'CKLE Bone [prob. of hucken, *Teut.* to sink down] the hip bone.

HUE [heye, *Sax.*] complexion, colour, countenance, &c.

HUE and Cry [huer and crier, *F. i. e.* to shout or cry aloud] in ancient times, if a person who had been robbed, or in whose company one had been murdered, came to the next constable, ordering him to raise hue and cry, and make pursuit of the offender, describing the person, and the way he was gone, the constable was obliged to call upon his parishioners to aid and assist him in seeking him; and not finding him, to give notice to the next constable, and he to the next, and so from one to another till he was apprehended, or to the sea-side. In *Scotland* this was performed by blowing an horn, and making an out-cry after the offender.

A HUFF, a swaggering fellow, a bully; also an affront, or treatment with angry words.

HU'FFING [of heo'gan, *Sax.*] vapouring, ranting, &c.

HU'GENESS, vastness, largeness.

HU'GEOUS, very large.

A HUGG [prob. of ho'gan, *Sax.*] or hugghen, *Du.*] an embrace.

HU'GUENOTS [this name is variously deriv'd by authors: some derive it from *buc nos venimus*, the beginning of the first protestation of the apologetical oration made before cardinal *Lotharingus*, in the time of *Francis* the second of *France*. *Du Verdier* derives it of *John Huss*, whose opinion they embraced, and *guenon* an ape, *q. d.* *John Huss's Apes*. Others from *Hugh Capet*, whose right of succession to the crown the *Calvinists* maintain'd against the house of *Guise*. Others of *Huguenot*, a piece of money, a farthing in the time of *Hugh Capet*, *q. not worth a farthing*; others of *Hugon*, a gate in the city of *Tours*, where they assembled when they first stirr'd. *Pasquer* derives it of *Hugon*, an imaginary spright that the populace fancied strolled about in the night; and because they generally in the night went to pray, they called them *Huguenots*, *i. e.* disciples of king *Hugon*] a nickname the *Papists* give to the *Protestants* in *France*.

HU'LLY [prob. of hulet, *Sax.* a bed] full of hulls.

HUMA'NITIES [*humaniores literæ, L.*] the study of the *Greek* and *Latin* tongue, grammar, rhetoric, poetry, and the ancient poets, orators and historians.

HU'MANLY [*humaniter, L. humani-ment, F.*] after a human manner.

HU'MANNESS [*humanitas, L. humanité, F.*] humanity.

HU'MANISED [*humanisé, F.*] render'd human.

HU'MBLENESS [*humilitas, L. humilité, F.*] humility.

HUMECTA'NTIA [with *Physicians*] moistening remedies, such as are capable of insinuating themselves into the pores of the body. *L.*

HUMECTA'TION [in *Pharmacy*] a moistening, a preparing of a medicine, by steeping it in water, to moisten and soften it when too dry; or to cleanse it, or to hinder its subtil parts from being dissipated in grinding, or the like.

HUMETTEE' [in *Heraldry*] a term apply'd to a chevron, the same as *Fessée*.

HU'MIDNESS [*humiditas, L. humidité, F.*] moisture.

HUMI'FICK [*humificus, L.*] moistening.

HU'MMUMS, the name of a sweating-house.

Aqueous HU'MOR [with *Oculists*] or waterish humour, is contained between the *Tunicæ*

Tunica Cornea and the *Uvea*, and serves to moisten and levigate the two other denser humours, and also the *Tunica Uvea* and *Retina*.

Crystalline HUMOR [with *Oculists*] or *Icy humor*, which is contained in the *Tunica Uvea*, and is thicker than the rest. This is by some call'd *glacialis*, and is the primary instrument of vision, in respect of its collection and reception of the rays, which coming thither, dilated by the aqueous humor, are collected and convey'd to the *Retina*.

Vitreous HUMOR [with *Oculists*] or *glassy humor*, is bigger than any of the rest, fills the backward cavity of the eye. This, some say, serves to dilate the rays that it receives from the *Crystalline*, and to bring them to the *Retina*; or, as others are of opinion, it helps to collect the rays refracted by the *Crystalline* into one point, that the vision may be the more distinct and vivid.

HUMO'RES Oculares, the humors of the eye, which are three, viz. *Aqueous* or watery, the *Crystalline* or icy, and the *Vitreous* or glassy. *L.*

HUMORES in secundinis [with *Physicians*] are the humors in the three membranes or skins, that cover a child in the womb. *L.*

HU'MORIST [*humorista, Ital.*] one full of humors, whimsies or conceits; a fantastical or whimsical person.

HUMORISTS, the title of the members of a celebrated academy of learned men at *Rome*.

HUMOUR, is accounted as peculiar to the *English* drama, at least our comick poets have excell'd therein, and carried it beyond those of any other nation: and ours perhaps is the only language that has a name for it.

HUMOUR [in *Dramatick Poetry*] is used for a subordinate or weaker species of what the critics call *Manners*.

HUMOUR [in *Comedy*] is defined to be a fainter or weaker passion, peculiar to comick characters, as being found in persons of a lower degree than those proper for tragedy; or it is that which is low, ridiculous, &c.

HUMOUR [in *Medicine*] the particular temperament or constitution of a person, considered as arising from the prevalence of this or that *Humour* or *Juice* of the body; as a *choleric Humour*, a *melancholy Humour*, a *sprightly Humour*.

HU'MOUROUSNESS, comicalness, fullness of pleasantry, fantasticalness.

HU'MOURSOMNESS, hardness to be pleased, peevishness.

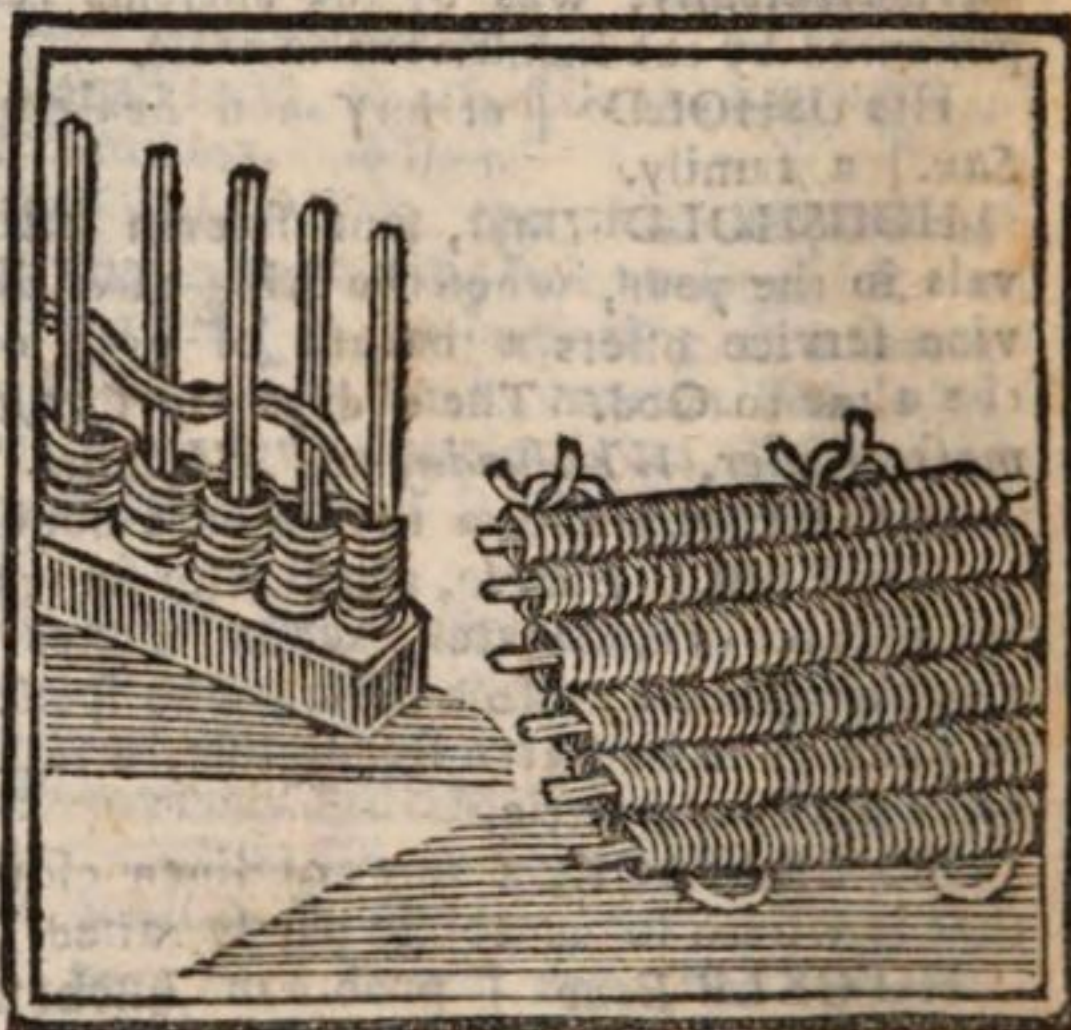
Natural HU'NGER, is an irritation of the stomach, occasioned by fasting.

Animal HUNGER, is the sensation or perception of that irritation, and the appetite or desire of food, that is the consequence of it.

HU'NGRINESS [of *hungron, Sax.*] craving appetite.

HU'RDLES [of *Hurd, Sax.*] hazle rods wattled together.

HURDLES, or *Clayes*, are made of branches or twigs interwoven together in the figure of a long square, about five or six foot long, and three, or three and a half broad; the closer they are woven they are the better. They are for several uses, as for covering *Traverses* or *Lodgments*, *Caponeers*, *Coffers*, &c. and are covered over with earth to secure them from the artificial fire-works of the enemy, and from the stones which might be thrown upon them, and likewise to lay upon marshy ground, or to pass the *foss*, especially when it is full of mud or slime. See their form in the figure.



HURDLES [in *Husbandry*] are frames made either of split sticks, or hazle rods platted together to make sheepfolds, &c.

HURE [in *Heraldry*] the head of a wild boar, a bear, a wolf, or some such fierce creature; but not of lions, or other any such noble creature. *F.*

HURL-Bone [of an *Horse*] a bone near the middle of the buttocks, very apt to go out of its socket by a slip or strain.

HU'RLING [*q. d.* whirling] throwing stones, &c. with a whirling motion of the hand.

HURLY-THRUMBO, a bawling noisy preacher, orator, &c. who lays about him violently, using much action and gesture; also one who uses many extravagant expressions and rants.

A HURRY [of *barrier, F.*] great haste.

HU'RRICAN [of *huracan, Span.*] a violent storm of wind, which often happens in the *West-Indies* in *September* and *October*, overthrowing trees, houses and what-

whatsoever stands in its way. They begin in the north, but turn round, and in a little time veer thro' all the points of the compass.

HURST [of *hýrɣɿt*, *Sax.*] joined with the names of places, denotes that they took their name from a wood or forest.

HURTS } [in *Heraldry*] are roundles
HUERTS } azure, &c. the same the
HEURTS } French call *Tortaux d'Azur*: some imagine they signify bruises or contusions in the flesh; but others *Hurtleberries*.

HU'RTFUL [*hýrɿt-kul*, *Sax.*] injurious, prejudicial.

HU'RTFULNES prejudicialness, &c.

HU'RTLESS [*hýrɿt-leaɣ*, *Sax.*] harmless.

HU'SBAND [*huɣband*, *Sax.*] the consort of a wife.

HU'SBANDMAN [*Hieroglyphically*] was represented by a labouring ox.

HUSKANAW'ING, a solemnity practised by the *Virginian Indians*, once every fourteen or sixteen years. It is an institution or discipline that all young men must pass under before they can be admitted to be of the number of great men, officers, or *cockarouses* of the nation.

The choicest and briskest young men of the town, and such only as have acquired some treasure by their travels and hunting, are chosen out by the rulers to be *Huskanaw'd*, and whoever refuses to undergo this process, dares not remain among them.

The ceremony is performed after the manner following: after the performance of several odd preparatory ceremonies, the principal part of the business is to carry them into the woods, and there to keep them under confinement, and destitute of all society for several months, giving them no other sustenance but the infusion or decoction of some poisonous intoxicating roots; by virtue of which physick, and the severity of the discipline which they undergo, they become stark mad: In which raving condition they are kept 18 or 20 days. During these extremities, they are shut up night and day in a strong inclosure, made on purpose, in shape like a sugar-loaf, and every way open like a lattice, for the air to pass through. In this cage, after they have been shut up till the doctors find they have drank sufficiently of the *Wyfoccan* (as they call this mad potion) they gradually restore them to their senses, by lessening the intoxication of their diet, they bring them back into the town, while still wild and crazy, through the violence of the medicine.

It is pretended, that they in this time drink so much of the water of *Lethe*, that

they perfectly lose all remembrance of former things, even of their relations, parents, and language; and after this they are very fearful of discovering any thing of their former remembrance; for if such a thing should happen to any of them, they must immediately be *Huskanaw'd* again: And the second time the usage is so severe, that seldom any one escapes with his life. Thus they must pretend to have forgot the very use of their tongues, so as not to be able to speak, nor understand any thing that is spoken, till they learn it again. And they are for some time under the guard of their keepers, who constantly wait upon them every where, till they have learnt all things perfectly over again.

The undergoing this discipline, is with them the most meritorious thing in the world, in order to preferments to the greatest posts in the nation, which they claim as their undoubted right at the next promotion.

The *Indians* pretended, that this violent method of taking away their memory, is to release the youth from all their childish impressions, and from that strong partiality to persons and things which is contracted before reason takes place.

They hope by this proceeding to root out all the prepossessions and unreasonable prejudices which are fix'd in the minds of children; so that the young men, when they come to themselves again, their reason may act freely, without being biassed by custom and education.

Thus also they become discharged from the remembrance of any ties of blood, and are established in a state of equality and perfect freedom to order their actions, and dispose of their persons, without any other controul than that of the law of nature.

HU'SKY [prob. of *Husche*, *Du.*] full of husks, or the coats of corn, seed, &c.

HUSSY [corrupt, of *House-wife*, *huɣ-piɿ*, *Sax.*] a name given to a girl, maid or woman, in contempt or anger.

HUSSITES, the followers of *John Hus*.

HUTE'SIUM [*Old Rec.*] a hue and cry, especially in *Scotland*; where, when a robbery had been committed, they blew an horn, and made an outcry; after which, if the thief ran away, and did not surrender himself, he might be lawfully kill'd or hang'd upon the next gallows.

HYACINTH } [*ῥακινθῶς*, *Gr.*] a precious stone, so called from its resemblance of the purple flower named *Hyacinth*; of which there are four sorts, those that are intermixed with a vermilion colour; those of a saffron colour; those of an amber colour; and those

those of a white intermixt with a faint red; and are either oriental or occidental. These stones either engrave or cut fine, and were it not that the graving oftentimes costs more than the stone, they would be more us'd for seals, &c.

These stones were us'd by the ancients for amulets and talismans, who wore them about their necks, or in rings, &c. and imagined they had in them a virtue to secure them from the plague, &c.

Confection of Hyacinth, in medicine, is a thin electuary of a cordial quality, compos'd of divers precious stones, the *Hyacinth* stone being one of the principal ingredients, and also coral, harts-horn, seeds, roots, and divers other ingredients pulveriz'd, or ground, and mixt together.

HY'ACINTH [in *Heraldry*] the *Tenne* or tawny colour in the coats of noblemen.

HYACIN'THIA, festivals held at *Sparta* in honour of *Apollo*, and remembrance of his favourite *Hyacinth*.

HYACI'NTHINE [*hyacinthinus*, L. *ὑακινθίνος*, Gr.] pertaining to or like the *Hyacinth*.

HYACINTHIZO'NTES [of *ὑακινθίζω*, Gr.] a kind of emeralds inclining to a violet colour.

HYACI'NTHUS. *Apollo* and *Zephyrus* (as the poets tell us) both were enamoured with *Hyacinthus*, a youth of excellent beauty, and had a mind to obtain him by some trial of skill. *Apollo* he shot arrows, and *Zephyrus* he blew. *Apollo* sang and caused pleasure, but *Zephyrus's* blasts were troublesome, and therefore *Hyacinthus* chose to betake himself to *Apollo*. *Zephyrus*, upon his being rival'd, prepares for revenge, and *Apollo* throwing a quoit, it was repuls'd by *Zephyrus*, and falling on the head of *Hyacinthus*, kill'd him: And it seeming unbecoming the earth, that the memory of such a calamity should be quite eras'd, it caused a flower to spring up of the same name; the beginning of which, as the poets tell us, was inscribed on it.

HYA'DES [so called of *ἀπὸ τῆς ὕεως*, i. e. to rain] a constellation call'd the seven stars. The poets feign them to be the daughters of *Atlas* and *Ætbra*, whence they are also called *Atlantiades*. Their names are *Ambrosia*, *Eudora*, *Pasitboe*, *Coronis*, *Plexauris*, *Pytho* and *Tyche*. They are famous among the poets for bringing rain, they are placed in the *bull's-head* and the chief of them in the left eye, and are by the *Arabs* call'd *Aldebaran*.

The poets feign, that *Hyas* their brother having been torn in pieces by a lioness, they wept so vehemently for his death, that the Gods, in compassion to them,

translated them to heaven, and placed them in the forehead of the bull, where they still continue to weep: And hence the constellation is supposed, by some, to preface rain.

HYALI'NE [*hyalinus*, L. of *ὑαλινός*, Gr.] pertaining to gla'ss, glassy, *Milton*.

HY'ÆNA [*ἕνα*, Gr.] a kind of beast much like a wolf, very ravenous and subtil; of which it is related by some writers, that he will come in the night time to shepherds houses, and learning their names, by countessing a man's voice, call them out and devour them.

HYÆNA [*Hieroglyphically*] was used by the ancients to express an unconstant person; because it is related of it, that it is one year male, and the next becomes a female. It was likewise used as an emblem of a brave courage, that can defy all difficulties, and look upon the frowns of fortune with a generous contempt; because the *Naturalists* say, that the skin of this animal will procure to us this privilege of passing thro' the greatest dangers without harm.

HYBE'RNAL *Occident*, the *Winter*, *West*, or *South West*. That point where the sun sets at its entrance into the tropick of *Capricorn*, i. e. on the shortest day.

HYBERNAL *Orient*, the *Winter*, *East* or *South East*. That point of the horizon where the sun rises at its entrance into the tropick of *Capricorn*.

HYBI'STICA, a festival with sacrifices and other ceremonies celebrated by the *Greeks*, at which the men wore the apparel of women, and the women of men, in honour of *Venus*, either as a God or a goddess, or both; or, as others say, a festival held at *Argos*, where the women habited like men insulted their husbands with all tokens of superiority, in memory of the *Argian* dames having defended their country with notable courage against *Cleomenes* and *Demaratus*.

HYDA'RTHROS [of *ὕδωρ* water and *ἄρθρον*, Gr.] a joint] a gleet from a wounded joint.

HYDA'TIDES [*ὑδατίδες*, Gr.] watery blisters on the liver or bowels of dropfical persons, supposed to proceed from a distention and rupture of the *Lymphaducts*.

HYDA'TIS [*ὕδατις*, Gr.] a disease in the eyes, consisting of a fatty substance or excrescence growing under the skin of the upper eye-lid.

HYDATOSCOPI'A [of *ὕδατος*, of water, and *σκοπέω*, Gr. to view] a divination or foretelling future events by means of water.

HYDEROS, the same as *Hydrops*, a dropsy.

HY'DRA

HY'DRA [*Ἰδρα*, Gr.] the poets tell us, that *Hydra* was a *Lernaean* serpent, having an hundred heads, but one body, and that when one head was cut off, two sprang up in its place, and that *Carcinus* came and assisted the *Hydra*. The ground of the story is this: *Lernus* was a king at that time when men universally dwelt in towns or villages, and every town had its king; among which *Stbenelus*, the son of *Perseus*, governed *Mycene*, the largest and most populous place. *Lernus* not bearing to be subject to him, it was the occasion of a war between them. *Lernus's* town was a little well fortify'd place, defended by fifty stout archers, which day and night were shooting their arrows from the tower. The name of this little town was *Hydra*. Upon which *Eurystheus* sent *Hercules* thither; but they who were beneath threw fire, and aimed at the defenders of the tower; and if any one was hit with it and fell, immediately two stout archers rose up in his place. But *Hercules* at length took the town, burnt the tower, and destroyed the town; and this gave birth to this fable. *Palaphatus*.

HYDRA [*Ἰδρα*, Gr.] a water serpent; especially that monstrous one, said by the poets to have had an hundred heads, and bred in the lake *Lerna*, and to have been killed by *Hercules*, and plac'd among the stars.

HYDRÆ'LON [of *ὑδωρ* water and *ἐλαιον*, Gr. oil] a composition of common oil and water.

HYDRAGO'GICAL [of *ὑδρογωγία* of *ὑδωρ* water, and *ἄγω*, Gr. to lead] pertaining to the conveyance of water.

HYDRA'GOGA [of *ὑδωρ* and *ἄγω*, Gr.] medicines that drive out or purge watery humours.

HYDRA'RGIRAL, pertaining to, or of the nature of quicksilver.

HYDRA'ULICK [of *ὑδραυλικός* of *ὑδραυλῶ*, sounding water, of *ὑδωρ* water, and *αὐλὴς*, Gr. a pipe] pertaining to a water-organ.

HYDRA'ULICKS [*ὑδραυλική*, Gr.] the art of engineery, or making engines for carrying and raising water, and all sorts of water-works; also that part of staticks that considers the motion of fluids, and particularly water.

HYDROCANISTE'RRIUM, a machine which spouts water plentifully, and for extinguishing fires and conflagrations.

HY'DRODES [with *Physicians*] a continual burning fever, as it were from an inflammation of the bowels.

HYDROENTEROCE'LE [of *ὑδωρ*, *έντερον* the entrails, and *κήλη* a buritness, Gr.] a swelling and bloating of the out-

ward integument or skin of the *Serotum*, caused by watery humours cast or detained therein.

HYDRO'GRAPHY [*ὑδρογραφία*, Gr.] it teaches how to describe and measure the sea, accounting for its tides, counter-tides, currents, bays, soundings, gulphs; also its sands, shallows, shelves, rocks, promontories, distance, &c. from port to port, with whatsoever is remarkable, either out at sea or on the coast.

HYDROLA'PATHUM [with *Botanists*] the herb water-dock. L.

HY'DROMANCY [*hydromantia*, L. of *ὑδρομαντεία*, of *ὑδωρ* water and *μαντεία* divination, Gr.] a manner of divining or making conjectures by water, in which the victims had been wash'd, and some parts of them boiled; also a divination by common water, in which they observed the various impressions, changes, fluxes, refluxes, swellings, diminutions, colours, images, &c. of the water: Sometimes they dip a looking-glass into the water, when they desired to know what would become of a sick person; for as he look'd well or ill in the glass, accordingly they conjectured as to his future condition; sometimes they fill'd a bowl with water, and let down into it a ring, equally poised on both sides, and hanging by a thread tied to one of their fingers; and then in form of prayer, requested the Gods to declare or confirm the question in dispute; whereupon, if the thing were true, the ring of its own accord would strike against the side of the bowl a set number of times: Sometimes they threw stones into the water, and observed the turns they made in sinking.

HYDRO'METER [of *ὑδωρ* and *μέτρον*, Gr. measure] an instrument to measure the gravity, density, velocity, force or other property belonging to water.

HYDRO'METER [of *ὑδωρ* water and *μέτρον*, Gr. measure] an instrument.

HYDROMETRI'A [*ὑδρομετρία*, Gr.] the mensuration of waters and other fluid bodies; their gravity, force, velocity, quantity, &c.

HYDROMY'STES [of *ὑδωρ* water and *μύστης*, Gr. a person set apart for the offices of religion] officers in the *Greek* church, whose business was to make the holy water and sprinkle it on the people.

HYDRO'NOSUS [with *Physicians*] a fever, in which the patient sweats extremely; the sweating sickness. L.

HYDROPARA'STATES [of *ὑδωρ* water, and *παρίστημι* I offer, Gr.] a sect, a branch of the *Manichees*, whose distinguishing tenet was, that water should be used in the sacrament instead of wine.

HYDROPEGE [of ὕδωρ and πηγή, Gr. a fountain] spring-water.

HYDROPHORIA [of ὕδωρ and φέρω, Gr. to bear] a festival or funeral ceremony, performed by the Athenians, &c. in memory of them that perished in the deluge.

HYDROPHOBIA [ὕδροφοβία of ὕδωρ water, and φόβος fear, Gr.] a distemper sometimes accompanied with a fever, phrenzy, and other symptoms proceeding from the bite of a mad dog, in which the patient dreads water, &c. the pathognomick sign that the disease is come to its height, and rarely happens till within three or four days of the patient's death, the disease being then unanimously allowed to be incurable by physicians both ancient and modern. L.

HYDRO'PICA [of ὑδροπικὸς, Gr.] medicines that drive out the watery humours in a dropsy. L.

HYDROPI'PER [ὕδροπίπερι, Gr.] the herb water-pepper or arsement. L.

HY'DROPOTE [of ὕδ' ὀπότης, Gr.] a water drinker.

HYDROSELI'NUM [with Botanists] water-parsley. L.

HYDROSTA'TICKS [ὕδρστατικά of ὕδωρ and στατική, Gr.] the doctrine of gravitation in fluids; or that part of *Mechanicks* that considers the weight or gravity of fluid bodies, especially of water; and also of solid bodies immersed therein.

HYDROSTA'TICAL, of or pertaining to the doctrine of hydrostaticks.

HYDROSTA'TICAL Ballance, an instrument contrived for the easy and exact finding the specifick gravities of bodies, either liquid or solid. It estimates the degrees of the purity of bodies of all kinds, the quality and richness of metals, oars or minerals, the proportions in any mixture, adulterations, &c. of which the only adequate judge is the specifick weight.

HYGIE'A [ὑγία, Gr.] health, which consists in a good temperature and right conformation of parts. Health is a disposition of the parts of an human body fit for the performance of the actions of that body. The signs of health are three, *due Action, suitable Qualities*, and when things taken in and let out are proportionable.

HYGIEINA Propbylactica [ὕγιεινή προφυλακτική, Gr.] that part of physick which has regard to future imminent, diseases.

HYGIEINA Synteretica [ὕγιεινή συντηρητική, Gr.] that part of physick which preserves present health.

HYGIEINA Analeptica [ὕγιεινή ἀναληπτική, Gr.] that part of physick that recovers health.

HYGRAU'LIC [of ὑγρὸς moist and αὐλός, Gr. a pipe] of or pertaining to pipes or conveyances for water.

HYGRE'MPLASTRUM [ὕγρὸ ἐμπλάστρον, Gr.] a moist plaster. L.

HYGRO-ORGA'NICAL [of ὑγρὸς and ὄργανον, Gr.] of or pertaining to vessels or contrivances for the conveyance of moisture or water.

HYGROSTA'TICKS [of ὑγρὸς and στατήρ, Gr. to weigh] the art of finding the specifick weights of moist bodies.

HY'LE } [with Alchymists] is their
HY'LEC } first matter; or it is matter considered as produced by nature herself; also called chaos.

HYLO'BII [of ὕλη wood and βίος life, Gr.] such philosophers who retired to woods and forests to be more at leisure for contemplation.

HY'MEN [in Poetry] a term of invocation, as *Hymen, Hymenæe*.

HYMEN [ἡμίνατος, Gr.] some say *Hymen* was an Athenian, who recovered back virgins that had been carried away by robbers, and restored them again unmeddled with to their parents; and therefore his name was called upon at nuptials as a defender of virginity. Others say, that *Hymen* was a young man, who on his wedding-day was killed by the fall of the house, whence it was afterwards instituted, that by way of expiation, he should be named at nuptials the God of marriage. The ancients represented *Hymen* with a chaplet of roses, and as it were dissolved and enervated with pleasures, with long yellow hair, in a mantle of purple or saffron colour, or holding a veil of a flame colour to represent the blushes of virgins, bearing a torch in his hand.

HYMEN [in Anat.] a thin membrane or skin, resembling a piece of parchment, supposed to be stretched in the neck of the womb of virgins, below the nymphæ, and that is broke at their defloration, being followed with an effusion of blood.

HYMEN [in Botany] a fine delicate skin, wherewith flowers are inclosed while in the bud, and which bursts as the flower blows or opens.

A **HYMN** [ὑμνός of ὑμνοδέω, Gr. to celebrate] a song or ode in honour of God; or a poem proper to be sung in honour of some deity.

HYMNO'LOGY [ὑμνολογία, Gr.] a singing of hymns or psalms.

HYMNO'POLIST [ὑμνοπόλις, Gr.] a seller of hymns.

HYOI'DES [ὑοιδες of γ or υ, upilon, the Greek letter, and εἶδος form, Gr.] a bone at the root of the tongue, having two muscles which keep it in its place.

HYO-

HYOTHYROIDES [of *Hyoides* and *Thyroides*] two muscles of the *Larynx*, which proceed from the lower part of the bone *Hyoides*, and serve to draw the *Larynx* upwards.

HYOSCY'AMOS [ὕσσυαμος, Gr.] henbane.

HYO'SERIS [ὕσσεις, Gr.] yellow fuc-cory. L.

HYPÆ'THRON } [of ὑπὸ under, and
HYPÆTHROS } αἰθήρ, Gr. the air]
a kind of temple expos'd to the air, being open at the top.

HYPÄ'NTE } [with the Greeks] a
HYPÄ'PANTE } name given to the feast of the purification of the virgin *Mary*, or the presentation of *Jesus* in the temple.

HYPE'RBATON [ὑπέρβατον of ὑπερβαίνει, Gr. to transcend] this is sometimes treated on as a figure in grammar; but always rather to be taken notice of, as bearing the character of a strong and violent passion, and so a figure in *Rhetorick*. It is nothing but a transposition of thoughts and words, from the natural order of discourse.

Apollonian **HYPE'RBOLA**, is the common *Hyperbola*, in contradistinction to *Hyperbola's* of the higher kind.

HYPERBOLO'IDES, hyperboliform figures, or *Hyperbola's* of the higher kind.

HYPERBO'LIFORM Figures [Mathemat.] such curves as approach in their properties to the nature of the *Hyperbola*, the same that are called *Hyperboloids*.

HYPERCRI'TICKS [ὑπερκριτικοί, Gr.] over-rigid censurers or criticks, who let nothing pass; but animadvert severely on the slightest fault.

HYPERDULI'A [ὑπερδουλεία, of ὑπὲρ above, and δουλεία worship, Gr.] the worship paid to the virgin *Mary*, so called, as being superior to the *Dulia*, the worship paid to the saints.

HYPEREPHRI'DOSIS [with *Physicians*] a too great sweating.

HYPE'RICON [ὑπερικόν, Gr.] St. *John's-wort*.

HYPE'RION [according to the poets] the son of *Cælus* and *Vesta* married his sister *Theia* or *Basileia*, a virgin remarkable for her modesty and chastity, but being elected queen was afterwards desirous to leave heirs, and marrying with her brother *Hyperion*, had *Helios* and *Selene*; who were admired by all for the excellency of their beauty. But the other brothers of *Theia* entering into a conspiracy assassinated *Hyperion*, and drowned *Helios* in the river *Eridanus*. On this *Selene*, who passionately loved her brother *Helios*, threw her self headlong from a tower and expired.

Helios, appeared to his mother in a dream and told her they were deified, and that from thenceforth the holy fire in heaven should be called *Helios* [ἥλιος, i. e. the sun] and that which was before nam'd *Men* should be called *Selene* [Σελήνη the moon.]

Historians say, this *Hyperion* was an astronomer that found out the motion of the sun, moon, and other planets, and the seasons and distinctions of time measured out by them, and therefore is called the father of those planets, as being the first that taught the knowledge and nature of them.

HYPERO'ON [of ὑπὲρ, Gr. above] the palate of the mouth.

HYPE'RTHYRON [ὑπέρθυρον, Gr.] with ancient architects, a sort of table used after the manner of a frieze over the jambs of the doors and gates, and lintels of windows of the *Dorick* order.

HYPETHRE [in *Architect.*] is two ranks of pillars all about, and ten at each face of any temple, with a peristyle within of six columns.

HY'PO [ὑπὸ under, Gr.] a particle used in the composition of many words.

HYPO'THENAR [ὑπὸ and θῆναρ, Gr. the hollow of the hand] the space from the fore to the little finger.

HYPOCAU'STRIA [of ὑπόκαυσον of ὑποκαίω, Gr. to set on fire] were teasts consecrated to *Minerva*, for rescuing persons from the injuries of casual fire.

HYPOCHÆ'RIS [with *Botanists*] the herb Sow-thistle.

HYPO'CHONDERES. See *Hypochondria*.

HYPOCHO'NDRIA [ὑποχονδρία of ὑπὲρ and χόνδρος, Gr. a cartilage] the sides of the upper part of the belly about the short ribs, under which the liver, stomach and spleen lie.

HYPOCHONDRI'ACUS Affectus [with *Physicians*] hypochondriacal melancholy, a disease proceeding from windy humours, bred in the *Hypochondres*; from whence a black phlegm arises, infests the animal spirits, and disturbs the mind. L.

HYPO'CHYMA [ὑπόχυμα, Gr.] a suffusion, a fault in the sight, when gnats, cobwebs, little clouds, &c. seem to fly before the eyes. L.

HYPOCHY'SIS, the same as *Hypochyma*.

HYPOCLE'PTICUM Vitrum [with *Chymists*] a glass-funnel to separate oils from water. L.

HYPOCOE'LON [of ὑπὸ under, and κοίλη, Gr. the hollow] that hollow part that lies under the eyes.

HYPOCOPHO'SIS [of ὑπὸ and κωφός, Gr. to be deaf]

sis, Gr.] the same as *Copiosis*, but in a less degree.

HYPO'CRISY [*bypocrisis*, L. *ὑπόκρισις*, Gr.] knavery cloak'd with a veil of religion or honesty.

HY'POCRITE [*Hieroglyphically*] was represented by a leopard; because it is reported of this beast, that it craftily dissembles and hides its head with its paws, that it may more easily catch its prey, for that the beasts, tho' they are much delighted with the scent of its body, are as much frighted at his head.

HYPOCRI'SIS [*ὑπόκρισις*, Gr.] a rhetorical figure, which the *Latins* call *Pronuntiatio*.

HYPOGA'STRICK Artery [*Anatomy*] an artery that arises from the *Iliaca interna*, and is distributed to the *Bladder*, the *Rectum* and the genital parts, especially in women.

HYPOGASTRICK Vein [*Anatomy*] a vein arising in the same parts with the hypogastrick artery, and discharging it self into the *Iliaca interna*.

HYPOGÆ'UM [*ὑπογῆιον*, Gr. a place under ground] the fourth house of the heavens, by astrologers called *Imum cæli*.

HYPOGE'UM [in ancient *Archit.*] a name commonly used of all the parts of a building that are under ground, as cellars, vaults, &c.

HYPOGE'SUM [*ὑπόγειον*, Gr.] the herb Sengreenor Housleek. L.

HYPOGLO'SSUM [*ὑπόγλωσσον*, Gr.] the herb Horse-tongue.

HYPOGLO'TTIDES [*Anat.*] two large glands of the tongue situate under it near the *venæ ranulares*, and there are 2 more large glands on the side of it. They all filtrate a kind of serous matter of the nature of *saliva*, which they discharge into the mouth by little ducts.

HYPOGLO'TTIDES *Pillule* [with *Physicians*] pills to be put under the tongue, for assuaging a cough.

HYPOGLU'TIS [of *ὑπό* under, and *γλῆτις*, Gr. the buttock] the fleshy part under the buttocks.

HYPONO'MON [of *ὑπόνομος*, Gr. a mine or subterraneous passage, prob. of *ὑπό* and *νομός* a settlement] an ulcer that has many *Sinus's*.

HYPOPHA'ULUM [with *Physicians*] an ordinary diet, observing a mean between a plain and exquisite diet. L.

HYPOPHO'RÆ [of *ὑποφέρω*, Gr. to carry under] deep-gaping and fistulous ulcers.

HYPOPHILOSPE'RMIOUS *Plants* [of *ὑπό*, φύλλον a leaf, and *σπέρμα*, Gr. seed] are such as bear their seeds on the back sides of their leaves.

HYPO'PHYSIS, a fault in the eye, the same as *Hypochyma*. L.

HYPOPO'DIUM [*ὑποπόδιον*, Gr.] a plaister to be laid to the feet.

HYPORCHE'MA [in *Greek Poetry*] a poem composed in divers kinds of verses, and of different lengths; but always short, and full of *Pyrrhic* feet.

HYPOSA'RCA } [of *ὑπό* under,
HYPOSARCI'DIUM } and *σαρξ*, Gr. flesh] a kind of droply call'd also *Anasarca*. L.

HYPOSPADIÆ'US [prob. *quasi aliquo modo spado*] one whose *Urethra* is terminated underneath the *glans*.

HYPOSTA'TICAL Union [in *Theology*] the union of the human nature with the divine.

HYPOTHE'CA [*Civil Law*] an obligation whereby the effects of a debtor are made over to his creditor, to secure a debt due to him.

HYPOTHE'NAR [*ὑποθεναρ*, Gr.] the space from the fore finger to the little finger.

HYPOT'HESES [with *Philosophers*] principles supposed, as granted for the solution of any *Phænomena*, that from thence an intelligible and plausible account may be given of the causes and effects of the *Phænomena* proposed. The laying down or supposing such principles to be granted, is called an *Hypothesis*. It is not absolute'y necessary that what is supposed be true, but it must be possible, and ought also to be probable.

HYPOT'HESES [with *Astronomers*] signifies a system, and is usually used and understood in respect to the universe, and in relation to the dispositions of the heavens, and the motions of the stars; Concerning which an *Hypothesis* that is elaborately contrived is called a system: as the *Ptolemaick*, *Copernican*, or *Tychonian*.

HY'POTRACHE'LION [*ὑποτραχήλιον* of *ὑπό* and *τραχήλιον*, Gr. the neck] the top or neck of a column, the most slender part of it which is next to the capital; or a little freeze in the *Tuscan* and *Dorick* capital, between the astragal and the annulets.

HYPOTRACHE'LION [in *Anat.*] the lower part of the neck.

HYPOTY'POSIS [*ὑποτύποισις* of *ὑπό* and *τύπος*, Gr. a type or form] this figure is thus denominated; because it paints things and forms images, that stand instead of the things. It is a kind of enthusiasm, which causes a person to fancy he sees things that are absent, and to represent them so sensibly to the sight of them that hear it, that they fancy they see them

them too. It is frequently used in dramatick poetry, and expresses a passion very lively, when the object of our passion is before our eyes, and we hear and see it tho' absent; as,

Illum absens absentem auditque videtque.

HYPOZO'MA [with *Anatomists*] a membrane or skin that parts two cavities or hollow places in the body, as that called *Mediastinum* in the chest. *L.*

HYPSTOLOGLO'SSUM [with *Anat.*] a pair of muscles that draw the tongue downwards; called also *Basioglossum*.

HYPULUS [of *ὑπὸ* and *σλή*, *Gr.* a cicatrix] an ulcer that lurks under the cicatrix or scar.

HYRST [*hýrŷt*, *Sax.*] in the names of places denotes, that they took their names from a wood or forest.

HYSSO'PUS [*ῥῖσσον*, *Gr.*] an herb.

HYSSO'PICK *Art.* a name given to chymistry by *Paracelsus*, in allusion to that text in the *Psalms*, *Purge me with Hyssop*; because that art purifies metals, minerals, &c.

HYSTE'RICA [*ὑστερικῶς*, *Gr.*] medicines against the disease of the womb. *L.*

HYSTE'RICA Passio [with *Physicians*] a disease in women called fits of the mother; also a suffocation of the womb.

HYSTE'RICKS [*ὑστερικὰ*, *Gr.*] remedies against hytlerick affections.

HYSTEROLY'THOS [of *ὑστερῶς* and *λίθῶς*, *Gr.*] a stone so called because of the resemblance of a woman's privities.

HYSTEROPO'TMOI [*ὑστερόποτμοι*, *Gr.*] such as had been thought dead, and after a long absence in foreign countries returned safe home; or such as had been thought dead in battle, and after unexpectedly escaped from their enemies and return'd home. These (among the *Romans*) were not permitted to enter their own houses at the door, but were received at a passage opened in the roof.

HYSTEROTOMI'A [*ὑστεροτομία* of *ὑστερῶς* and *τέμνω*, *Gr.* to cut] the cutting of a child out of the womb.

HYSTEROTOMATOCI'A [of *ὑστερῶς*, *τόμῃ* a cutting, and *τόκῶς*, *Gr.* birth] an operation more usually called the *Cæsarian* operation, the same as *Hysterotomia*.

I

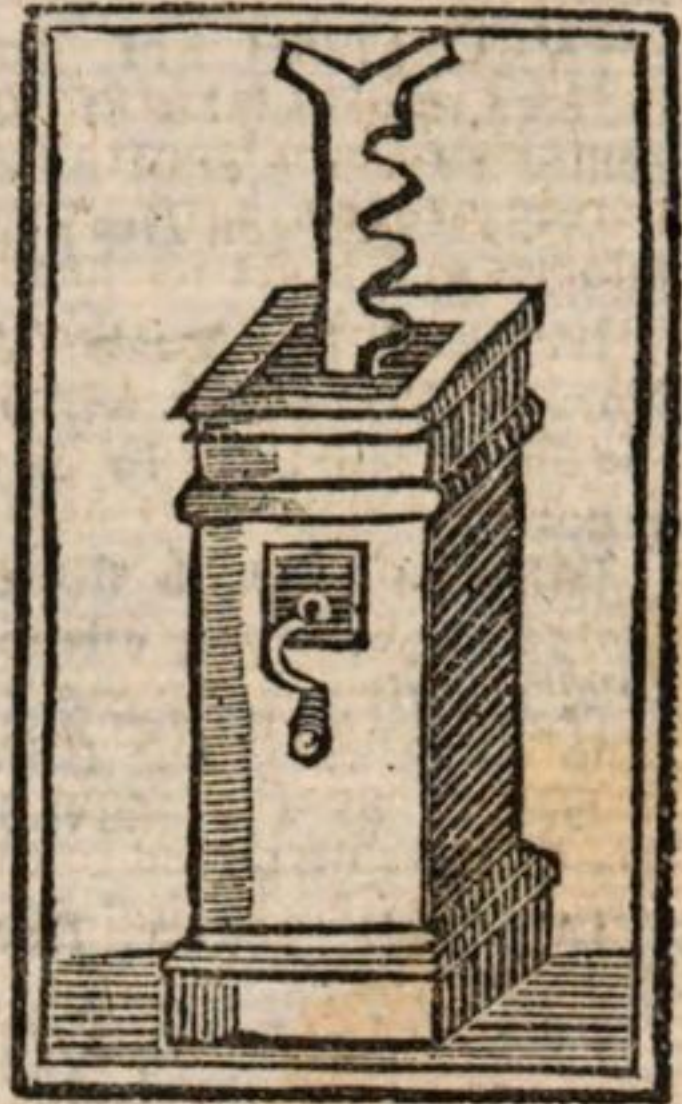
I i, *Roman*; *Ii*, *Italick*; *Ꝩ i*, *English*; *Ι i*, *Greek*, are the ninth letters of their respective alphabets, and *י* *Hebrew*, is the tenth in order of that alphabet.

I, the vowel is not sounded in *Parliament*, *Suit*, *Fruit*, *Height*, &c. and tho'

it very often ends foreign words, it never ends *English* ones: Before *r*, it has the sound of *u*, as *bird*, *third*, *first*, &c.

JACK, is an engine much used about guns or mortars, and is always carried along

with the *Artillery*, for raising up the *Axle-tree*, if a wheel chance to be broke; it is likewise used for traversing large mortars, such as those of 28 inches diameter, which are upon *Low*



Dutch carriages, and for elevating them; for traversing the sea mortars, and many other uses, too tedious to be named: With this engine one man is able to raise more than six could do without it. See the figure.

JACK, a sort of coat of mail, anciently worn by horsemen in the wars, not made of solid iron, but of many plates of iron fastened together; these jacks some sort of tenants, who held lands, were obliged to provide upon any invasion made upon the country.

JACK in a Lantborn, a certain meteor, or clammy vapour in the air, which reflects light into dark, commonly haunting churchyards, fens, marshes and privies, as steaming out of a fat soil, and there hovering about where there is a continual flux of air: It appears like a candle and lanthorn, and sometimes leads travellers out of their way.

JACK Pan, a device used by barbers to heat water, &c.

JA'CKAL, a wild beast about the bigness of a spaniel-dog, with black shagged hair, who in the evening hunts for prey for the lion, and follows it with open cry; to whom the lion listens, and follows to seize it: For the *Jackal* will not eat of it till the lion is satisfied, and afterwards feeds on what he leaves.

JA'CKET [*jacquette*, *F.*] a short coat anciently worn by horsemen, over their armour and cuirasses; it was made of cotton or silk stitch'd between two light stuffs, and sometimes of cloth of gold.

JACOBÆ'A [with *Botanists*] the herb *St. James-wort*, or *Rag-wort*.

JA'COBINS [so called, because their principal

principal convent stands near the gate of *St. James* in the city of *Paris* in *France*] monks and nuns of the order of *St. Dominick*.

JA'COBITISH [of *Jacobus*, *James*] inclined to principles of *Jacobites*, or attached to the interest of king *James II.*

JACTIVUS [in *Law*] that loses by default. *L.*

JA'DISH [of *זאב*, *Sax.* a goad or spur, *q. d.* one that will not go without the spur] lazy, apt to be tired (spoken of a horse).

JADE, a greenish stone, bordering on the colour of olive, esteemed for its hardness, and virtues, by the *Turks* and *Poles*, who adorn their fine sabres with it; and is said to be a preservative against the nephritick colick.

JA'GGED [*gagen*, *Teut.* to saw] ragged or notched like the teeth of a saw.

JAIL-Bird, a prisoner. See *Goal*.

Magistery of JA'LAP, a dissolution of the oily and resinous parts of *jalap*, made in spirit of wine, and precipitated in common water.

JAMA'ICA Wood, a sort of speckled wood, of which cabinets, &c. are made.

JA'MBE [according to the *Poets*] the daughter of *Pan* and *Echo*, who, to divert the goddess *Ceres* from her melancholy, would tell her pleasant stories, and make her laugh by jests and fancies that she would put into *Iambick* verse; and from her that sort of metre, which was before unknown, took its name.

JA'MBIER, an armour for the leg, a grave or leg-piece. *F.*

JA'MBICK Verse, is so called of the *Iambick* feet, of which it chiefly consists, which are one short and one long syllable, as *meos*. It is the most various of all other sorts of verse, being of three sorts; *Diameter*, *Trimeter*, or *Senarie*: The last of which is most in use; this consists chiefly in *Iambick* feet; but has now and then a *Spondee* and *Trochee*, as *suis & ipsa Roma viribus ruit*.

JAMES } [*jams*, *F.*] the side posts

JAUMBS } of a door.

St. JAMES-wort, an herb.

St. JAMES's Cross [in *Heraldry*] is one



whole head or top terminates in the form of a heart, and the two arms bearing some resemblance to the *Cross Patonce*, so called, because

worn by the *Spanish* knights of *Santiago* or *St. James*. See the figure.

JA'MOGLAW, a certain officer among the *Turks*.

JA'NIZARY [in the court of *Chancery* at *Rome*] an officer of the third bench in

that court, of which there are several who are revisors and correctors of the pope's bulls.

JA'NUARY [is supposed to take its name of *Janus*, an ancient king of *Italy*, whom they established to bear rule at all beginnings: And by others, of *janua*, *L.* a gate, it being, as it were, the entrance to the rest of the months] *January* the first month in the year, is represented in painting all in white, like snow or hoar-frost, blowing his fingers; holding in the left arm a billet, and *Aquarius* standing by his side. At this time cakes of new meal and salt were offered to *Janus*, together with new wine and frankincense.

Then all tradesmen and artists began their works, and the *Roman* consuls appointed for the year ensuing, entered solemnly upon their office. The *Romans* took care that at that time all quarrels should be laid aside, that new-years gifts, the tokens of friendship should pass between them, and that the day should conclude with mirth and diversion.

JA'NUS [is supposed by some to be so called of *ין*, *Heb.* wine, of which he is said to have been the first inventor; others derive the name of *janua*, *L.* a gate, *q.* the gate of the world, of heaven, or of months] the most ancient king of *Italy* among the *Aborigines*, about the year of the world 2629, and 1319 before the birth of *Christ*, who entertained *Saturn* when he was banished by his son *Jupiter*. It is related of him, that he was the wisest of all kings, and knew things past and to come; and therefore they pictured him with two faces, and deified him after his death; and *Numa* built him a temple, which was kept shut in a time of peace, and open in time of war. Some are of the opinion, that *Janus* was the same as *Ogyges*, or *Noah*, or *Japhet*; and thence said to have two faces, the one looking backwards and the other forwards, *i. e.* the one on the world before the flood, and the other on the world after the flood; and he is said to have come into *Italy* in the golden age of the world (when there was no gold coined when men were just) and to have taught men to plant vines, &c. to offer sacrifice, and to live temperately.

Janus is described with two faces, either as respecting the evening and the morning, or rather in regard of his singular prudence which is a virtue consisting in the remembrance of things past, and a foresight of things to come; he has 12 altars beneath his feet, and holds a key in his right hand, and a scepter in his left; by one imitating that he can as it were open

open the world by the light he gives, and shut it up again by withdrawing the same light from us, and the scepter denotes the dominion he has over it. Sometimes he was represented with four faces, either in regard of the four seasons of the year, or the four quarters of the world.

He was esteemed the god of peace; tho' he was never called upon but in times of war. His temple was shut in the time of peace, but stood open in a time of war.

JA'PONNE'SE Language, the language of *Japan* is said to be very curious, they having several words to express one thing, some in honour, others in derision; some for the prince, others for the people; as also for the quality, age and sex of the speaker and person spoken to.

JA'RDEES } [with *Horsemen*] are
JA'RDONS } callous and hard swellings in the hinder legs of an horse, seated on the outside of the hough, as the spavin is on the inside.

A JARR [of *jarra*, *Span.*] an earthen vessel, well known of oil, it contains from 18 to 36 gallons.

JARRE'TIER [with *Horsemen*] a horse, whose houghs are too close together, now by the *French* called *crouchu*, i. e. crooked. *O. F.*

JA'RRING [probably either of *garriens*, *L.* prating as *Minshew* supposes, or of *guerroyant*, *F.* brawling according to *Skinner*] disagreement between persons, falling out, quarrelling.

JASLO'NE [*Botany*] an herb, a sort of With-wind.

IATRALIPTICK, that part of physick that cures by friction, the application of fomentations and plasters.

IATROCHYMIST [*Iatrochymicus*, *L.* of *ιατρος* a physician, and *χυμος* chymistry] a chymical physician, or one who uses or prescribes chiefly chymical preparations.

IATROMATHEMATICIAN [of *ιατρος* a physician, and *μαθηματικός*, *Gr.* a mathematician] a physician, who considers diseases, and their causes mathematically, and prescribes according to mathematical proportions.

JA'VARIS, a sort of swine in *America*, that has its navel on the back, difficult to be taken, because it is scarcely to be tired in running, and so furious, that it rends every thing to pieces with its tusks.

JAUMBS [*jambes*, *F.*] the side-posts of a door.

JAU'NTINESS [of an uncertain derivation; unless of *Jancer*] wantonness, hoideining, ramping humour.

JAWLAPS, the red skins under the cock's jaws.

JA'ZEL, a precious stone of an azure or blue colour.

I'BERIS } [with *Botanists*] a sort of
IBERUS } water-cresses. *L.*

IBIBO'CA, a kind of serpent in *Brasil*, whose bite, tho' venomous, does not presently prey upon the vitals, but proceeds by degrees; the principal remedy for the cure is a plaister made of the serpent's head.

IBI'SCUS [with *Botanists*] the herb marsh-mallows. *L.*

ICA'DES [of *εἰκας*, of *εἰκοσι* twenty, *Gr.*] an ancient festival, celebrated monthly on the twenieth day (he having been born on the twentieth) by the *Epicurean* philosophers, in memory of their master *Epicurus*. They bore his images about the houses in state, and made sacrifices.

I'CARUS, the son of *Daedalus*, who (according to the poets) with his father flying from *Creta*, thro' youthful wilfulness despised his father's counsel, and flew higher than he should, and so melted the wax which held his winged feathers together, and fell into the sea and was drowned.

ICE [*ἵς*, *Dan.* *IY*, *Sax.*] water congealed into a glassy substance by a cold air or freezing wind. It is the common opinion of philosophers, that ice is made by certain spirits of nitre, which in the winter mix with the parts of the water, and being of themselves improper for motion, because of their figure and inflexibility, inflexible and destroy gradually that of the parts to which they are joined.

ICH Dien [*ich* and *Dein*, *Teut.* to serve] a motto which *Edward* the black prince took for his, and ever since has been the motto of the arms of the prince of *Wales*. The prince observ'd it on the shield of *John* king of *Bohemia*, who served in the *French* wars, at the battle of *Cressy*, where he was kill'd, and therefore took it as his motto, in token of subjection to his father, under whom he served in that war against *France*.

ICHNEU'MON [*ἰχθυόμων* of *τε* *ἰχθυέειν*, *Gr.* investigating, because it searches after the eggs of the crocodile] an *Egyptian* rat, an animal about the bigness of a cat, a bitter enemy to the crocodile, whose eggs it breaks, and sometimes kills them, by stealing unawares into their mouths when they gape, and eating out their bowels.

The **ICHNEU'MON** [*Hieroglyphically*] was used to represent safety and preservation.

ICHNOGRAPHICAL [of *εικονογραφικός*, *εικόν* and *γραφικός*, *Gr.*] describing by images, pictures, &c. hieroglyphical.

ICHNO'GRAPHY [with *Architects*] is a plane or platform of an edifice, or the ground-plot of an house or building, delineated upon paper, describing the forms of the several apartments, windows, chimneys, &c. the same that is call'd a plan; so that the ichnography of a church is the mark left by it, if it were raz'd; or the first appearance of it in building, when the foundation of it is ready to appear above the ground.

I'CHOGLANS, the grand *Signior's* pages or white eunuchs, who serve in the *Seraglio*. They are christians children, and brought up in a discipline so severe, as is scarce credible.

ICHOROI'DES [of *ἰχὼρ*, Gr. and *ἰδ* form]

ICHOROI'DES [with *Physicians*] a moisture like corruption. Gr.

ICHTHYO'LOGIST [*ἰχθυολόγος*, Gr.] a writer or describer of fishes.

I'CHTHYOMANCY [*ἰχθυομαντεία*, Gr.] divination by the entrails of fishes, for which *Tiresias* is said to have been famous.

ICHTHYO'PHAGIST [*ἰχθυοφάγος*, Gr.] a fish-eater.

I'CINESS [of *ἰς*, Dan. *IY*, Sax] icy nature or qualities, also plenty or abundance of ice.

ICONOGRAPHI'A [of *εἰκὼν* an image, and *γράφω*, Gr. to describe] a description of images or ancient statues of marble and copper, of busts and semibusts, of *Penates*, paintings in fresco, *Mosaick* work; and ancient pieces of mignature.

ICONO'LATER [of *εἰκὼν* and *λατρεύω*, Gr. to worship] a worshipper of images.

ICONO'LOGY [of *εἰκὼν* and *λόγος*, Gr.] interpretation of antient images, monuments, and emblems.

ICOSAE'DRON } [*ἰκοσάεδρον* of *ἰκ*-
ICOSIHE'DRON } *κοσι* twenty, and *ἰδέω*, Gr.] is a regular body, consisting of twenty triangular pyramids, the vertexes of which meet in the center of a sphere, supposed to circumscribe it, and have their height and bases equal. This figure, drawn on a pastboard, cut half thro', and then folded up, will represent an icosihedron, as in the following figure.



ICTE'RIAS [of *ἰκτερός*, Gr.] a precious stone, good for the yellow jaundice.

ICTE'RICALNSES [of *icterus*, L. *ἰκτερός*, Gr. the jaundice] a being troubled with the disease called the jaundice.

ICTE'RUS Albus [with *Physicians*] the green-sickness, a disease in young virgins, which seems to be a kind of phlegmatick dropsey, proceeding from a stoppage of the courses, want of fermentation in the blood, &c.

I'CTUS, a stroke or blow; also a biting or stinging; also a blast or puff. L.

IDÆI DACTYLI, were the ancient inhabitants of *Crete*, and had their original from mount *Ida* in *Pbrygia*, and were called *Daēyli*, from their being ten in number, according to that of the fingers. They carried their rites and mysteries into *Samo-tracia*, and being believed to have found out the use of fire, to have discovered the nature and use of brass, iron and other metals, and to have invented many other things of great use and advantage to mankind, and therefore were reputed as gods or dæmons.

I'CY [of *ἰς*, Sax.] having or abounding in ice.

I'DEA, the goddess. See *Vesta*.

I'DEA [*ἰδέω* of *ἰδ* form, or of *ἰδ* to see, Gr.] the form or representation of any sensible object, transmitted into the brain, thro' the organs of sight, or the eye; but in a more general sense, it is taken for the immediate object of understanding, whatever it be; or, as others define it, thus: *Idea* is whatever the mind perceives in it self, or stands there for the immediate object of any phantasm, notion, species, thought, or understanding: *Ideas* are either *simple* or *complex*.

IDEA [with *Logicians*] is not to be understood only of those images that are painted by the fancy; but all that is within our understanding, when we can truly say we conceive a thing, after what manner soever we conceive it.

Simple IDEAS, are those *Ideas* that come into our mind by *Sensation*, as *Colours* by the *Eye*, *Sounds* by the *Ear*, *Heat*, *Cold* and *Solidity* by the *Touch*, which come into the mind by only one sense; also *Space*, *Extension*, *Figure*, *Rest* and *Motion*, which we gain by more than one sense; also, *Pleasure*, *Pain*, *Power*, *Existence*, *Unity* and *Succession*, which convey themselves into the mind by all the ways of sensation.

Complex IDEAS, or compounded ideas, and are founded by the power which the mind hath of comparing, separating or extracting its *simple ideas*, which come into it by sensation and reflection.

IDE'NTICALLY [of *identique*, F.] by, or according to the same.

IDE'NTICALNESS [of *identitas*, L. of *idem* the same] the sameness of a thing in nature or properties; the being the very same thing.

IDE'N.

IDENTITY [*identitas*, L.] is defined by *Metaphysicians*, to be the agreement of two or more things in another.

IDEOT. See *Idiot*.

IDES [so called of *Iduo*, in the old *Tuscan* language, to divide, because they divided the months as it were into two parts] were the days of the month among the *Romans*, after the *Nones* were out, and they commonly fell out on the 13th of all the months except *March*, *May*, *July* and *October*, in which they fell on the 15th, because in those months the *Nones* were on the 7th.

IDÆ'US [of mount *Ida*] a surname of *Jupiter*.

IDIOCRA'TICAL, of, or pertaining to *Idiocrasy*.

IDIO'CRASY [of *ἰδιοχρασία* of *ἰδιος* the proper, and *χρᾶσις* temperature, Gr.] the proper temperament or disposition of a thing or body.

IDIOMA'TICAL, according to the *Idiom*, i. e. the peculiar phrase or manner of expression in the language, or the propriety of speech.

IDIOMA'TICALLY, by the *Idiom*, or after the manner of *Idiom*.

IDIOPA'THIC } of or pertaining
IDIOPATHE'TICAL } to *Idiopathy*.

IDIOSYNCRATICAL, of or pertaining to *Idiosyncrasy*.

IDIO'TA *inquirenda*, &c. a writ issued out to the escheator or sheriff of any county where the king has notice that there is an idiot naturally born, so weak of understanding that he cannot manage his inheritance or estate; to examine the party, and to certify the matter into chancery.

IDIOTISM [*ἰδιωτισμός*, Gr.] the condition of an idiot; natural folly or simplicity.

IDLENESS [*īdelneýre*, Sax.] laziness, slothfulness.

IDLY [*īdelichȝ*, Sax.] after a lazy, slothful manner.

IDOL [*ἰδωλον*, Gr.] some define an idol to be not an image of a real thing; but of something that is false and imaginary, that is adored or worshipped; such as that of a sphinx, a dragon, a griffin, a satyr, a chimæra, &c. and they urge this of *St. Paul* for it, *An idol is nothing*.

IDO'LATRESS, a female image-worshipper.

IDO'LATRIZING [of *ἰδωλολατρεία*, of *ἰδωλα* idols, and *λατρεύειν* to worship, Gr.] committing idolatry, worshipping of idols.

IDO'LATROUSLY, after an idolatrous manner.

IDOLOTHY'SY [*ἰδολοθυσία*, Gr.] a sacrificing to idols.

IDOLS of the ancients, were at first nothing but a rude stock or stone, and such a one as was that of *Juno Samia*, which afterwards, in the magistracy of *Procles*, was turned into a statue. *Pausanias* relates, that in *Acbaia* there were kept very religiously 30 square stones, on which were engraven the names of many gods. And in another place he tells us of a very ancient statue of *Venus* at *Delos*, which instead of feet had only a square stone. And some imagine the foundation of adoration being paid to stones, was from the stone that *Saturn* is fabled to have swallowed.

One thing is remarkable in the stones, as particularly in the square stone that represented the god *Mars* at *Petra* in *Arabia*, that their colour was commonly black, by which it should seem, that that colour in those times was thought most solemn, and becoming things dedicated to sacred uses.

They were called in *Greek* *Βαϊτυλίαι*, which seems to be derived from the *Phœnician* language, wherein *בֵּית* *Bethel* signifies the house of God; and thence some think that their true original is to be derived from the pillar of stone that the patriarch *Jacob* erected at *Bethel*.

IDO'NEOUSNESS [of *idoneus*, L. and *ness*, Eng.] fitness, meetness.

A *JE ne sçay quoi*, an I know not what. F.

IDY'LLION [*Ἰδυλλιον* of *ἰδω* figure or representation, Gr.] a little gay poem, containing a description or narration of some agreeable adventure.

JEA'LOUSLY [*avec jalousie*, F.] with jealousy.

JEA'LOUSNESS [*jalousie*, F. *zelotypia*, L. of *ζηλοτυπία*, Gr.] suspicion, mistrust, &c.

JECORA'RIA [in *Botany*] liver-wort, or wood-row, or *Agrimony* as some take it.

JECTIGATION [with *Physicians*] a trembling or palpitation felt in the pulse of a sick person, which indicates that the brain, which is the origin of the nerves, is attacked and threatened with convulsions.

JECU'R, the liver. L.

JECU'R uterinum [with *Anatomists*] a part which in colour and substance somewhat resembles the liver, its flesh is soft and full of glandules and kernels, having many fibres, or small vessels. Its use is to convey nourishment to the child in the womb, and is taken out after the birth; it is also called *Placenta Uterina*.

JEE'RCT, a sort of running base on horseback; the combatants darting lances

one at another; an exercise among the *Turks*.

JE'JUNENESS [of *jejunus*, *L.* and *ness*, or *jejunitas*, *L.*] barrenness, emptiness of stile, dryness.

JENNETS. See *Gennets*.

JEO'FAIL [in *Com. Law*] is when a cause or issue is so badly pleaded or joined, that it would be error if they did proceed.

JEO'PARDED [prob of the *French* words, *j'ai perdu*, *F. i. e.* I have lost] brought into danger, hazard, &c.

JEO'PARDOUS, hazardous.

JE'OPARDOUSNESS, hazardousness.

IE'ROMANCY [*ἱερομαντεία*, *Gr.*] divination by sacrifices; it made conjectures from the external parts and motions of the victim, then from its entrails, the flame in which it was consumed, from the cakes and flower, from the wind and water, and several other things.

IEROSCO'PISTS [*ἱεροσκοπῆται*, *Gr.*] persons, who when they escap'd any thing in the victim (at offering sacrifice) that seemed to portend any misfortune to themselves or their country, and to pray that it might be turned on the victim's own head.

JE'SDEGERDICK *Epocha* [with *Chronologers*] a *Persian* epocha, which takes its date from the coronation of *Jesdegerdis*, the last king of *Persia*; or rather from its being conquered by the *Ottoman Saracens*, July 16th, *An. Chr.* 632.

JE'SSAMIN [in *Heraldry*] by those that blazon by flowers instead of metals and colours, is used for *Argent*, on account of the whiteness of the flowers.



JESSANT [in *Heraldry*] signifies shooting forth as vegetables do, and frequently occurs in *Flower-de-luces*, as in the escutcheon; a leopard's head *Jessant*, *Flower-de-luce*, *Or*.

JE'SSES [with *Falconers*] leather straps fastned to a hawk's legs, and so to the varvels.

JE'STER [prob. of *gesticulator*, *L.* a mimick, for in ancient times the mimicks used gesticulations or gestures in breaking their jests on the company] a witty jocose person, formerly kept by princes, &c. to break jests for their diversion.

JESUI'TICALLY [of *de jesuite*, *F.* a religious order, so denominated from *Jesus*] after the manner of jesuits; equivocatingly.

JE'SUITS powder, the drug *Quinquina* or *Cortex Peruviana*.

JE'SUS [*Ἰησους*, *Gr.*] some have subtilized upon the number of the *Greek* letters, which being applied together make 888,

i. e. 8 unites, 8 eights, and 8 hundreds, and apply them to certain predictions of the *Cumaean Sybil*.

JET See *Feat*.

JE'TTY, of or like jet, of the colour of jet.

JEWEL office, an office where care is taken of lathoning and weighing the king's plate, and delivering it out by such warrants as the masters receive from the lord chamberlain.

JE'WISH, pertaining to the *Jews*.

IGNA'VUS, a wild beast, called the fluggard. *L.*

IGNI'GENOUS [*ignigena*, *L.*] ingendred in or by fire.

IGNI'POTENCE [of *ignipotens*, *L.*] efficacy, prevalency against, or power over fire.

IGNI'VOMOUSNESS [of *ignivomus*, *L.* and *ness*, *Eng.*] fire-vomiting quality, such as that of *Vulcano's* or burning mountains.

IGNIS, fire. *L.*

IGNO'BLENESS [*ignobilitas*, *L.*] baseness or meanness of birth.

IGNOMI'NIOUSNESS [of *ignominia*, *L.* *ignominie*, *F.* and *ness*, *Eng.*] disgracefulness, shamefulnes, dishonourableness, reproachfulness.

IGNORA'MUS, an ignorant or silly fellow.

An **I'GNORANT** fellow [Hieroglyphically] such an one as was unacquainted with the world, was painted with an ass's head and ass's ears.

I'GNORANTNESS [*ignorantia*, *L.* *ignorance*, *F.*] unknowingness, unskillfulness, ignorance.

IGNO'SCIBLENESS [of *ignoscibilis*, *L.*] fitness to be pardoned or forgiven.

I. H. S. are a contraction of the words, sometimes us'd for *Jesus hominum sanctissimus*, i. e. *Jesus* the most holy of men.

JILTING, deceiving, tricking, cheating, &c. used by strumpets and lewd women, especially in the point of amours.

ILE [*Ἰλαός*, *Gr.*] in *Anatomy* the cavity or hollownes from the chest to the thigh bones; the flank that contains the small gut, &c.

ILET [*Islette*, *F.*] a little island.

I'LET-Holes. See *Oylet*.

I'LIA [with *Anatomists*] the flanks, the side parts of the lower belly between the last rib and the privities, the small guts. *L.*

I'LEX [with *Botanists*] the holm-oak. *L.*

I'LIA [*Ἰλῖα*, *Gr.*] the daughter of *Numitor* king of the *Albanes*, who being a vestal virgin (as it is said) was gotten with child by *Mars* on the bank of the river *Tiber*, and brought forth two twins, *Romulus* and *Remus*, for which fact she was set alive

alive in the ground, and her children exposed hard by the same river; but being found by *Faustulus*, the king's shepherd, he brought them up.

ILI'ACK *passion* [with *Physicians*] a painful wringing or twisting of the guts, when they are stopped up, or full of wind, or troubled with sharp humours, or when the upper part of any entrail sinks or falls into the lower, the same that is called *Chordapsus* and *Volvulus*. *L.*

ILI'ACK *Vessels* [*Anat.*] the double forked vessels of the trunks of the great artery, and the great vein of the belly, about the place where the bladder and womb are situated.

ILIA'CUS *Externus* [with *Anatomists*] a muscle of the thigh that takes its name from its situation, arising from the lower and inner part of *Os Sacrum*, and is inserted by a round tendon to the upper part of the root of the great *Trochanter*: The use of it is to move the thigh bone somewhat upwards, and turn it outwards. *L.*

ILIACUS *Internus* [with *Anatomists*] a muscle of the thigh arising from the inward hollow part of the *Ilium*, and joining with the *Psoas magnus*, is inserted with it under the *Pectineus*, so that they both serve to move the thigh forward in walking. *L.*

ILE'UM } [*Είλεος*, *Gr.*] the third of
ILIU'M } the small guts, so called by
ILIO'N } reason of its turnings and
windings; and being in length about 20
hands breadth: It begins where the gut
Jejunum ends, and ends itself at the *Cecum*.

ILIUM } [with *Physicians*] the twisting
ILIOS } of the small guts when their
coats are doubled inward, and there is
such a stoppage that nothing can pass down-
wards. *L.*

ILIUM *Os* [with *Anatomists*] the upper part of the bone called *Ossa innominata*, so called because it contains the gut *Ilium*, which lies between it and its fellow. It is a large bone, and connected to the sides of the 3 superior vertebræ of the *Os Sacrum*.

ILLA'BORATENESS [of *illaboratus*, *L.*] the quality of being affected without labour and pains.

ILLA'CERABLENESS [of *illaccerabilis*, *L.*] wholeness, or uncapableness of being torn.

ILLA'CRYMABLENESS [*illacrymabilis*, *L.*] uncapableness of weeping.

ILLA'PSED [*illapsus*, *L.*] fallen or slid gently in or upon.

ILLA'QUEATED [*illaqueatus*, *L.*] intangled or ensnared.

ILLA'TIVELY [of *illatio*, *L.*] by way of inference.

ILLA'UDABLE [*illaudabilis*, *L.*] worthy of praise.

ILLECE'BRA [with *Botanists*] the herb wall pepper or stone-crop. *L.*

ILLECEBRO'SE [*illecebrosus*, *L.*] full of allurements, very enticing.

ILLE'GALLY [of *illegitime*, *L.*] not according to law.

ILLE'GALNESS [of *in neg.* and *legality*, *L.*] contrarieness to law.

ILLEGI'TIMATENESS [of *illegitimus*, *L.* *illegitime*, *F.*] unlawfulness, baseness of birth, spuriousness.

ILLI'BERALNESS [*illiberalitas*, *L.*] niggardliness, unbountifulness, meanness of spirit.

ILLI'CIT [*illicitus*, *L.* *illicite*, *F.*] unlawful.

ILLI'NCTUS [in *Medicine*] broth, or liquor that may be supped; as an electuary or lohoch.

ILLIQUA'TED [*illiquatus*, *L.*] melted down.

ILLI'TERATENESS [of *illiteratus*, *L.*] unlearnedness.

ILL-NATUREDNESS [of *ill* a contr. of *Eyel*, *Sax.* *natura* *L.* and *ness*] unkind disposition, moroseness, cross-grainedness, &c.

ILLU'DED [of *illudere*, *L.*] mocked, jeered, played upon.

To **ILLU'MINATE** [with *Painters*] to beautify or set off, also to lay gold or colours on initial capital letters and other ornaments, as was anciently done in manuscript books; also to gild and colour maps and prints, so as to give them, as it were, the greater light and beauty.

ILLU'MINATIVE [of *illuminare*, *L.* *illuminer*, *F.*] tending to enlighten.

To **ILLU'MINE** [*illuminor*, *L.*] to illuminate, *Milton*.

ILLU'MINED, a term used anciently of such as had been baptized, and sprang from a custom of putting a lighted taper in the hand of the baptized, as a symbol of the faith and grace received thereby.

ILLU'MINERS, painters and gilders of manuscript capital letters. See to *illuminate*.

ILLU'SIVENESS } [of *illusor*, of *illu-*
ILLU'SORINESS } *dere*, *L.*] mock-
ing nature; also deceitfulness.

ILLU'STRIOUSNESS [of *illustris*, *L.* *illustre* *qualité*, *F.*] illustrious quality, famousness, nobleness, renownedness.

I'MAGE [*imago*, *L.*] a natural, lively representation of an object, opposed to a smooth well polished surface; but is generally used for a representation or likeness of a thing, either natural or artificial; a statue or picture.

To **I'MAGE**, to represent.

IMAGES, *Themistius* relates, that all the *Grecian* images till the time of *Dadalus*

Its were unformed, and that he was the first person that made two separate feet, whereas before they were but one piece, being only shaved out of wood or stone. But in alter-ages, when graving and carving was invented, they changed the rude lumps into figures resembling living creatures, nevertheless in more refined ages such of the unformed images as were preserved, were revered for their antiquity and preferred before the most curious pieces of the modern art.

I'MAGES [in *Rhetorick*] the use of them is to paint things naturally, and to shew them clearly.

I'MAGES [in *Poetry*] their end is to cause astonishment and surprize.

IMAGE [in *Physicks*] is the trace or mark which outward objects impress upon the mind, by means of the organ of sense.

IMAGES [in *Discourse*] any thoughts proper to produce expressions, and which present a kind of picture to the mind; or in a more *limited sense*, such discourses as some persons, when by a kind of enthusiasm or extraordinary emotion of the soul, they seem to see things whereof they speak.

IMA'GINABLENESS [of *imaginabilis*, *L.*] capableness of being imagined.

IMA'GINARINESS [of *imaginarius*, *L.* and *ness*] fantastickness, the not having a real existence; but only in the fancy.

IMAGINA'TION, is an application of the mind to the phantasm or image of some corporeal thing impressed in the brain: Or, it is a power or faculty of the soul, by which it conceives and forms ideas of things, by means of certain traces and impressions that had been before made on the brain by sensation.

IMA'GINATIONISTS, fanciful persons.

IMA'GINATIVENESS [of *imaginativus*, *L.* and *ness*] fantasticalness; also suspiciousness, jealousy, thoughtfulness.

IMA'GINES [among the *Romans*] certain images of ancestors, which the noblemen kept under the porches of their houses in wooden cases; which were carried about at their funeral pomps and triumphal entries.

IMAGINO'SE [*imaginofus*, *L.*] full of strange fancies.

To **IMBA'LM** [*embaumer*, *F.*] to anoint a dead body with certain unguents, drugs or spices, &c. in order to preserve it.

To **IMBA'NK** [of *in* and *banc*, *Sax.*] to inclose, bound or keep up within banks.

IMBA'RG [*imbargo*, *Span.* and *Port.*] a stop or stay upon shipping by publick authority; some times that none shall go out of the port or harbour, and sometimes that none shall either come in or go out.

An **IMBA'RKMENT** [*embarquement*, *F.*] an entering or being entered on ship-board.

IMBA'SED [of *im* and *bas*, *F.*] made lower in value; mixt with a baser metal.

IMBA'TTLED [of *im* and *bataillé*, *F.*] ranged in battle array.

IMBE'CILNESS [*imbecillitas*, *L.* *imbecillité*, *F.*] weakness, feebleness.

An **IMBE'LISHING** [*imbellissement*, *F.*] an imbellishment, ornament or beautifying.

IMBE'ZZLEMENT, waste, consumption, spoil.

IMBI'BEMENT, the act of imbibing, as the imbibement of principles.

IMBLA'Z'D [of *in* and *blaze*, *Sax.*] made to blaze, shining.

IMBLA'ZONARY [of *blason*, *F.*] shield and colours with coat-armour, &c. *Milt.*

To **IMBO'SS** a *Deer* [with *Hunters*] is to chase her into a thicket.

IMBO'SSMENT, imbossed work, a sort of carving or engraving, on which the figures stand out above the plane, on which they are made.

IMBO'RDERED [of *im* and *bordure*, *F.*] bordered, having borders. *Milton.*

IMBO'SOM'D [of *in* and *bojom*, *Sax.*] inclosed in the bosom. *Milton.*

IMBOW'ELLED [of *im*, neg. and *boyau*, *F.*] a bowel, having the bowels taken out.

IMBRA'CERY [*Law term*] tampering with a jury, the penalty of which is 20 pounds and imprisonment at the pleasure of the judge.

IMBROW'N'D, rendered opaque, shady. *Milton.*

To **IMBRU'TE** [of *im* and *brutus*, *L.*] to render brutal or like a brute beast.

IMBU'RSEMENTS, disbursements, expences.

I'MITABLENESS [of *imitabilis*, *L.* *imitable*, *F.* and *ness*] a capableness of being imitated.

I'MITATIVE [*imitativus*, *L.*] done by imitation.

IMMA'CULATENESS [of *immaculatus*, *L.* *immaculé*, *F.* and *ness*] spotlessness, undefiledness.

IMMA'NE [*immanus*, *L.*] hugeness, vastness, outrageousness.

IMMA'NENT [of *in* and *manens*, *L.*] abiding, inherent.

IMMA'NENESS [*immanitas*, *L.*] cruelty, outrageousness.

IMMARCE'SSIBLENESS [of *immarcessibilis*, *L.* and *ness*] never fading nature, &c.

IMMATE'RIALNESS [*immaterialité*, *F.*] a not being made up of matter; also a

not being to the matter or purpose.

IMMATU'RENESS [*immaturus, L.*] un-ripeness.

IMMATU'RELY [*immature, L.*] before the time or season; out of season.

IMME'DIATENESS [*of immediate, L. immediat, F.*] presentness, a following another thing without any thing coming between; also the acting without means.

IMME'DIATELY [*immediate, L. immediatement, F.*] presently.

IMME'DICABLENESS [*of immedicabilis, L. and nefs*] incurableness.

IMME'MORABLENESS [*of immemorable, L. and nefs*] unworthiness to be remembered.

IMMEMO'RIAL [*in a Law sense*] as time immemorial, that was before the reign of our king Edward II.

IMMEMO'RIALNESS [*of immemorial, F. and nefs*] the being out of mind or beyond the memory of man.

IMME'NSENESS [*of immensitas, L. immensité, F.*] vastness, unmeasurableness, greatness, hugeness. An amplitude or extension, that cannot be equalled by any finite measure whatsoever, or how oft soever repeated.

IMME'NSURABLENESS [*of in neg. mensurabilis, L. and nefs*] incapableness of being measured.

IMME'RSABLE [*immersabilis, L.*] that cannot be dipped, &c.

IMME'RSED } [*immersus, L.*] plunged

IMME'RGED } or dipped into, over head and ears.

IMME'RSION [*with Chymists*] is the putting metals or minerals into some corrosive matter to reduce them to powder.

IMME'RSION [*with Astronomers*] signifies, that any planet is beginning to come within the shadow of another, as in eclipses, and whenever the shadow of the eclipsing body begins to fall on the body eclipsed, they say that is the time of the *Immersion*, and when it goes out of the shadow, that is the time of the *Emer-sion*.

IMME'RSUS *Musculus* [*with Anatomists*] a muscle of the arm, which arises from its whole basis in the upper and lower rib, and is inserted in a semicircular manner to the *Os Humeris. L.*

IMMETHO'DICALNESS [*of im for in neg. and methodus, L.*] the being out of method, or contrary to method; irregularity.

IMMETHO'DICALLY, after an immethodical or irregular manner.

IMMINENTNESS [*of imminens, L. and nefs*] readiness to come upon us, &c. being as it were hanging just over our heads.

IMMO'DERATENESS [*of immoderatio, L. and nefs*] immoderation.

IMMO'DERATELY [*immoderate, L. immoderement, F.*] without moderation, excessively.

IMMO'DESTLY [*immodeste, L. immodestement, F.*] without modesty.

IMMO'DESTNESS [*immodestia, L. immodestie, F.*] want of modesty or shamefacedness.

IMMO'RALNESS } [*of im and morali-*
IMMORA'LITY } *tas, L.*] want of morality, or contrariety to morality; corruption of manners, lewdness, &c.

IMMO'RTALIZED [*immortalise, F.*] rendered immortal.

IMMO'RTALLY [*immortaliter, L.*] never dying, perpetually.

IMMO'RTALNESS [*immortalitas, L. immortalité, F.*] the state of that which is immortal, a never dying.

IMMO'VEABLY [*of immobiliter, L.*] in an immoveable manner.

IMMO'VEABLENESS [*immobilitas, L. immobilité, F.*] unmoveableness.

IMMU'NITIES [*of immunitas, L. immunité, F.*] privileges or exemptions from offices, charges, duties, &c.

IMMU'TABLENESS [*immutabilitas, L. immutabilité, F.*] unchangeableness.

IMMUTABI'LITY [*in God*] is an incommunicable attribute, and is a freedom from all kind of change or unconstancy; both as to his nature and purposes.

Moral IMMUTABILITY [*in God*] consists in his not being liable to any change in his thoughts or designs; but that what he wills he has willed from all eternity.

IMMUTA'TION [*with Rhetoricians*] the same as *Hypallage*.

To IMP the wings of one's fame, to tarnish or sully his reputation.

To IMP the feathers of time with pleasure, &c. to divert one's self with recreation.

An IMPAI'RING } [*prob. of im and*
An IMPAI'RMENT } *pejorare, L.*] a diminishing, lessening, making worse, &c.

IMPA'LEMENT, an execution by driving a stake, &c. through a man's body.

IMPA'LPABLE [*of im and palpabilis, L.*] that whose parts are so extremely minute, that they cannot be distinguished by the feeling.

IMPA'NNELLED [*prob. of in and paneau, F. a square piece*] inrolled, or put into the roll, containing the names of jury-men.

IMPA'RADIS'D [*of in and paradisus, L. παραδεισος, Gr. of ַ֬דִּן, Heb.*] enjoying a paradise, delighted. Milton.

IMPA-

IMPARASYLLA'BICK [of *impar* unequal, and *syllabus*, L. a syllable] having unequal syllables.

IMPARCAME'NTUM [Old Law] the right of pounding of cattle.

IMPARI'LITY [*imparilitas*, L.] inequality, unequalness, unlikeness.

IMPARKED [of *in* and *park* of *peaproc*, Sax. or *imparcatus*, L. inclosed in a park] closed or fenced in for a park.

General IMPARLANCE, is when it is set down and entered in general terms, without any special clause.

Special IMPARLANCE, is when the party desires a farther day to answer, adding also these words, *Salvis omnibus advantageis*, &c.

IMPA'RTIALNESS [of *im* neg. and *partialité*, F.] disinterestedness, a not favouring or inclining to one party, &c. more than to another.

IMPA'SSIBLE [*impassibilis*, L.] that cannot be passed or gone through; also incapable of suffering.

IMPA'SSIBLENESS [of *impassibilitas*, L. *impassibilité*, F.] uncapableness of suffering.

IMPA'SSIONED [of *in* and *passionné*, F.] wrought up to a passion. Milton.

IMPASTA'TION [in Masonry] a work made of stucco or stone, beaten to powder and wrought up in manner of a paste. Some persons are of opinion that the huge obelisks, and antique columns, still remaining, were made either by impastation or fusion.

IMPA'TIENTNESS [of *impatientia*, L. *impatience*, F.] uneasiness of mind under sufferings; also hastiness or passion.

IMPATRONIZED [*s'impatronisé*, F.] having taken, or being put into the possession of a benefice.

IMPEA'CHABLE, capable or liable to be impeached.

To IMPE'ARL [of *in* and *perliè*, F.] to form into pearls of dew. Milton.

IMPE'CCABLENESS } [of *impeccabilis*,
IMPE'CCANCE } L. *impeccabilité*, F.] an incapacity or uncapableness to commit sin.

I'MPED [with Gardeners] inoculated or grafted.

IMPE'DIMENTS [*impedimenta*, L.] hindrances, obstructions, obstacles, &c.

IMPE'NDING [*impendens*, L.] hanging over the head, being at hand.

IMPE'NDIOUSNESS [of *impendiosus*, L. and *ness*] liberality, extravagant spending.

IMPENETRABI'LITY [*impenetrabilité*, F. of *impenetrabilis*, L.] an uncapableness of being pierced thro' or dived into.

IMPE'NETRABLENESS [*impenetrabi-*

lité, F. of *impenetrabilis*, L.] uncapableness of being penetrated, pierced, or dived into; impenetrability.

IMPE'NITENTNESS [*impœnitentia*, L.] impenitence, unrelentingness, a hardness of heart, which causes a man to continue in sin, and hinders him from repenting.

IMPERATO'RIA [with Botanists] the herb master-wort. L.

IMPERATO'RIOUS, or emperor's piece, a Roman gold coin, in value 15 shillings sterling.

IMPERCE'PTIBLENESS [*qualité imperceptible*, F. of *imperceptus*, L.] unperceivable quality, or uncapableness of being perceived.

IMPE'RFECT *tense* [in Grammar] a time between the present and the past.

IMPE'RFECTION, want of perfection, unperfection, defect, the want of something that is requisite or suitable to the nature of the thing, F. of L.

An IMPERFE'CTION [with Printers] one or more sheets that are wanting to make a complete or perfect book.

IMPE'RFECTLY [*imparfaitement*, F. of *imperfectus*, L.] after an imperfect manner.

IMPE'RFORATED [of *in* neg. and *perforatus*, L.] not bored through.

IMPERIA'LI [with Moralists] are acts enjoined, performed by other human faculties on the motion and appointment of the will.

IMPE'RIOUSNESS [*imperiositas*, L.] imperious, lordly, domineering, &c. humour of acting.

IMPE'RISHABLE [of *in* and *perissable*, F.] incapable of perishing. Milton.

IMPE'RSIONAL [*impersonalis*, L.] that hath no person.

IMPE'RSIONAL Verbs [with Grammarians] are generally such as have no other sign but that of the third person singular (*it*) as *it rains*, *it snows*, &c.

IMPE'RSUA'SIBLE [*impersuasibilis*, L.] that cannot be persuaded.

IMPERTU'RBEDNESS } a being free
IMPERTURBA'TION } from trouble of mind, serenity, calmness.

IMPE'RTINENTLY [*impertinément*, F.] after a silly, absurd manner, &c.

IMPE'RTINENTNESS [of *impertinence*, F. of *in* negat. and *pertinens*, L. belonging to] extravagance, nonsense, absurdness; also reasonable or ill-timed troublesome.

IMPE'RVIOUSNESS [of *imprœvius*, L. and *ness*] the being impracticable to be passed, impassableness; or the having no way.

IMPE'TIBLE [*impetibilis*, L.] that cannot be come at or hurt.

IMPE'-

IMPE'TIGO *Plinii* [with *Physicians*] a disease called *Lichen Græcorum*.

I'MPETRABLENESS [of *impetrabilis*, *L.* and *ness*] capableness of being gotten or obtained by entreaty, &c.

IMPETRA'TION [in *Old Statutes*] the getting of benefices and church offices beforehand from the church of *Rome*, which belonged to the king, or other lay patron.

I'MPIOUSNESS [*impietas*, *L.* *impiété*, *F.*] irreligion, ungodliness.

I'MPING. See *To Imp.*

IMPI'ETY [*Hieroglyphically*] was by the *Egyptians* represented by a quail; because they say, that this bird doth furiously chatter, as if she were offended, when the crescent of the moon first appears.

An **I'MPIOUS wretch** [*Hieroglyphically*] was represented by the *Hippopotamus* or river-horse, a creature that lives in the water as well as in the air; because it is said to kill both its father and mother, tearing them in pieces with its teeth.

IMPIGNORA'TION, a putting to pawn. *L.*

IMPINGUA'TION, a fattening. *L.*

IMPLA'CABLENESS [*implacabilitas*, *L.*] implacable, unappeasable, or irreconcilable hatred.

IMPLANTA'TION, a setting or fixing into.

IMPLANTATION, is one of the six kinds of translocation.

IMPLANTATION [with some pretenders to *Physick*] a method of curing by placing plants, or at least their roots, in a ground prepared for that purpose, and water'd with what the patient us'd to wash himself, by which means they pretend that the disease is translated into the plant. If the plant happen to die before the cure be perfected by reason of the ill qualities, it imbibes, another plant or plants must be placed instead of it, and the process must be continued as at the first.

To I'MPLICATE [*implicatum*, *L.*] to infold, wrap up in, &c.

IMPLI'CITNESS [of *implicatus*, or *implicitus*, *L.*] a being folded or enveloped in another, the not being expressed in plain terms, but only following by consequence; a tacit understanding.

To IMPLO'Y [*employer*, *F.*] to mind one's business; to keep in action.

IMPLO'Y } [*employ*, *F.*] occu-
IMPLO'YMENT } pation, business, trade, &c.

IMPLU'MED [*implumis*, *L.*] unfledged, not feathered.

IMPO'LITICKNESS [of *in neg. politicus*, *L.* *πολιτικός*, *Gr.* and *ness*] contrariness to the rules of policy; imprudence, &c.

IMPO'ROUSNESS, a being free from, or the want of pores for the passage of sweat, vapours, &c.

IMPO'RTING [*importans*, *L.* *important*, *F.*] bringing commodities into a port; also concerning, signifying.

IMPO'RTANTNESS [of *importance*, *F.*] importance, consequence, weight.

IMPO'RTUNATE [*importunus*, *L.*] troublesome, wearying with repeated requests, or unseasonable ones; very urgent.

IMPO'RTUNATENESS [*importunitas*, *L.*] an eager urging or pressing, troublesome, a wearying with two frequent or unseasonable requests, hard dunning.

IMPORTUNE [*importunus*, *L.*] unseasonable. *Milton.*

IMPOSI'TION, a peculiar way of curing certain diseases, being a kind of transplantation, which is thus performed. They take some of the implanted spirit, or excrement of the part of the patient's body, or of both together, and place it between the bark and the wood of a tree or plant, and then cover it with mud. Or others bore a hole in the tree, &c. with an augur, and put in the matter beforementioned, and then stop the hole with a tampion of the same wood, and cover it with mud. And when the effect has followed they take the matter out of the tree. If they would have the effect should be speedy, they make choice of a tree, that is a quick grower; if they would have the effect lasting, they chuse a tree of long continuance, as the *Oak*.

IMPO'SSIBLENESS [*impossibilitas*, *L.* *impossibilité*, *F.*] impossibility or that which cannot be done.

IMPO'ST [in *Architecture*] in a plinth or little cornice, that crowns a piedroit or pier, and supports the coussinet, which is the first stone, that a vault or arch commence, or,

IMPO'STS [in *Architecture*] are sometimes call'd *Chaptrals*, they being the parts on which the feet of arches stand, or the capitals of pilasters, that support arches. These imposts are conformable to their proper orders. The *Tuscan* has a plinth only; the *Dorick* two faces crowned; the *Ionick* a larmier or crown over the two faces; the *Corinthian* and *Composite* have a larmier, freeze, and other mouldings.

IMPO'STUMATED [*apostumé*, *F.*] grown to an impostumation, i. e. a gathering or collection of corrupt matter in the body.

I'MPOTENCE } [*impotentia*, *L.*] weak-

I'MPOTENCY } nels, want of power, or strength, or means to perform any thing; also a natural defect which hinders generation.

IMPO'VERISHMENT [*depauperatio*, L.] a being made poor.

IMPRA'CTICABLENESS [of *impracticable*, F. and *ness*] impossibleness to be done or effected.

IMPRECATIONS [with the *Ancients*] a kind of goddesses which the *Latins* also call'd *Diræ*, whom they imagined to be the executioners of evil consciences; who were called *Eumenides* in hell, *Furies* on earth, and *Imprecations* in heaven. They invoked these deities with prayers and pieces of verses to destroy their enemies.

IMPRE'GNABLENESS [of *impregnable*, F. and *ness*] uncapableness of being taken by force.

IMPRE'GNANT [*impregnans*, L.] big with, or gotten with child.

IMPRE'GNATED [*impregnatus*, L.] great with child.

IMPRE'GNATED [*s'impregné*, F.] im-bodied, imbibed, soaked in.

IMPRE'GN'D [*impregné*, F.] impregnated. *Milton*.

To **IMPRE'SS** soldiers or seamen, is to compel them into the publick service.

IMPRE'SSED [of *impressus*, L.] printed, stamped, having an impression on it; also compelled into the publick service.

IMPRESSED species [with the *Peripateticks*] species which (they say) bodies emit resembling them, which are conveyed by the exterior senses to the common sensory, these *impressed species* or impressions, being material and sensible are rendered intelligible by the active intellect, and being thus spiritualiz'd they are thus termed as expressed from others.

IMPRESSION [with *Philosophers*] is a term apply'd to the species of objects, which are supposed to make some mark or impression on the senses, the mind and the memory.

IMPRE'SSIVE [of *impressus*, L.] apt to impress or making an impression.

IMPRE'ST money, money given to soldiers, &c. compelled into the publick service.

IMPRI'MERY [*imprimerie*, F.] a printing-house; also the art of printing; also a print or impression.

IMPRI'MING [with *Hunters*] is the rousing, unharbouring or dislodging a wild beast; also a causing it to forsake the herd.

IMPRO'BABLENESS [of *improbabilis*, L. and *ness*] unlikeliness to be true.

IMPRO'CREATED [*improcreatus*, L.] not begotten.

IMPRODU'CTION, the negative of production.

IMPROPER fraction. See *Fraction*.

IMPRO'SPEROUS, unsuccessful.

IMPRO'VABLENESS [prob. of *im* and

prouver, F. to essay or try, *q. d.* to make better by essay or trials, and *ness*, unless you had rather from *in* and *probus*, L. good] capableness of being improved or made better.

IMPRO'VIDENTNESS [*improvidentia*, L.] want of forecast, or taking thought beforehand.

IMPRU'DENTNESS [*imprudentia*, L.] indiscretion, unadvisedness, want of deliberation, forethought, precaution, &c. F.

IMPUBE'SCENT [*impubescent*, L.] beginning to have a beard.

IMPUDENTNESS [*impudentia*, L.] shamelessness, a being void of modesty or civility; also sauciness. F.

IMPU'LSED [*impulsus*, L.] driven forward, forced on, &c.

IMPU'LSIVENESS, impelling, forcing or driving in quality.

IMPU'RENESS [*impuritas*, L.] filthiness, uncleanness, lewdness.

IMPUTRESCIBI'LITY [of *imputrescibilis*, L.] incorruptibleness.

IN, as to put a horse **IN** [with *Horsemen*] is to breed or dress him, by which expression is understood, the putting him right upon the hand, and upon the heels.

INA'BSTINENCE [of *in* neg. and *abstinentia*, L.] intemperance.

INACCE'SSIBLENESS [of *in* neg. *accessibile*, F. of L. and *ness*] unapproachableness, uncome at-ableness.

INA'CCURACY [of *in* neg. and *accuratus*, L.] the want of accuracy, inartificialness, negligentness.

INA'CTION, a privation of motion, or an annihilation of all the faculties.

INA'DEQUATENESS [of *in* neg. *adequatus*, L. and *ness*] disproportionateness.

INADVE'RTANTNESS [of *inadvertance*, F. and *ness*] inadvertancy; a want of heed or care; a not minding sufficiently.

INADVE'RTANT, not sufficiently heeding.

INA'LIENABLENESS [*inalienabile*, F. of *alienare*, L. and *ness*] incapableness of being alienated, or transferred to another by law.

INA'MIABLENESS [of *inamabilis*, L. and *ness*] unloveliness, undeservingness of love.

INAMISSIBI'LITY } [of *inamissibilis*, L. and *ness*]
INAMI'SSIBLENESS } uncapableness of being lost.

To **INA'MOUR** [of *in* and *amor*, L.] to engage in love, to indear the affection.

INA'NE [*inanis*, L.] empty, vain.

INANI'LOQUENT [*inani loquus*, L.] talking or babbling vainly.

INA'NIMATED [*inanimatus*, L.] lifeless, dead, without life or soul.

INA'P.

INA'PPLICABLENESS [of *in* and *applicabilis*, L. and *ness*] uncapableness of being applied to.

INARTI'CATENESS [of *in* and *articulatus*, L.] the being not articulate, indistinct, confused.

INARTIFI'CIALNESS [of *inartificialis*, L. and *ness*] artlessness, unlikeliness to have been performed by a workman.

INAU'DIBLENESS [of *inaudibilis*, L. and *ness*] uncapableness of being heard.

INAU'GURATED [*inauguratus*, L.] a being admitted into the college of *Augurs* among the *Romans*] installed, invested with an office or dignity.

INAUGURA'TION, an installment, the ceremony performed at the coronation of a king, or making a knight of the *Garter*, &c.

INAUSPI'CIOUSNESS [of *inauspiciatus*, L. and *ness*] unpromisingness; also unluckiness, untortunateness.

INCA } a name or title given by the
YNCA } *Peruvians* to their kings and princes of the blood.

INCALE'SCENCY [of *incalescere*, L.] growing hot by some internal motion and fermentation, or by friction.

INCAMERA'TION [in the apostolick chancery at *Rome*] the union of some land, right or revenue to the dominion of the pope.

An **INCA'MPING** [*campement*, F.] an incampment.

INCANTA'TION, words or ceremonies used by magicians to raise devils; or to abuse the simplicity of the people.

INCA'PABLENESS } [of *incapacit  *, F.]
INCAPA'CITY } the want of qualities, power or parts sufficient or necessary to do or receive a thing.

INCAPACITY in matters of *Benefices* [with the *Roman Catholics*] is of two kinds; the one renders the provision of a benefice null in its original, as want of a dispensation for age in a minor, legitimation in a bastard, naturalization in a foreigner, &c. the other is accessionary, and annuls the provisions, which at first were valid, as grievous offences and crimes, &c. which vacate the benefice to all intents, and render the holding it irregular.

INCAPA'CIOUSNESS [of *incapax*, L. and *ness*] the wanting capacity, room or space.

INCARNA'NTIA [in *Surgery*] such medicaments as bring on flesh.

INCA'RNATED [*incarnatus*, L.] having brought or taken flesh upon him; also supplied or filled up with new flesh.

INCA'RNATIVE Bandage [with *Surgeons*] is a fillet with a nooze or eye at

one end of it, so that the other may be put through it.

INCA'RNATIVES, medicines that produce or cause flesh to grow.

INCARTA'TION [with *Chymists*] a purifying of gold, by means of silver and *Aqua Fortis*.

INCA'STELLED [of *in* and *castellum*, L. a castle] inclosed within a sort of a round castle or brick, as conduits are.

INCA'VATED [*incavatus*, L.] made hollow.

INCE'NSED [*incensus* of *incendere*, L. to burn] perfumed or tamed with incense.

INCENSED [of *incensus* of *incendere*, L. to kindle] provoked to anger, set in a flame.

INCE'NTOR, the same as an incendiary.

INCE'PTIVE [*inceptivus*, L.] of, or pertaining to a beginning.

INCEPTIVE Magnitude [in *Geometry*] a term used to signify such moments or first principles, as tho' of no magnitude themselves, are yet capable of producing such; as for instance; a point has no magnitude of itself, but is inceptive of it. A line considered one way has no magnitude as to breadth; but by its motion is capable of producing a surface, which hath breadth.

I'NCERATED [*inceratus*, L.] covered with wax, seared.

INCE'SSANTNESS, continualness, unceasingness.

Spiritual INCEST, is when a vicar, or spiritual person, enjoys both the mother and the daughter, i. e. holds two benefices, the one of which depends upon the collation of the other.

INCE'STUOUSNESS [of *incestuosus*, L. and *ness*] marriage or carnal copulation with one that is too near of kin.

INCH by *inch*, gradually.

I'NCHOATED [*inchoatus*, L.] begun.

INCHO'ATIVES [in *Gram.*] See *Inceptives*.

INCI'CURABLE [of *in* neg. and *cicurabilis*, of *cicurare*, L. to make pints] not to be made gentle or tame.

I'NCIDENCE [in *Geometry*] the direction by which one body strikes upon another.

Angle of INCIDENCE, the angle made by that line of direction, and the angle struck upon.

I'NCIDENCE point [in *Opticks*] is that point, in which a ray of light is supposed to fall on a piece of glass.

I'NCIDENT [in a *Poem*] is an episode or particular action, tack'd to the principal action or depending on it.

INCIDE'NTAL, happening or falling out occasionally.

INCIDE'NTALNESS, the quality of happening or falling out occasionally.

INCIDENTNESS [of *incidens*, L. and *ness*] liableness.

INCID'ING *medicines*, cutting ones, which consist of pointed and sharp particles, as acids and most salts do; by the insinuation or force of which they divide the particles of other bodies that before cohered one with another.

INCI'NERATED [*incineratus*, L.] reduced to ashes by a violent fire.

INCI'RLED [*encirclé*, F. of *in* and *circulus*, L.] encompassed or surrounded with a circle.

INCI'SORY [*incisorius*, L.] that cutteth.

INCISO'RES [with *Anatomists*] i. e. the Cutters; the foremost teeth, most commonly four in each jaw, which have but one root or fang.

INCI'TEMENT [*incitamentum*, L.] inducement, motive.

INCI'VILNESS [*incivilité*, F. *incivilis*, L. and *ness*] incivility, rudeness, unmanerliness.

INCLE'MENT [*inclemens*, L.] unkind, unmerciful, rigorous. *Milton*

INCLE'MENTNESS [*inclementia*, L. *inclemence*, F.] rigorousness, sharpness, unmercifulness.

INCLI'NABLENESS proneness to, aptness, affection, natural disposition.

INCLINA'TION of *Meridians* [in *Dialling*] is the angle that that hour-line on the globe, which is perpendicular to the dial plane makes with the *Meridian*.

INCLINATION of the planes of the orbits of the planets to the plane of the ecliptick are by *Astronomers* accounted as follows: the orbit of *Saturn* makes an angle of 2 degrees 30 minutes; that of *Jupiter* 1 degree and 1 third; that of *Mars* is a small matter less than 2 degrees; that of *Venus* is 3 degrees and one third; that of *Mercury* is almost 7 degrees.

INCLINA'TION [in *Pharmacy*] is the pouring any liquor from its settlement or dregs by causing the vessel to lean on one side.

INCLI'NING [*inclinatus*, L. *inclinant*, F.] bowing or bending to, leaning forwards.

INCLO'ISTERED [of *in* and *cloitres*, F.] shut up in a cloister or monastery.

INCLU'SIO, a figure in rhetoric called *Epanadiplosis*. L.

INCLU'SIVENESS [of *inclusivus*, L.] of an including quality.

INCOA'GULABLENESS [of *in* neg. and *coagulare*, L.] uncapableness to be curdled or congealed together.

INCO'G } [of *incognitus*, L.]
INCO'GNITO } privately unknown.

INCO'GITANTNESS } [*incogitantia*,
INCO'GITATIVENESS } L.] a not thinking or minding, thoughtlessness, heedlessness.

INCOGNO'SCIBLE [*incognoscibilis*, L.] that cannot be known.

INCOHE'RENTNESS [of *in*, *cohaerens*, L.] disagreement, or not suiting well together.

INCOMBU'STIBLENESS [*qualité incombustible*, F. of *in* neg. and *combustibilis*, L.] a quality that will not burn.

INCOMBU'STIBLE Cloth, a sort of linen cloth, made from a stone in the form of talk, which stone is called *Lapis Amianthus* and *Asbestos*. This cloth is said to be of that nature, that it will not be consumed, tho' thrown and let to lie never so long in a violent hot fire; and therefore in ancient times (as *Pliny* relates) throwes were made of it, and used at royal obsequies to wrap up the corps, that the ashes of the body might be preserved distinct from those of the wood of the funeral pile. And writers relate, that the princes of *Tartary* use it for the same purpose at this day. And it is the matter of wicks the perpetual lamps were made. The stone, which is the matter of it, is found in several places, as *China*, *Italy*, and *Wales*; and some also in *Scotland*. *Pliny* relates, that he was himself at a great entertainment, where the napkins of this cloth being taken foul from the table, where thrown into the fire, and by that means were taken out fairer and whiter than if they had been washed. As to the manner of making this cloth, *Paulus Venetus* relates, that he was informed by an intendant of the mines in *Tartary*, that this mineral (that is found in a certain mountain there) is first pounded in a brass mortar, to separate the earthy part from it, and that it is afterwards woven into cloth. And that, when it is foul, they throw it into the fire for an hour's time, from whence it comes out unhurt, and as white as snow.

But in two trials that were made before the royal society in *London*, a piece of this cloth, of twelve inches long and six broad, which weigh'd twenty four drams, being put into a strong fire for some minutes, it lost one dram each time.

INCOMME'NSURABLE Quantities [with *Mathematicians*] are such, which have no aliquot part, or any common measure, that may measure them; as the diagonal and side of a square; for altho' that each of those lines have infinite aliquot parts, as the half, the third, &c. yet not any part of the one, be it never so small, can possibly measure the other.

INCOME

INCOMME'NSURABLENESS [of *incommensurabilité*, F.] uncapableness of being measured by any other equal quantity.

INCOMME'NSURATENESS [of *in neg. and con, mensuratus*, L and *ness*] incommensurable quality.

INCOMMO'DIOUSNESS } [*incommo-*
INCOMMO'DITY } *ditas*, L.

incommodité, F.] inconvenientness, inconveniency.

INCOMMU'NICABLENESS [*incommunicabilis*, L.] incommunicable quality; that uncapableness of being imparted to others.

INCOMMU'TABLE [*incommutabilis*, L.] not liable to, or that cannot change.

INCOMPA'CTNESS [of *incompactus*, L.] the being not compact, or close joined together.

INCO'MPARABLENESS, incomparable nature or quality.

To **INCO'MPASS**. See to *Eucompass*.

INCOMPA'TIBLENESS [*incompatibilité*, F.] a being incompatible; antipathy, contrariety.

INCOMPE'NSABLENESS [of *in* and *compensare*, L.] uncapableness of being compensated, or recompensed.

INCO'MPETENTNESS [*incompetance* F of *incompetens*, L.] insufficiency, inability.

INCOMPE'TIBLENESS [of *in neg. and compatible*, F.] the condition of a thing, that will not square or agree with another.

INCOMPLE'TENESS [*in* and *completus*, L.] incomplete, unfinished quality.

INCOMPO'SEDNESS, disorderedness, the being out of frame, or disturbed in mind.

INCOMPO'SITE Numbers [in *Aritbmetick*] are those numbers made only by addition, or the collection of units, and not by multiplication; so a unit only can measure it, as 2, 3, 4, 5, &c. called also *prime numbers*.

INCOMPREHE'NSIBLE [*incomprehensibilis*, L.] that cannot be comprehended or conceived in mind.

INCOMPREHE'NSIBLENESS } [of
INCOMPREHENSIB'ILITY } *in*

comprehensibilité, F. of *incomprehensibilis*, L.] uncapableness of being comprehended or conceived in the mind.

INCOMPRESSIBLE [of *in neg. and compressibilis*, L.] not to be compressed or squeezed close together.

INCOMPRESSIB'ILITY } an inca-

INCOMPRESSIBLENESS } pableness

of being compressed or squeez'd close together.

INCONCEI'VABLENESS, quality, nature or property, that cannot be conceived.

INCONGEA'LABLENESS [of *in* and *congelabilis*, L.] nature or quality that cannot be congealed or frozen.

INCO'NGRUOUSNESS [*incongruitas*, L.] disagreeableness, unfitness, irregularity, &c.

INCONNE'XIO [in *Rhetorick*] the same as *Asyndeton*.

INCO'NSEQUENTNESS [*inconsequentia*, L.] weakness of arguing, when the conclusion does not follow, or cannot be fairly drawn from the premises.

INCONSI'DERABLENESS, worthlessness, &c. not worthy of regard or notice.

INCONSI'DERATENESS [*inconsiderantia*, L.] want of thought, thoughtlessness.

INCONSI'STENTNESS [of *in neg. consistentia*, L. and *ness*] a not agreeing, suiti g, or consisting with; a being incompatible.

INCONSO'LABLENESS, a state of uncomfortableableness, or that will not admit of comfort.

INCO'NSTANTNESS [*inconstantia*, L.] unsteadiness, changeableness, fickleness.

INCONTE'STIBLENESS [of *incontestible*, F.] indisputableness.

INCO'NTINENTNESS [of *incontinentia*, L.] incontinence, a not abstaining from unlawful desires, lack of moderation in lusts and affections, unchastity.

INCONVE'NIENTNESS [of *inconveniens*, L.] a want of conveniency.

INCONVE'RSABLENESS [of *in* and *conversable*, F.] unsociableness.

INCONVE'RTIBELNESS [of *in* and *convertibilis*, L.] incapableness of being converted or turned; unalterableness.

INCO'RPORALNESS } [of *incorporali-*
INCORPORE'ITY } *tas*, L.] the being without a body.

INCO'RPORATED [*incorporatus*, L. *incorporé*, F.] imbodyed, formed or admitted into a corporation or society.

INCO'RPORATED [with *Chymists*] mixed well or united, as the particles of one body with those of another, so as to appear an uniform substance.

INCO'RPORATEDNESS, the state or condition of being incorporated, or the unitedness of one thing with another.

INCORPORE'ITY, the state or condition of that which has no body; as *the incorporeity of the Soul of Man*.

INCORRE'CTNESS [of *incorrectus*, L.] faultiness.

An **INCO'RRIGIBLE Person** [in *Hieroglyphicks*] was by the ancients represented by a leopard's skin, because there are such spots in it, that no art can remove or whiten.

INCO'RRIGIBLENESS [of *in corrigibile*, *F.* of *in neg.* and *corrigibilis*, *L.*] quality or temper, &c. that will not be amended.

INCORRU'PTED [*in corruptus*, *L.*] incorrupted, untainted, whole and sound.

INCORRUPTIBI'LITY [with *Metaphysicians*] is an inability not to be.

INCORRU'PTIBLES, a sect of the *Eutychians*, who held that the body of *Jesus Christ* was incorruptible; *i. e.* not susceptible of any change or alteration from his formation in the womb of his mother, nor of natural passions, as hunger, thirst, &c.

To **INCOU'RAGE**, &c. See *Encourage*.

INCRASSA'NTIA [with *Physicians*] incrassating or thickening things, such as being indued with thick rosy parts, are mixed with thin liquid juices to bring them to a due consistence.

INCRA'SSATED [*incrassatus*, *L.*] thickened.

INCRASSA'TION, a making thick or gross, a rendering fluids thicker than before by the mixture of less fluid particles.

INCREA'TE [of *in neg.* and *creatus*, *L.*] is that which does not depend upon another by creation, uncreated.

INCRE'DULOUSNESS [*incredulitas*, *L.* *incredulité*, *F.*] unbelieving temper, &c.

INCREME'NTUM [with *Rhetoricians*] a figure wherein a speech rises up by degrees, from the lowest to the highest pitch; as; *neither Silver, Gold, nor precious Stones are worthy to be compared with Virtue.*

INCREMENTUM [*Old Rec.*] the advance in rent or other payments, in opposition to *Decrementum*. *L.*

INCREMENTUM, improvement of land; also a plot of land enclosed out of common or waste ground.



INCRE'SSANT } [in *Heraldry*]
INCRE'SCANT }
signifies the moon in the increase, from the new to the full. See the escutcheon.

To **INCROA'CH** [of *accrocher*, *F.* to hook in] to gain upon or hook in, to catch.

INCROA'CHMENT, an entering upon, gaining, hooking in or usurping.

INCROA'CHINGNESS, incroaching disposition or quality.

INCRUE'NTOUS [*incruentus*, *L.*] unbloody.

INCRU'STED [*incrustatus*, *L.*] made into a hard crust.

INCRUSTED Column [in *Architecture*] is a column consisting of several pieces of

slender branches of some precious marble, agate, jasper, &c. masticated or cemented around a mould of brick, or any other matter; which is done for two reasons, the one is to save the precious stones, or to make them appear of an uncommon largeness, by the neatness and closeness of the incrustation, when the mastic is of the same colour.

INCRUSTA'TION [*Architecture*] is a column which consists of several pieces of hard polish'd stones, or other brilliant matter, disposed in compartments in the body of a building; also a plaister, with which a wall is lined.

I'NCUBATED [*incubatus*, *L.*] brooded or hovered over as by a bird on her eggs or nest.

I'NCUBUS, a daemon, who in the shape of a man, has carnal knowledge of a woman.

INCU'LPABLENESS [*in culpabilis*, *L.*] unblameableness, &c.

INCU'MBENCY [of *incumbens*, *L.*] a plying, performing, occupying.

An **INCU'MBENT** [of *incumbere*, *L.* to labour strenuously; because he ought to bend his whole study to discharge his function] a person who has the care or cure of souls, one that enjoys a benefice.

INCU'RABLENESS, incapableness of being cured.

INCU'RIOUSNESS [of *incuriosus*, *L.*] carelessness, heedlessness.

INCURVA'TION of the Rays of Light [in *Dioptricks*] is the variation of a ray of light, from that right line in which its motion would have continued, were it not for the resistances made by the thickness of the medium thro' which it passes, so as to hinder its strait course, and turn it aside.

I'NCUS, a smith's anvil. *L.*

INCUS [with *Anatomists*] a bone of the inner part of the ear, resembling a grinder tooth, and lying under the bone called *Malleus*. *L.*

INDAGA'TOR, a searcher or inquirer into matters. *L.*

INDA'MMAGEMENT [of *endommager*, *F.*] damage, hurt, prejudice.

INDEA'RMENT [of *in intensive*, and *dyjan*, *Sax.*] a rendering dear, an engaging carriage.

INDEA'VOUR. See *Endeavour*.

INDE'BTED [*endetté*, *F.*] in the debt of, that owes to another.

INDE'CENTNESS [*indecentia*, *L.* *indecence*, *F.*] unbecomingness, unseemliness, unhandfomness.

INDE'COROUSNESS [of *indecorus*, *L.* and *nefs*] unhandfomness, indecency.

IN-

INDEFA'TIGABLENESS [*indefatigabilis*, L.] unwearied diligence or application.

INDE'FECTIBI'LITY, the quality of being never liable to fail.

INDE'FINITE Pronouns [with *Grammarians*] are such that have a loose and undetermined signification, and are called either *indefinite Pronouns*, *Personal*, as *whosoever*, *whatsoever*, *each*, *other*: Or, *Pronouns indefinite*, which relate both to person and thing; as, *any*, *one*, *none*, and *the other*.

INDE'FINITENESS, uncapableness of bounds or limits, unlimitedness.

INDE'LIBLENESS [of *indelibilis*, L.] uncapableness of being blotted out or destroy'd.

INDEMO'NSTRABLENESS [*indemonstrabilis*, L.] incapableness of being demonstrated.



INDE'NTED [in *Heraldry*] needs no explanation; but it ought to be observed, that there are in *Heraldry* two sorts of it, which are only distinguishable by the largeness of the teeth, the smaller being commonly called *Indented*, and the larger by the *French*, *Dancette* or *Dantelé*. F.

INDE'NTURE [*indentura*, L.] an agreement or contract between two or more persons in writing, indented at the top, and answering to another copy, which contains the same covenants and articles to be kept by the other party.

INDEPE'NDENT [with *Metaphysicians*] is when one thing does not depend on another as its cause.

INDEPE'NDENCE [*independance*, F.] absoluteness, a having no dependance on another.

INDEPE'NDENTISM, the state or condition of being independent.

INDETE'RMINED Problem [with *Mathematicians*] is one which is capable of an infinite number of answers; as to find out two numbers, whose sum, together with their product, shall be equal to a given number; or to make a rhomboides, such that the rectangle under the sides be equal to a given square; both of which problems will have infinite solutions.

I'NDEX [of a *Logarithm*] is the character or exponent of it, and is that figure, which shews of how many places the absolute number belonging to the *Logarithm* does consist, and of what nature it is, whether it be an integer or fraction. Thus in this *Logarithm* 2.562293, the number standing on the left hand of the point is called the *Index*, and shews that the absolute number answering to it con-

sists of three places; for it is always one more than the *Index*. Again, if the absolute number be a fraction, then the *Index* of the *Logarithm* hath a negative sign, and is marked thus, 2. 562293.

I'NDEX of a Quantity [with *Algebraists*] is that quantity shewing to what power it is to be involved, as a 3 shews that *a* is to be involved to the third power, &c.

I'NDEXES of Powers [in *Algebra*] are the exponents of powers, and are so named, because they shew the order, seat, or place of each power; as also its number of dimensions or degrees, i. e. how many times the root is multiplied in respectively producing each power: Thus 2 is the *Index* or *Exponent* of the second power or square, 3 of the third power or cube, 4 of the fourth power or biquadrate, &c.

I'NDICANT [*indicans*, L.] indicating, shewing, pointing to as it were with the finger.

INDICA'TION Curative [with *Physicians*] those indications that shew how the disease is to be removed that a patient labours under at the present time.

INDICATIONS Preservatory, are those that shew what is to be done for the preservation and continuance of health.

INDICATIONS Vital, are such as respect the life of the patient, his strength and way of living.

INDICATIONS, signs, marks, tokens, pointing out something to be done. F. of L.

INDI'CATIVE [of *indicativus*, L.] shewing or declaring.

I'NDICES Dies [with *Physicians*] the same as critical days.

INDI'CTED [of *indictus*, L.] told, shew'd, declared; also accused or impeached in a court of judicature.

INDI'CTIVE [among the *Romans*] an epithet given to certain feast days appointed by the magistrates, as *Consul*, *Prætor*, &c.

INDI'CTION [with *Chronologers*] the space of 15 years, a way of reckoning appointed by the emperor *Constantine the Great*, in the place of the *Olympiads*: This account began at the dismissal of the council of *Nice*, A. C. 312. *Indiction* also signifies the convocation of an ecclesiastical assembly, as of a synod or council, and even a dier.

INDI'FFERENTNESS [*indifferentia*, L. *indifference*, F.] the having little or no concern or affection for; also middle nature or quality, neither best or worst.

I'NDIGENCY } [*indigentia*, L. *indigence*, F.] neediness, poverty.

INDI:

INDIGE'STEDNESS [of *indigestus*, L. *indigesté*, F. and *ness*] the not being digested; confusedness, want of order.

INDIGE'STIBLENESS, uncapableness of being digested.

INDI'GITES [according to some so called of *indigere*, L. to want, *q.* those that wanted nothing; but others of *in loco geniti*, born in the place] demi-gods, or certain eminent persons or heroes, for their noble achievements enroll'd among the Gods.

INDI'GNANT [*indignum*] angry.

INDIGNABU'NDUS [with *Anatomists*] a muscle of the eye, which draws off the eye from the nose, so called, because it is made use of in scornful looks.

IN'DICO } a kind of stony substance,
I'NDIGO } brought from the eastward, used in dying blue. It is a secula Procured from the leaves of a shrub, frequent in the *East* and *West Indies*, where they plant and cultivate it with great care; when it is ripe, *i. e.* when the leaves are brittle, and break by only touching, they cut them, tie them up in bundles, and lay them to rot in large vats of river or spring water. In three or four days the water boils by mere force of the plant heating it, &c. upon this they stir it up with large poles, and then letting it stand to settle again, take out the wood, which is now void both of leaves and bark. Afterwards they continue to stir what remains at bottom divers times; after it has settled for good, they let out the water, take the sediment which remains at bottom, put it into forms or moulds, and expose it in the air to dry; and this is indigo.

I'NDIRECT Modes or Syllogism [in *Logic*] are the 5 last Modes of the first figure expressed by the barbarous words *Baralipon*, *Celantis*, *Dabitis*, *Frisesomorum*.

INDIRE'CTNESS [of *indirectus*, L.] unfair dealing or management.

INDISCE'RNIBLENESS, uncapableness of being discerned.

INDISCE'RPIBLENESS [of *in neg.* and *discerptus*, L.] a term used by *Philosophers*, to signify a being inseparable.

INDISCRE'ETNESS, want of discretion or judgment; imprudence, inconsideration.

INDISPE'NSIBLENESS [of *in* and *dispenser*, F. or *dispensare*, L.] uncapableness of being dispensed with.

INDISPO'SED [of *in neg.* and *dispositus*, L.] disordered in body or mind, sick.

INDISPU'TABLENESS, unquestionableness, so great certainty as not to be argued against.

INDISSO'LVABLENESS, uncapableness of being dissolved, &c.

INDISTI'NGUISHABLENESS [of *indistiguibilis*, L.] uncapableness to be distinguished.

INDIVI'SIBLENESS [*indivisibilite*, F. *indivisibilis*, L. and *ness*] uncapableness of being divided.

INDIVI'SIBLES [*indivisibilia*, L.] things that cannot be divided.

INDIVI'SIBLES [with *Geometricians*] are such principles or elements, that any body or figure may ultimately be resolved into; and these are supposed to be infinitely small in each peculiar figure. As for example, a line may be said to consist of an infinite number of points; a Surface of an infinite number of parallel lines; and a solid of infinite parallel surfaces. This doctrine of *indivisibles*, the ancients call'd by the name of the *Method of Exhaustions*, and is supposed to have been invented by *Archimedes*.

INDO'IBLNESS } [*indocilitas*, L.
INDO'CILNESS } *indocilité*, F.] unsensibleness of pain or grief; also an unconcernedness, regardlessness.

INDO'MABLENESS [of *indomabilis*, L.] untameableness.

To **INDO'RSE** [*endosser*, F.] to write on the back of an instrument or deed, something that relates to the matter therein contained; also to write ones name on the back of a money bill.

INDOWMENT [of *in* and *douaire*, F. a dowry] a bestowment; a gift of nature, an accomplishment, as to natural gifts or parts.

INDU'BITABLENESS, undoubtedness, &c.

INDU'CEMENTS [of *inducere*, L.] motives, reasons for doing a thing.

INDU'CTION, a bringing or leading into; an inducement or persuasion.

INDU'CTIVE [of *inductus*, L.] apt to induce or lead into. *Milton*.

INDU'LGENCE [with *Romanists*] the remission of a punishment due to a sin, granted by the pope, &c. and supposed to save the sinner from purgatory.

INDU'LGENTNESS [*indulgentia*, L.] indulgence; indulgent nature.

INDU'LTO [in *Commerce*] a duty or impost laid by the king of *Spain*, to be paid for the commodities imported in the galeons, &c. from the *Spanish West-Indies*.

INDU'RABLENESS, capableness of being born or suffered; also lastingness.

INDU'RANCE, bearing, suffering, holding out.

INDURA'NTIA [with *Physicians*] hardening medicines. L.

INDURA'TION, a giving a harder consistence to the other by a greater solidity of their particles; or a dissipation of the thinner

thinner parts of any matter, so that the remainder is left harder.

INDU'STRIOUSNESS [*industria*, L.] industry, pains-taking, diligence, labour.

INE'DIA, want of food or drink. L.

INEFFABLENESS [*ineffabilis*, L.] unspeakableness, &c.

INEFFICA'CIOUSNESS [*inefficax*, L.] ineffectualness.

INEFFE'CTIVE, that has no effect, vain, fruitless.

INEFFE'CTUAL [of *in* and *efficax*, L.] fruitless, to no purpose.

INE'FFICACY } [*inefficacité*, F.

INEFFE'CTUALNESS } of *inefficax*, L.] inefficacy, fruitlessness.

INELA'BORATE [*inelaboratus*, L.] unlaboured, not well wrought or composed.

INE'LEGANT [*inelegans*, L.] uneloquent; also not having any gracefulness or beauty, &c.

INE'LEGANTNESS } [*inelegantia*, L.]

INE'LEGANCY } want of elegance, beauty, grace, &c.

INELU'CTABLE [*ineluctabilis*, L.] that cannot be overcome with any pains or labour, &c.

INEME'NDABLENESS, [*inemendabilis*, L.] uncapableness of being amended.

INENA'RRABLENESS [*inenarrabilis*, L.] unspeakableness.

INENO'DABLENESS [of *inenodabilis*, L.] uncapableness of being unloosed, untied, or explicated.

INE'QUABLENESS [of *in* neg. and *æquabilis*, L.] uncapableness of being made equal or even.

INE'QUALNESS [of *in* neg. *æqualitas*, L. *inegalité*, F. and *ness*] inequality.

INEQUA'LITY of *natural Days*, tho' the sun is supposed vulgarly to measure our time equally, yet it is very far from doing so: and as it is impossible for a good clock or movement to keep time with the sun: so one that is truly such, will measure time much more truly, and go exacter than any sun-dial.

The reason of the inequality of natural days, is, that the motion of the earth it self, round its axis, is not exactly equal or regular, but is sometimes swifter and sometimes slower.

INENERGE'TICAL *Bodies* [with *Naturalists*] are such as are unactive and sluggish.

INENERGE'TICALLY [of *in* neg. *energia*, L. of *ἐνεργία*, Gr.] sluggishly, unactively.

INE'RRABLENESS [of *in* and *errabilis*, L.] infallibility, uncapableness of erring.

INESCA'TION [with some pretenders

to *Physick*] a kind of transplantation used in curing some diseases. It is done by impregnating a proper medium or vehicle with some of the *Mumia* or vital spirits of the patient, and giving it to some animal to eat. It is pretended, that the animal unites and assimilates the *mumia* with it self, imbibing its vicious quality, by which means the person to whom the *mumia* belonged is restored to health.

INESCU'TCHEON [in *Heraldry*] is a small escutcheon born within the shield, with some other coat, and is generally the same as *scutcheon* of pretence, as the arms of a wife, who was an heiress, and by that means has brought the arms and estate into her husband's, which he bears within his own: It contains one fifth of the field, is born, as an ordinary, thus; *Ermin an Inescutcheon Gules*.



INE'STIMABLENESS [of *inestimabilis*, L.] uncapableness of being justly valued, esteemed, &c.

INE'VITABLENESS [*inevitable*, F.] unavoidableness.

INEXCU'SABLENESS [*inexcusabilis*, L.] uncapableness, or undeservingness to be excused.

INEXHAU'STED [*inexhaustus*, L.] that cannot be exhausted, drawn out or emptied.

INEXHAU'STIBLENESS, uncapableness of being emptied or drawn dry.

INE'XORABLENESS [*inexorabilis*, L.] temper or humour not to be intreated.

INEXPE'DIENCY [of *in* neg. and *expediens*, L.] inconveniency, unfitness.

INEXPE'RIENCEDNESS, want of experience.

INE'XPIABLENESS [*inexpiabilis*, L.] uncapableness of being expiated.

INE'XPLICABLENESS [*inexplicabilis*, L.] uncapableness of being explained.

INEXPRE'SSIBLENESS [of *in* neg. and *expressus*, L. and *ness*] uncapableness of being expressed.

INEXPU'GNABLENESS [*inexpugnabilis*, L.] uncapableness of being conquered or overcome by fight, invincibleness.

INEXTI'NGUISHABLENESS [*inextinguibilis*, L.] unquenchableness.

INEXTI'RPABLENESS [*inextirpabilis*, L.] uncapableness of being rooted out.

INE'XTRICABLENESS [*inextricabilis*, L.] uncapableness of being disentangled or extricated.

INFA'LLIBLENESS [*infallibilis*, L.] unerring quality, impossibility of the deceiving or being deceived.

INFAME' [in *Heraldry*] signifies disgraced, spoken of a lion or some other

beast that hath lost his tail, as if by that it were made infamous or disgraced,

I'NFAMOUSNESS [of *infamia*, L.] infamy, infamous quality. condition, &c.

INFA'TUATED [*infatuatus*, L. *infatué*, F.] made or become foolish, besotted, prepossessed in favour of a person or thing, which does not deserve it; so far that he can't easily be disabused.

INFE'CTED [*infectus*, L. *infecté*, F.] corrupted or tainted, seized with a noxious distemper by another.

INFE'CTIOUSNESS [of *infectio*, L.] infectious nature, &c.

INFE'CTIVE, apt, or tending to infect, or infection.

INFE'CUNDNESS [of *infœcunditas*, L.] unfruitfulness, barrenness.

INFELI'CITOUS [*infelix*, L.] unhappy.

INFE'RIORNESS [*inferiorité*, F. or of *inferior*, L. and *ness*] lower rank or degree.

INFE'RNALNESS, the being of the nature, temper or disposition of hell; hellish quality.

I'NFINITE [*infinitus*, L. *infini*, F.] boundless, endless, that has no bounds, terms or limits: *Infinite* implies a contradiction, to have terms or bounds to its essence, and in this sense God only is infinite. The word is also used to signify that which had a beginning, but shall have no end, as angels and human souls.

INFINITE Line [in *Geometry*] an indefinite or undeterminate line to which no bounds or limits are prescribed.

I'NFINITE in it self [in *Metaphysicks*] is not that which is only so in reference to us, the sand, stars, &c. because their number cannot be discovered by any man; but as God.

I'NFINITE, in respect to us, as the sand, stars, &c. because their number cannot be discovered by any man.

Infinitely INFINITE Fractions [in *Arithmetick*] are those whose numerator being one, are together equal to unite; from whence it is deduced that there are progressions infinitely farther than one kind of infinity.

INFI'NITENESS [in *God*] is an incommunicable attribute; by which is meant, that he is not bounded by place, space or duration; but is without limits or bounds, without beginning or end.

INFI'NITUDE [of *infinitus*, L.] infiniteness, boundlessness. *Milton*.

INFI'RMNESS [*infirmetas* L.] weakness, feebleness of body, sickness.

INFLA'MMABLENESS [of *inflammable*, F. *inflammare*, L.] capableness or being inflamed or set on fire.

INFLAMMA'TION [in *Medicine*] a blistering heat, a tumor occasioned by an obstruction, by means whereof the blood in the flesh and muscles, flowing into some part faster than it can run off again, swells up and causes a tension with an unusual soreness, redness and heat.

INFLA'TE Expression, an expression swelling with big words; but to no great purpose.

INFLA'TION [in *Medicine*] a puffing up, a windy swelling, the extension of a part occasioned by windy humours.

INFLE'CTION } a bending or bowing.

INFLE'XION }

INFLE'CTION [with *Grammar*.] is the variation of nouns and verbs in their several cases, tenses and declensions.

INFLE'CTION [in *Opticks*] a multiplex reflection of the rays of light, caused by the unequal thickness of any medium; so that the motion or progress of the ray is hindered from going on in a right line, and is *inflected* or bent back on the inside by a curve.

INFLECTI-

ON Point of a

ny Curve [Ge-

ometry] is that

point or place

where the

curve begins

to bend back

again a con-

trary way. As

for instance,

when a curve

line as A, F,

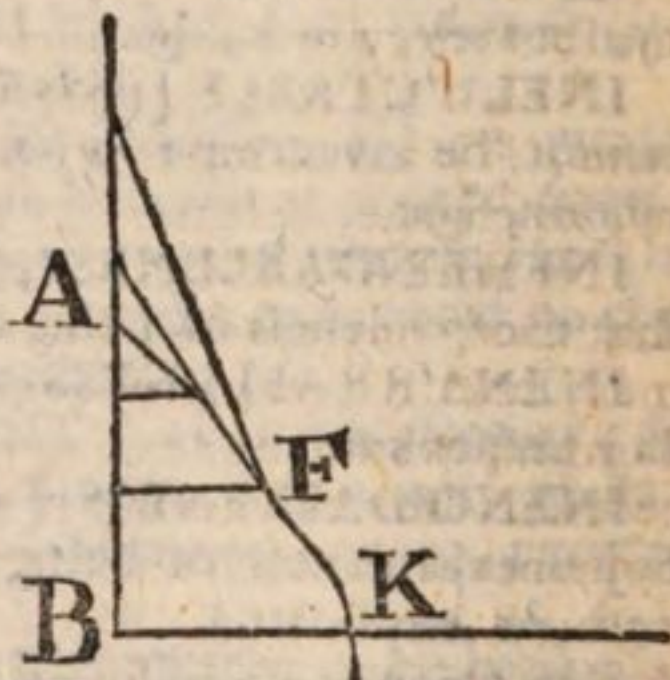
K, is partly concave and partly convex to-
wards any right line, as A, B, or towards
a fixt point, as the point F, which di-
vides the concave from the convex part,
and consequently is at the beginning of the
one, and the end of the other, it is called the
point of inflection, as long as the curve be
continued on towards F, keeps its course the
same; but the point K is called the point
of retrogression, where it begins to reflect
back again towards that part or side where
it took its original.

I'NFLUENCE [in *Astrology*] a quality supposed to flow from the bodies of the stars, or the effect of their heat and light, to which the pretenders to that art attribute all the events that happen on the earth.

I'NFLUENCED [of *influentia*, L.] sway-
ed, biased, inclined towards, wrought
upon.

To I'NFLUENCE [of *influentia*, of *in-*
fluere, L.] to flow into, to have an influ-
ence upon, to produce or cause.

I'NFLUENT [*influens*, L.] flowing into,
a term



a term used where any liquor or juice, by contrivance of nature, and the laws of circulation, falls into another current or receptacle.

INFORM [*informis*, L.] unshapen, without form; also ugly.

INFO'RTUNATENESS [*infortunatus*, L.] unhappiness, unluckiness.

INFRA Scapularis Musculus [with *Anatomists*] a broad or fleshy muscle of the arm, arising from the lower side of the *Scapula*, and ending in the third ligament of the shoulder. L.

INFRA Spinatus Musculus [with *Anat.*] a muscle of the arm, so termed from its being placed below the spine, under which it arises from the *Scapula*, and is inserted to the shoulder bone. This muscle moves the arm directly backwards.

INFRAMU'NDANE [of *infra* beneath, and *mundanus*, L.] beneath or below the world.

To **INFRA'NCHISE** [of *affranchir*, F.] to set free, to give one his liberty; to make a freeman or denizon; to incorporate into a society or body politick.

INFRA'NCHISEMENT [*affranchissement*, F.] a making free, &c. also delivery, discharge, release.

INFRALAPSA'RIANS, a sect, who hold that God has created a certain number of men, before the fall of *Adam*, only to be damned, without allowing them the means necessary for salvation, if they would labour never so much after it.

INFRA'NGIBLENESS [of *infrangibilis*, L.] uncapableness of being broken.

INFRE'QUENCY [of *infrequentia*, L.] seldomness.

INFRUCTUO'SE [*infructuosus*, L.] unfruitful.

INFRUGI'FEROUS [*infrugiferus*, L.] bearing no fruit.

INFU'CATED [*infucatus*, L.] painted over.

I'NFULA, a name antiently given to some of the pontifical ornaments, which are said to be filaments or fringes of wool, with which priests, victims and even temples were adorned.

To **INFU'MATE** [*infumare*, L.] to smoke or dry in the smoke.

To **INGA'GE**. See *To engage*.

INGE'NERABLENESS [*ingenerabilis*, L.] uncapableness of being generated; also uncapableness of being born.

INGENI'ER. See *Engineer*.

INGE'NIOUSNESS } [*ingeniositas*, L.
INGENU'ITY } [*ingenuité*, F.] wit-
tiness, ingenious nature or disposition.

INGLO'RIOUSNESS [of *inglorius*, L.] dishonourableness, &c.

INGRAI'LED [*ingrelé*, F.] notched about, as a bordure ingrailed in *Heraldry*

is, when the line of which it is made bends towards the end.

INGRA'VIDATED [of *in* and *gravidatus*, L.] impregnated, great with child.

I'NGRESS [with *Astronomers*] signifies the sun's entering the first scruple of one of the four cardinal signs; especially *Aries*.

INGRESSU *in casu confimili*, a writ of entry granted where a tenant in courtesy, or tenant for term of life, or for the life of another, alienates or makes over land in fee or in tail, or for the term of another's life.

INGRESSU *in casu proviso*, a writ of entry given by the statute of *Glocester*, where a tenant in dowry aliens in fee, or for term of life, or in tail; and it lies for the party in reversion against the alliance.

INGRESSU *ad terminum qui præterit* [in *Law*] a writ lying where the lands or tenements are let for a term of years, and the tenant holdeth over his term.

INGRESSU *causa Matrimonii prælocuti* [in *Law*] a writ lying in case, where a woman gives lands to a man in fee simple, to the intent he shall marry her, and he refuses to do so in a reasonable term, the woman having required him so to do. L.

INGRESSU *dum fuit infra ætatem* [in *Law*] a writ lying where one under age sells his land, &c. L.

INGRESSU *dum non fuit compos mentis* [in *Law*] a writ lying where a man sells lands or tenements, when he is not *compos mentis*, i. e. while he is mad. L.

INGRESSU *in le per* [in *Law*] a writ lying where one man demands lands or tenements, let by another after the term is expired.

INGRESSU *sine assensu capituli* [in *Law*] a writ given by common law to the successor of him that alienated, *sine assensu Capituli*.

INGRESSU *super disseisina* [in *Law*] a writ lying where a man is disseised and dies, for his heir against the *Disseisor*. L.

INGRESSU *sur cui in vita* [in *Law*] a writ lying where one demands lands or tenements of that tenant that had entry by one to whom it was let, by some ancestor of the plaintiff, for a term now expired.

INGROSSA'TOR Magni Rotuli [in *Law*] the clerk of the pipe. L.

INGU'STABLE [*ingustabilis*, L.] that may not or cannot be tasted.

INHABI'LE [*inhabilis*, L.] unmeet, unfit, unwieldy, not nimble.

INHABI'LITY [*inhabilitas*, L.] disability.

INHA'BITABLENESS [of *inhabitabilis*, L.] fitness or commodiousness to be inhabited.

INHE'RENCE [with *Philosophers*] a term applied to the juncture and connexion of an accident with its substance.

INHE'RITANCE [*jus hereditarium, L. heritage, F.*] an estate, whether it come by succession or purchase; as every fee simple and fee tail.

INHE'RITOR [*heritier, F. heres, L.*] one who holds lands, &c. by inheritance.

INHE'RITRIX [*heritiere, F.*] a female inheritor, an heiress.

INHOLDER [of *inne* and *healdan, Sax.* to hold or keep] an inn-keeper; also a master of a house.

INHO'SPITABLENESS [of *inhospitalitas, L.*] inhospitable temper or behaviour; discourteousness to strangers or guests.

INHU'MANNESS [*inhumanitas, L. inhumanité, F.*] is as it were a putting off, or stripping one's self of human nature; savage nature, cruelty, barbarity.

To **INHU'MATE** [*inbumatum, L.*] to bury, to inter.

INHUMA'TION, a burying or interring.

INI'MITABLENESS [*inimitabilis, L.*] quality, &c. that cannot be imitated.

INITIA'LIA [among the *Romans*] a name given to the mysteries of *Ceres*.

INI'UM [with *Anatomists*] the beginning of the oblongated marrow.

To **INJOY** [of *in* and *jouir, F.*] to take pleasure in; also to possess.

INJO'YMENT [of *in* and *jouissance, F.*] pleasure; possession.

INI'TIAMENTS [*initiamenta, L.*] the first instructions in any kind of knowledge, science, &c.

INJUDI'CIOUSNESS [of *in* neg. and *judicieux, F.*] want of judgment, discretion, &c.

INJU'RIOUSNESS [of *injuriousus, L.*] hurtful quality, injury, wrong, &c.

INJURY [with *Civilians*] a private offence committed designedly, and with an evil intention to any man's prejudice.

I'NK-Horn [of *inck, Du.* and *hojn, Sax.*] a vessel to hold ink.

I'NKINESS [of *inck, Du.*] inky nature; also smearedness or being blotted with ink.

INLA'NTAL [*Old Records*] inland, or demesne, opposed to *Delantal*, or out-land, or land tenanted.

INLA'RGEMENT [*elargissement, F.*] an enlarging or making more large; an expatiating or treating more largely.

An **INLA'Y**, an inlaid work, or what is inlaid. *Milton*.

INLA'YD-Work [of *in* and *leagan, Sax.*] worked in wood or metal, with several pieces of different colours curiously

ly put together. See *Marquetry*.

INLI'GHTENED [of *in* and *lih'tan, Sax.* to make light] having received, or being made light; being made to know what was before unknown.

INLI'STED [of *in* and *liste, F.* and *lista, Ital.* a roll] entred as a soldier into the service of a prince, &c.

IN-MATES [in *Law*] are such as for money dwell jointly in the same house with another man, but in different rooms, passing in and out at the same door, and not being able to maintain themselves.

I'NMOST [of *inmæy't, Sax.*] the most inward.

I'NLY, inwardly. *Milton*.

INNS of Court, are four particular houses or colleges for the entertainment of students in the law, viz.

Gray's INN, anciently the manour house of baron *Grey*, in the reign of king *Edward III.*

Lincoln's INN, first built, for his own dwelling house, by *Henry Lacy*, earl of *Lincoln*.

The two *Temples*, the inner and the middle, which were anciently the habitation of the knights *Templars*; to which the outward *Temple* was added afterwards, called *Essex House*.

INNS of Chancery are eight, appointed for young students in the law.

1. **Barnard's INN**, which once belong'd to *Dr. Macworth*, dean of *Lincoln*; and in the possession of one *Lionel Barnard*.

2. **Clement's INN**, once a messuage belonging to the parish of *St. Clement's Danes*.

3. **Clifford's INN**, sometime the dwelling house of *Malcolm de Hersey*, and afterwards of the *Cliffords*, earls of *Cumberland*, of whom it was rented.

4. **Furnival's INN**, once the mansion of *Sir Richard Furnival*, and afterwards of the *Talbots*, earls of *Sbrensbury*.

5. **Lion's INN**, once a private house, known by the name of the *Black-Lion*.

6. **New INN**, once the dwelling house of *Sir J. Tyncaulx*, which has been also called *Our Lady's Inn*.

7. **Staple's INN**, so called, because it formerly belonged to the merchants of the staple.

8. **Thavy's INN**, anciently the dwelling house of *John Thavy*, armourer of *London*.

And also **Serjeants INNS**, two houses of a higher rank, set apart for the judges and serjeants at law.

INNATE Principles or Ideas [with *Moralists*] certain original notions or characters, which some hold to be stamped on the mind of man, when it first receives its being, and which it brings into the world.

world with it; but this doctrine has been sufficiently confuted by Mr. Lock.



INN-HOLDERS were incorporated Anno 1505. They consist of a master, 3 wardens, about 24 assistants, and 112 on the livery. Their armorial ensigns are *azure* a chevron *argent* between 3

oat-garbes or, on a chief of the 2d, St. Julian's cross *sable*. Their crest a star on a helmet and torse involv'd in clouds. Their supporters two horses. Their hall is on College-Hill.

I'NNATENESS [of *innatus*, L. and *ness*] inbornness, inbredness, naturalness.

INNA'VIGABLENESS [of *innavigabilis*, L.] unfitnes to be sailed in.

I'NNOCENTNESS, guiltlessness, harmlessness; also simpleness.

INNO'CUOUSNESS [of *innocuus*, L.] harmlessness.

INNOMINA'TA *Ossa* [Anat.] the nameless bones, two large bones situate on the sides of the *Os Sacrum*; each of which, in young children, may be separated into three bones; but in those of riper years, grow all into one bone. L.

INNOMINA'TUS *Humor* [in Med.] one of the 4 secondary humours, with which the ancients thought the body to be nourished, the other 3 being *Ros*, *Gluten* and *Cambium*. L.

INNO'XIOUSNESS [of *innoxius*, L.] harmlessness.

INNU'MERABLENESS [of *innumabilis*, L.] uncapableness of being numbered.

INNU'MEROUS [innumerus, L.] innumerable. Milton.

INOBE'DIENCE [inobedientia, L.] disobedience.

INOFFE'NSIVENESS [of *in* and *offensive*, F.] innocentness, harmlessness.

INOFFI'CIOSUSNESS [of *inofficiosus*, L.] backwardness in doing any good office.

INOPERA'TIO [in Law] one of the legal excuses to exempt a man from appearing in court.

INO'RDINATE *Proportion* [in Numbers] is as follows; suppose 3 magnitudes in one rank and 3 others proportionate to them in another, then compare them in a different order; as these three numbers 2 3 9 being in one rank and these three other 8 24 36 in another rank proportional to the precedent in a different order, so that 2 shall be to 3 as 24 to 36, and 3 to 9 as 8 to 24; then cast away the mean terms in each rank, conclude the first 2 in the first rank is to the last 9, as 8 the first of the other rank to the last 36.

INO'RDINATENESS [of *inordinatus*, L.] immoderateness, extravagance.

INORDINA'TUS [Old Rec.] one who died intestate.

INORGA'NITY [of *in* neg. and *organon*, L. of ὄργανον, Gr.] a deprivation of organs or instruments.

IN PACE [*i. e.* in peace] a term used by the monks for a prison where such of them are shut up as have committed any grievous fault. L.

INPENY and OUTPENY [Old Rec.] money paid by the custom of some manors upon the alienation of tenants, &c.

IN Procinā [in prociñā, L.] in readiness, ready. Milton.

IN Promptu [readily] a term sometimes used to signify some piece made off hand, extemporary, without any previous meditation, merely by the vivacity of imagination. L.

INQUI'SITIVENESS [of *inquisitus*, L. and *ness*] inquisitive humour, &c. a desire to know every thing.

INQUI'SITORS [in Law] sheriffs, coroners, &c. who have power to enquire in certain cases.

INRI'CHMENT [enrichir, F] an enriching or being enriched, embellishment, &c.

INSA'NABLENESS [insanabilis, L.] incurableness.

INSA'NENESS [of *insanus*, L.] unhealthfulness; also madness.

INSA'NGUIN'D [of *in* and *sanguinatus*, L.] rendered bloody, drenched with blood.

INSA'NIA, madness, phrenzy, dotage, which happens when the faculties of imagination and judgment are damaged or quite destroy'd.

To INSA'NIATE [of *insanire*, L.] to render or make mad.

INSA'TIABLE [in a metaphorical sense] is apply'd to the passions, as *insatiable Ambition*, *insatiable Avarice*, &c.

INSA'TIABLENESS [of *insatiabilis*, L.] unsatisfiedness; uncapableness of being satisfied.

INSA'TIATENESS [insatietas, L.] unsatisfiedness.

I'NSCIENCE [inscientia, L.] ignorance.

INSCRI'BABLE, that may be inscribed or contained in other figures, as a triangle, square, &c. in a circle.

INSCRI'BED [inscriptus, L.] written in or upon.

INSCRIBED [in Geometry] a figure is said to be inscribed in another, when all the angles of the figure inscribed touch either the angles, sides or planes of the other figure.

INSCRIBED *Hyperbola* [with Geometricians] is such an one as lies entirely within

within the angle of its asymptotes, as the conical hyperbola doth.

INSCRIPTIONS [*Old Records*] written instruments, by which any thing was granted.

INSCRUTABLENESS [of *inscrutabilis*, L.] unsearchableness.

INSCULPED [*in sculptus*, L. *in sculpé*, F.] engraven, carved or cut.

INSECURENESS } [of *in* and *securi-*
INSECURITY } *tas*, L.] unsafety.

INSEMINATION [with pretenders to *Physick*] one of the four kinds of transplantation of diseases; the method of performing it is by mixing the impregnated *Medium* with the *Mumia* taken from the patient, with fat earth, where has been sown the seed of a plant appropriate to that disease, and by sprinkling it with water wherein the patient has washed; and they imagine the disease will decline in proportion as the plant grows.

INSENSIBLENESS [of *insensibilis*, L.] voidness of sense; senselessness.

INSEPARABLENESS [of *inseparabilis*, L.] inseparable quality or condition.

INSERTION [in *Physick*] the implication of one part within another.

INTERVIRE [*Old Rec.*] to reduce persons to servitude.

INSIDIATO'RES *Viarum* [*Old Stat.*] way-layers, or liers in wait to insnare or deceive. L.

INSIDIOUSNESS [of *insidiosus*, L.] fulness of wiles, deceitfulness, craftiness.

INSIGNIA, ensigns or arms. L.

INSIGNIFICANTNESS [of *in* neg. and *significatia*, L.] inconsiderableness, worthlessness.

INSILIUM [*Old Rec.*] destructive counsel, ill advice.

INSINUATION [with *Rhetoricians*] is a crafty address or beginning of an oration, whereby the orator slyly creeps into the favour of the audience.

INSINUATINGNESS } [of *insinuat-*

INSINUATIVENESS } *ivus*, L.] insinuating nature, engagingness, winningness.

INSIPIDNESS } [*insipidus*, L.] un-

INSIPIDITY } *voriness*, the want of taste or relish.

INSIPIDITY [*insipientia*, L.] silliness, want of knowledge or discretion.

INSITIVE [*insitivus*, L.] grafted or put in, not natural.

INSO'CIABLENESS [*insociabilis*, L.] unfitness for society, unfociable temper.

INSOLATED [*insolatus*, L.] laid in the sun, bleached.

INSOLENTNESS [*insolentia*, L.] insolence, haughtiness, sauciness.

INSO'LUBLENESS [of *insolubilis*, L.]

uncapableness of being loosed or resolved.

INSO'LVENTNESS [of *in* neg. and *solvere*, L.] incapacity of paying debts, &c.

INSPIRITED [of *inspiré*, F. or *in* and *spirit*, Eng.] having life and spirit put into it.

INSPISSATE [*inspissatus*, L.] thickened.

INSTA'BLENESS } [*instabilitas*, L. *in-*

INSTABI'LITY } *stabilité*, F.] unsteadfastness, &c. unconstancy, fickleness, uncertainty.

To INSTA'LL [of *in* and *ŷtal*, Sax. or *installer*, F.] to put into possession of an office, order, or benefice; properly the placing of a clergyman in a cathedral church, or a knight of the garter in his stall, where every one has his particular stall or seat.

An INSTANT [with *Philos.*] is defined to be an indivisible in time, that is neither time nor a part of it; whereto nevertheless all the parts of time are joined; a portion of time so small, that it can't be divided; or, as others define it, an instant is an instantly small part of duration, that takes up the time of only one idea in our minds, without the succession of another, wherein we perceive no succession at all.

A temporary INSTANT, is a part of time that immediately precedes another; and thus the last instant of a day really and immediately precedes the first instant of the following day.

A natural INSTANT, is what we otherwise call the priority of nature, which is observed in things that are subordinated in acting; as first and second causes; causes and their effects.

A rational INSTANT, is not any real Instant, but a point which the understanding conceives to have been before some other Instant; founded on the nature of the things which occasion it to be conceived.

INSTANTNESS [of *instans*, L. and *ness*] the immediateness.

INSTANTA'NEOUSNESS [of *instantaneus*, L. and *ness*] momentaneousness, or happening in the nick of time.

INSTAURA'TA Terra [in *ancient Deeds*] land ready stocked or furnished with all things necessary to carry on the employment of a farmer.

INSTAU'RUM *Ecclesie*, the vestments, plate, books, and other utensils belonging to a church.

INSTINCT [*instinctus*, L.] a natural bent or inclination; that aptitude, disposition, or natural sagacity in any creature, which by its peculiar formation it is naturally endowed with, by virtue where-

of, they are enabled to provide for themselves, know what is good for them, and are determined to preserve and propagate the species.

INSTI'NCTIVE [of *instinctus*, L.] belonging to, or causing instinct. *Milton*.

INSTIRPA'RE [Old Rec.] to plant or establish.

INSTRU'CTIVENESS, of instructive or teaching quality.

INSTRUME'NTALNESS [*instrumentalis*, L.] serviceableness or contributing to as a means.

INSUFFI'CIENTNESS, inability, incapacity.

I'NSULATED [*insulatus*, L.] made an island.

INSULO'SE [*insulosus*, L.] full of islands.

INSU'PERABLENESS, invincibleness, uncapableness, or a not being liable to be overcome.

INSUPPO'RTABLENESS [of *in* neg. and *supportable*, F. and *ness*] intolerableness, unbearableness.

INSU'RER [*asseurer*, F.] one who for a certain premium or sum of money, undertakes to make good any loss that may happen, or has happened unknown, to goods, ships, houses, &c. by casualties of pirates, the seas, fire, &c.

INSURMOU'NTABLENESS, uncapableness of being overcome by labour, industry, &c.

INTA'BULATED [*intabulatus*, L.] written on tables.

INTA'CTILE [*intactilis*, L.] that cannot or will not be touched.

INTA'CTUS, untouched, as *Virgo intacta*, a pure virgin.

I'NTEGRAL *Numbers*, are whole numbers in opposition to broken numbers or fractions.

I'NTEGRATED [*integratus*, L.] renewed, restored, brought into the former state, made whole.

INTELLIGE'NTIAL, intellectual, understanding. *Milton*.

INTE'LLIGENTNESS, [of *intelligens*, L.] understanding faculty.

INTE'LLIGIBLENESS, capableness of being understood, apprehended or conceived by the understanding.

INTE'MPERATURE [with *Physicians*] a distemper or indisposition that consists in inconvenient qualities of the body, as an hot, thin, or salt disposition.

INTEMPE'STIVENESS [*intempestivus*, L.] a being out of time or due season.

INTE'NDANCY [*intendance*, F.] the office or management of an intendant, *i. e.* one who has the inspection, conduct of a jurisdiction, &c.

INTE'NSENESS } greatness, extreme,
INTEN'SITY } ness.

INTE'NT } meaning, purpose, de-
INTE'NTION } sign, drift, mind, &c.
of L.

INTENTION, the end proposed in any action, the determination of the will in respect of any thing. F. of L.

INTENTION [in *Natural Philosophy*] is the increase of the power or efficacy of any quality, *Heat, Cold, &c.* and is the opposite to *Remission*; all qualities being said to be *intended* and *remitted*, as *intensely cold, i. e.* cold in a high degree; *remissly cold, i. e.* cold in a low degree.

INTENTION [in *Law*] a writ which lies against one who enters after the death of a tenant in dower, or other tenant for life, and holds him out in the reversion or remainder.

INTENTION [of *Study*] is when the mind fixes its view on an *Idea* with great earnestness, so as to consider it on all sides, and will not be called off by the crowding in of other ideas.

INTENTION [with *Rhetoricians*] is the repetition of the same word in a contrary sense; as *una salus victis nullam sperare salutem*.

INTER *Canem & Lupum*, an expression anciently used for the twilight, which is called *Day light's gate* in some places in the north of England, and in others, betwixt *Hawk* and *Buzzard*.

INTERA'NEA, the entrails or bowels. L.

INTERCA'LATED [*intercalatus*, L.] put between; as the putting in a day in the month of *February* in leap year.

INTERCALA'TION, an inserting or putting in a day in the month of *February* every fourth year, which is called the *Leap Year* or *Bissextile*.

INTERCE'DENT [*intercedens*, L.] coming in between.

INTERCE'PTED [*interceptus*, L. *intercepté*, F.] caught up by the way, prevented.

INTERCO'STAL *Vessels* [with *Anatomists*] vessels that lie between the ribs, *i. e.* the veins and arteries that run along through the parts.

I'NTERDICT [*interdictio*, L.] a popish censure, formerly inflicted by bishops or ordinaries, forbidding all sacrifices and divine offices (except baptism to children, the sacrament of the eucharist, and extreme unction at the point of death) to be performed within any parish, town, country, or nation. This was commonly inflicted on a pretence that the privileges of the church had been violated, by the lords, magistrates, or princes of any nation; and *England* wholly lay under an interdict from the

the pope for six years in the reign of king John.

INTERDI'CTED [*interdictus*, L. *interdit*, F.] prohibited, forbidden, excluded from.

INTERDU'CTUS, a space left between periods or sentences, in writing or printing; also a stop or fetching one's breath in reading or writing.

INTERFÆMI'NEUM [with *Anatom.*] a part of the body betwixt the thighs and the groin. L.

INTERFU'S'D [*interfusus*, L.] poured forth, in, or among. Milton.

INTERGA'PING of *Vowels* [with *Gram.*] is when two vowels meet together, one at the end of a word, and the other at the beginning of the next, so as to make an uncouth sound.

INTERJE'CTION [with *Gram.*] is an expression which serves to shew a sudden motion of the soul, either of grief, joy, desire, fear, aversion, admiration, surprise, &c. And as the greatest part of those expressions are taken from nature only in all languages: so true interjections consist generally of one syllable. The *Latins* borrowed most of their interjections from the *Greeks*, and we, and the rest of the moderns, borrow them from the *Latins*; tho' the *English* have some few of their own; but they are but few.

Sanctius, and other modern grammarians, do not allow it a place in the parts of speech, but account it among the adverbs; but *Julius Caesar Scaliger*, reckons it the first and principal part of speech, because it is that which most shews the passions; in respect to nature it may probably be the first articulate voice that man made use of; but as to grammar, there is so few of them, it is hardly worth while to separate them from adverbs; and as to the connexion of a discourse, they serve for so little by themselves, that they may be taken away and the sense not suffer by it.

In the **I'NTERIM**, in the mean time or while.

INTERLEA'VED [of *inter*, L. and *leaf*, Sax.] put between leaves of a book, as blank paper.

INTERLI'NEARY Bible, a bible that has one line of a *Latin* translation, printed between every two lines of the *Hebrew* and *Greek* originals.

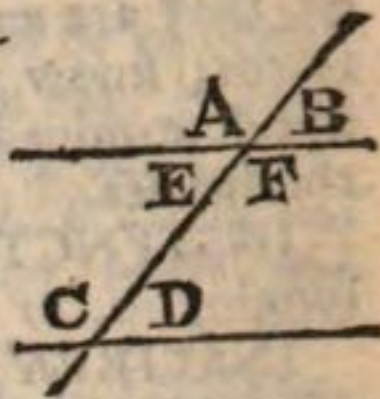
INTERLU'CENT [*interlucens*, L.] shining between.

INTERMINATED [*interminatus*, L.] unbounded, having no limits.

INTERMINABLE } [*interminatus*, L.]
INTERMINATE } boundless, endless.

INTERMITTING [*intermittens*, L.] leaving off for a while.

INTERNAL Angles [*Geometry*] are all angles made by the sides of any right lined figure within; also the two angles between the parallel lines on each side the crossing line, as D and F, and C and E, in the figure, are called the two *Internal Angles*, and are always equal to two right angles.



INTERNAL Digestives [with *Physicians*] such as are prescribed to prepare the body by purgation, by rendering the humours fluid, thinning, &c. clammy or rough substances, and tempering such as are sharp.

INTERNALNESS, inwardness.

To **INTERPLEA'D** [of *entre* and *plaid*, F.] to discuss or try a point which accidentally falls out, before the determination of the main cause; as when two several persons are found heirs to land by two several offices, and the thing is brought in doubt to which of them possession ought to be given; so that they must interplead, i. e. formally try between themselves who is the right heir.

INTERPOLA'TION, a brushing up, a new vamping; a falsifying an original by putting in something which was not in the author's copy; also that which is so inserted.

INTERPRETABLENESS, easiness to be interpreted.

INTERROGA'TION [with *Rhetoricians*] is a figure that is very common. In a figurative discourse, passion continually carries an orator towards those that he would persuade, and causes him to address what he says to them by way of question. An interrogation has a wonderful efficacy in making the audience listen to what is said.

INTERRO'GATORY [*interrogatorius*, L.] of, or pertaining to an interrogation or examination.

An **INTERRU'PT**, an interruption. Milton.

INTERRU'PTION [with *Geometricians*] is the same as *disjunction* of proportion, and is marked thus; to signify the breaking off the ratio in the middle of four separate proportionals, as B : C :: D : E, i. e. as B is to C, so is D to E.

INTERSCA'PULAR [*Anatomy*] a process or knob of the *Scapula* or shoulder-blade, in that part of it which rises, and is commonly called the *Spine*.

To **INTERSE'CT** [*intersecum*, L.] to cut off in the middle.

INTERSE'CTION, a cutting off in the middle. F. of L.

IRTERSE'CTION [with *Mathematicians*] signifies the cutting off one line or plans

plane by another: and thus they say the mutual intersection of two planes is a right line.

I'NTERSPACE [of *inter* between and *spatium*, L.] a space between two things.

INTERSPERSUM *Vacuum*. See *Vacuum*.

INTERSTE'LLAR [of *inter* and *stellaris*, L. pertaining to a star] between or among the stars, and are supposed to be planetary systems, having each a fixed star for the center of their motion, as the sun is of ours.

INTE'RSTICES } [*Architectura*] small
INTE'RDUCES } pieces of timber that lie horizontally between the sommers, or betwixt them or the cell or reason.

INTERTRANSVERSA'LES Colli [*Anatomy*] certain muscles between the transverse processes of the *Vertebrae* of the neck, of the same size and figure with the *Inter-spinales*.

INTERVO'LV'D [of *inter* and *volvere*, L.] rolled one within another. *Milton*.

INTERWO'VEN [of *inter*, L. between, and *peaxan*, Sax. to weave] weaved or woven with or among.

INTE'STABleness [of *intestabilis*, L.] uncapableness (in Law) of making a will.

INTE'STINA *Gracilia* [with *Anatom.*] the small guts. L.

INTESTINA *Terra*, earth-worms. L.

INTE'STINE Motion of the Parts of the Fluids, where the attracting corpuscles of any fluid are elastick, they must of necessity produce an *intestine Motion*; and this greater or lesser according to the degrees of their elasticity and attractive force.

INTE'STINENESS [of *intestinus*, L.] the being within or inward.

INTHRA'LEMENT [of *in*, *Spæl*, Sax. and *ment*] slavery, or bringing into bondage.

I'NTIMATENESS, great familiarity; strict friendship.

INTI'RENESS [*integritas*, L. *entiereté*, F.] wholeness, compleatness, &c.

INTIT'LED [*intitulatus*, L. *intitulé*, F.] having a title, name or subscription; also having a right to claim, &c.

INTO'LERABLENESS [*intolerabilis*, L.] unbearableness, &c.

INTRA'CTABLENESS [of *intractabilis*, L.] ungovernableness, unmanageableness.

INTRA'NS'D [of *in* and *transe*, F.] cast into a transe. *Milton*.

INTRE'PIDNESS [*intrepidus*, L.] undauntedness, fearlessness.

I'NTRICATENESS [*intricatum*, L.] perplexity, intanglement, difficulty.

INTRIGUE [*intrigue*, F. derived, as some say, of *iv* and *Spiz*, Gr. hair] and is

properly understood of chickens that have their feet intangled in hair; a secret contrivance, cunning design or plot; an assemblage of events or circumstances occurring in an affair, and perplexing the persons concerned in it.

INTRI'NSICALNESS [of *intrinsecus*, L.] inwardness, &c.

INTRI'NSICUM *Servitium*, that which is owing to the chief lord of the manour.

INTRODU'CTIVE, serving to bring in.

INTRONATI [at *Sienna* in *Italy*] the name of an academy, the members of which contented them at their first institution with establishing these six short laws (1) to pray, (2) to study, (3) to be merry, (4) to offend no body, (5) not to credit too lightly, (6) to let the world talk.

To **INTROSU'ME** [of *introsumere*, L.] to take in.

I'NTUBUS [with *Botan.*] endive or succory. L.

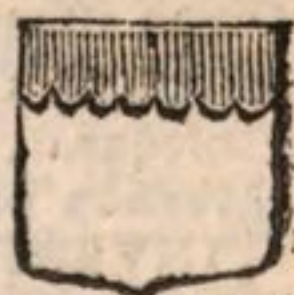
INTUI'TION [in *Metaphysicks*] a perception of the certain agreement or disagreement of any two ideas, immediately compared together. *Lock*.

INVA'LIDNESS [*invalidité*, F.] the nullity of an act or agreement.

INVALIDS [*invalidi*, L. *les invalides*, F.] sick persons, or persons disabled from service by sickness.

INVA'RIABLENESS [*invariabilis*, L.] unchangeableness.

INVE'CTED } [in *He-*
INVE'CHED } *raldry*] is fluted or furrowed, and is the reverse of ingrailed, in that *Ingrailed* has the points outwards toward the field; whereas *invected* has them inwards, the ordinary and small *Semi-circles* outwards toward the field, as in the figure.



INVE'CTIVENESS [*invectivus*, L.] reproachfulness, virulence in words, &c.

INVE'NTION, a finding out; also a contrivance or device; a subtlety of mind or somewhat peculiar in a man's genius, which leads him to the discovery of things that are new.

INVENTION [in *Rhetorick*] is reckoned the first part of that art. For by the help of invention in oratory *Rhetoricians* have found out certain short and easy methods to supply them with arguments to discourse properly on all subjects, these are distributed into certain classes call'd *Common Places*.

INVENTION [with *Painters*, &c.] is the art of finding out proper objects for a picture, by the help of history or ancient tables.

H h h

INVEN-

INVENTION [with *Poets*] every thing that the poet adds to the history of the subject he has chosen, and of the turn he gives it.

INVE'NTIVENESS [of *inventif*, *F.* and *ness*] aptness to invent.

I'NVENTORY [*inventaire*, *F.*] a catalogue of goods and chattels found in the possession of a party deceased, and appraised, which every executor or administrator is bound to deliver to the ordinary, whenever it shall be required.

INVENTORY [in *Commerce*] a list or particular valuation of goods.

I'NVENTORY'D [*inventorié*, *F.*] written down in an inventory.

INVE'NTRESS [*inventrix*, *L.* *inventrice*, *F.*] a female inventor.

INVERSE [*inversus*, *L.*] turned in and out, upside down, backward or the contrary way.

INVERSE *Rule of Three* } a method of
INVERSE *Rule of Proportion* } working the *Rule of Three*, which seems to be inverted or turned backwards.

INVERSE *Method of Fluxions* [with *Mathematicians*] is the method of finding the flowing quantity of the fluxion given, and is the same that foreigners call *Calculus Integralis*.

INVERSE *Method of Tangents*, is the method of finding an equation to express the nature of a curve in an equation expressed in the nearest terms.

INVERSE *Ratio* [with *Mathematicians*] is the assumption of the consequent to the antecedent; like as the antecedent to the consequent, as if $B : C :: D : E$, then by inversion of *Ratio's* $C : B :: E : D$.

INVERSLY [of *inversus*, *L.*] backwardly, in an inverted order.

INVERTED [in *Heraldry*] as wings inverted, is when the points of them are down.

INVESTIGA'TION [with *Gram.*] is the art, method or manner of finding the theme; in verbs, the mood, tense, &c.

INVE'TERATENESS } [*inveteratus*,
INVE'TERACY } *L.*] inveterate malice, or the quality of an old grudge.

INVI'DIOUSNESS [of *invidiosus*, *L.* of *F.*] envy.

INVI'NCIBLENESS [*invincibilis*, *L.*] unconquerableness.

INVI'OLABLENESS [*inviolabilis*, *L.*] uncapableness of being violated.

INVI'OLATED [*inviolatus*, *L.*] not violated or broke.

INVI'SIBLENESS } [*invisibilis*, *L.*]
INVISIBI'LITY } invisible quality, uncapableness of being seen.

INVI'TATORY *Verse* [in the *Roman Catholick service*] a verse that stirs up to

praise and glorify God.

I'NULA [with *Botanists*] the herb enulacampane. *L.*

INU'MBRATED [*inumbatus*, *L.*] shadowed.

INVOCA'TION [in an *Epick Poem*] is accounted the third part of the narration; and most poets, in imitation of *Homer*, have begun their poems with an invocation; who, no doubt, thought the invocation would give a sanction to what he should say, as coming from divine inspiration.

INVO'LUNTARINESS [of *involuntarius*, *L.*] unwillingness, or the not being done with the free will.

INVOLU'TION, a wrapping or rolling up in. *L.*

INVOLU'TION [with *Algebraists*] is the raising up any quantity assigned, considered as a root to any power assigned; so that if the root be multiplied into it self, it will produce the *Square* the second power; and if the *Square* be multiplied by the root, it will produce the *Cube* the third power, and so on.

INURBA'NENESS, clownishness, incivility.

To INU'RE [in a *Law Sense*] to be of effect, to be available.

INU'SITATE [*inustatus*, *L.*] not in use.

INVU'LNERABLENESS [*invulnerabilis*, *L.*] uncapableness of being wounded.

I'NWARDNESS [of *inpeapō*, *Sax.*] the being on the inside.

INWO'VEN [of *in*, *peapān*, *Sax.*] weaved in. *Milton*.

IO, being transformed into a cow, is a fable of the poets, taking its rise from this, that *Io*, being got with child by a *Phœnician* mariner, fled away in a ship that had a cow painted on it. See *Isis*.

IO [according to the *Poets*] was the daughter of *Inachus*, with whom *Jupiter* being enamoured, and *Juno* being jealous of her, *Jupiter* transformed her into an heifer; *Juno* suspecting the fallacy, begged this heifer of her husband, and committed her to the keeping of *Argus*; (who is said to have had an hundred eyes) but *Jupiter* sent *Mercury* to slay *Argus*, which he did; and *Juno*, in revenge, sent a *Gad-bee* to sting her and made her mad, so that she ran into *Egypt*, where her old form came to her again, and she was married to *Osiris*; and after her death she was deified and worshipped under the name of *Isis*. Others say, that *Io* was the daughter of *Arestor*, king of the *Argives*, who being gotten with child before her father had given her in marriage, and he finding it out and incens'd,

cens'd, confin'd her, and committed her to the keeping of *Argus* her mother's brother; but he being slain, and she making her escape, got away to avoid her father's displeasure, and went by a ship into *Egypt*.

JOACHI'MITES [of *Joachim*, an abbot of *Flora* in *Calabria*] a sect who esteemed *Joachim* a prophet, and who left at his death several books of prophecies.

JO'BBER, one that undertakes jobs.

JO'BENT Nails, a smaller sort of nails, commonly used to nail thin plates of iron to wood.

JO'CKLET } [*ȳoclet*, *Sax.*] a little
YOCKET } farm, requiring as it
were but one yoke of oxen to till it.
Kentish.

JOCO'SENESS [*jocositas*, *L.*] merri-
ness in jesting, drollery.

JO'ULARNESS [of *jocularis*, *L.*] jo-
coseness, jestingness, &c.

JO'CUNDNESS [of *jocundus*, *L.*] mer-
riness, pleasantry, sportfulness.

JO'GHIS [in *East-India*] a sect of
heathen religious, who never marry nor
hold any thing in private property; but
live on alms, and practice great severities;
they travel from country to country preach-
ing; are properly a sort of penitent pil-
grims, and are supposed to be a branch of
the *Gymnosophists*. They pretend to live
several days without eating or drinking,
and after having gone through a course of
discipline for a certain time, they account
themselves as impeccable and privileged
to do any thing; upon which they give a
loose to their passions, and run into all
manner of debauchery.

JO'NER [of *joindre*, *F.*] one who
makes wooden furniture, &c.



JOINERS were in-
corporated *Anno* 1570.
And are a master, 2 war-
dens, 24 assistants, and
190 on the livery. Their
armorial ensigns are
gules, a chevron *argent*
between 2 pair of com-
passes above, and a sphere in base or, on a
chief of the 3d, two roses of the first, and
between them a pale *sable*, charged with
an escallop-shell of the second. The crest
is a demi-savage proper, holding a spear
or. The supporters 2 *Cupids* of the last,
the dexter holding a woman crowned with
a castle, the sinister a square both proper.
Their hall is in *Thames-street* near *Dow-
gate-bill*.

JO'NERY, the art of working in wood,
and of fitting or assembling various parts
or members of it together; it is employ'd
chiefly in small work, and in that differs

from carpentry, which is conversant in
larger work.

JOINT [*junctura*, *L.* jointure, *F.*] a
place where any thing or member is added
to another; also the juncture, articulation
or assemblage of two or more things.

JOINT [with *Architects*] the separa-
tion between the stones, which is filled
with mortar, plaister or cement.

JOINT [in *Carpentry*] the several man-
ners of assembling or fitting pieces of wood
together.

JO'NTURED [spoken of a wife] ha-
ving a dowry settled on her.

To **JOKE** [*jocari*, *L.*] to jest, to speak
merrily, to droll.

JO'LLINESS [*q. d. jovialitas*, *L.* of *Jo-
vis*, *Jupiter*] gaiety, mirth, good hu-
mour.

JO'NICK Order [in *Architecture*] an
order so called from *Ionia* in lesser *Asia*,
the body of the pillar is usually channelled
or furrowed with 24 gutters, and its length
with the capital and base is 29 modules,
the chapter being chiefly composed of *Vo-
lutas* or scrolls.

Vitruvius says, the people of *Ionia* form-
ed it on the model of a young woman
dressed in her hair, and of an easy, ele-
gant shape; whereas the *Dorick* had been
formed on the model of a robust, strong
man.

To **JO'STLE** [prob. of *jouter*, *F.*] to
thrust, shake or push with the elbow,
&c.

JOVE [*Zeus*, *Gr.*] the soul of the world
is called *Zeus*, i. e. *Jupiter*, of *Ζάω*, to
live; and it takes its name from this, to
wit, that the health [well being] of all
things depends on him alone, and because
he is the cause and life of all things that
do live, therefore he is called the king of
the universe.

Or the soul of the world is called *Jupi-
ter*, because as the soul presides over us,
so nature rules far and wide over all things.
They call the soul of the world *Δία*, i. e.
Jove, and for this reason, that all things
were made and are preserved in their be-
ing by him.

Some call the soul of the world *δεω*
of *δεω* to water, because he waters the
earth, or because he administers vital
moisture to all living things.

JO'VIALNESS. See *Jolliness*.

JO'VIALIST [*q. d.* one born *Jove* *lato*,
under the jovial planet *Jupiter*] a pleasant,
jolly, merry fellow.

JOUK [with *Falconers*] a hawk is said
to jouk when he falls asleep.

JOU'RNAL, a common name of several
news-papers who detail the particular
transactions of *Europe*.

JOU'RNEY-man [*journalier*, F.] one who works under a master.

JOURNEY-work, day-work; but properly working for a master of the same trade, &c.

JOUST, justing. *Milton*.

JOW'RING } as a jowring pain, a
JOUE'RING } constant grumbling pain, as that of the tooth-ache.

JOY, is of all the passions the most agreeable to nature; but *Moralists* say, care must be taken that it break not out on improper occasions, as on other mens misfortunes.

To **JOY** [*rejoir*, F.] to rejoice.

JOY'FUL } [of *joyeux* of joye, F. and
JOY'OUS } *ful*] merry, glad.

JOY'FULNESS, gladness.

JOY'LESS, destitute of joy. *Milton*.

JOY'NDER [in *Common Law*] the joining or coupling of two persons in a suit or action against another.

JOY'NING of Issue [Law term] is when the parties agree to join, and refer their cause to the trial of the jury.

JOYNT Tenants [in Law] are such tenants as come to, or hold lands or tenements by one title, and *pro indiviso*, or without partition.

JOY'NTER [with *Joyners*] a kind of plane to smooth boards.

JOY'NTURE [in Law] a covenant, whereby the husband assures to his wife upon account of marriage, lands or tenements for term of life or otherwise.

JOY'NTURE, the state or condition of joint tenants; also the joining of one bargain to another.

IPECACUA'NHA, a medicinal *West-India* root.

IRA'SCIBLE *Appetite*, a passion of the soul, to which *Philosophers* ascribe wrath, boldness, fear, hope, and despair.

IRA'SCIBLENESS [of *irasci*, L.] capableness of being angry, angeriness, aptness or readiness to be angry.

IRE *ad largum* [i. e. to go at large] an expression frequently used in law.

I'REFUL [*irreful* or *irrun'zful*, Sax.] very angry.

I'REFULNESS, wrathfulness, angeriness.

I'RIS [with *Botan.*] the Flower-de-Luce, Cresses, Rocket-gentle or Rocket-gallant.

IRIS [in *Painting*, &c.] was represented as a nymph with large wings extended in the form of a semicircle, the plumes being set in rows of divers colours, with her hair hanging before her eyes, her breasts like clouds, and drops of water falling from her body, holding in her hand a *Rain-bow* or a *Flower-de-Luce*.

IRIS [in *Opticks*] those changeable colours that sometimes appear in the glasses of telescopes, microscopes, &c. also that coloured figure which a triangular glass will cast on a wall, when plac'd at a due angle in the sun-beams.

IRIS [according to the *Poets*] the daughter of *Tbaumas*, for the wonderfulness of her beauty, and was painted with wings, and riding upon her own rain-bow by reason of her swiftness. She was *Juno's* messenger, and was never from her, always ready and watchful to be employ'd in her most important affairs; her office was to unloose the souls of women from their bodies, as *Mercury* the messenger of *Jupiter* unloosed those of men; and as he was employ'd in messages of peace, she was always sent to promote strife and discord.

I'RISH Tongue is accounted to have been of *British* extraction, but is of great antiquity; and the letters of it bear some resemblance to the *Hebrew*, *Saxon*, and other characters; but the old *Irish* is now become almost unintelligible; very few persons being able to read or understand it.

To **IRK**, to be troublesome or uneasy to the mind.

I'RKSOMNESS [*yrh'se*, Sax.] troublesome, tediousness, &c.

I'RON [*iron*, Sax.] a hard, fusible, malleable metal. Iron is accounted the hardest of all other metals, as being the most difficult to melt; and yet it is one of lightest metals, and easiest to be destroy'd by rust, by reason of the steams which proceed from it: It is engendered of a most impure quicksilver, mixed with a thick sulphur, filthy and burning.

IRON [with *Chymists*] is called *Mars*, and is represented by this character ♂ which is an hieroglyphick, and denotes gold at the bottom; only its upper part, too sharp, volatile and half corrosive, which being taken away, the iron would become gold.

The first character of iron is, that it is the heaviest of all bodies after copper. Its second, that it is the least ductile, the hardest and most brittle of all metals. Third, that it is very fixed, as to its metalline part, not sulphurous one. Iron being well purged of its sulphur by a vehement fire, becomes harder, compacter, and somewhat lighter, and is called steel. Fourth, it ignites before it fuses, and fuses with much difficulty; and contrary to the nature of all other metals, the more it is ignited, the softer and more ductile it becomes: Being scarce flexible or malleable at all before ignition. Fifth, it is dissoluble by almost all bodies in nature, i. e. that

that have any degree of activity, as salt, dew, the breath, fire, water, air, &c. Sixth, it is very sonorous and elastick, tho' the sound it yields is less sweet than that of copper. Seventh, of all bodies it is the only one that is attracted by the Load-stone.

IRON Oar, is found in the mines, in grains and lumps, and being melted and burned in forges, is brought into forms by main force of fire. Iron being heated red hot, and then put into water hardens it; and by the often doing so, it becomes steel, which is more stiff and hard; but yet more brittle; but has more of a springy nature to leap back, than any other metal; for both steel and iron have abundance of pores, which go turning and winding like screws, by means of which it approaches the Load-stone, and is said to be a-kin to the Load-stone, being dug out of the same mines. If a plate of iron be put in the fire, and made red hot, it (is said) will come out longer than it was when it was put in.

To IRON, to put into irons, *i. e.* chains or fetters; also to smooth linen, &c. with a heated iron.

IRON-Monger [of *iron-manzene*, Sax.] a dealer in iron.

Clerk of the IRONS, an officer in the mint, whose business is to take care that the irons be clean and fit to work with.



IRON - MONGERS were incorporated 1462, and consist of a master, 2 wardens, 100 assistants (being all on the livery) besides yeomanry. The livery fine is 15 *l.* 12 *s.* and that for steward 16 *l.*

Their arms are *argent* on a chevron *gules* between 3 gads of steel *azure*, as many pair of shackles *or*. The crest on the helmet and torse 2 lizards combatant proper, chained and collared *or*; no supporters. Their motto, *God is our Strength*. Their hall is in Fenchurch-street near Billeter-lane.

IRONY [*ἰρωνία*, Gr.] is a manner of speaking quite contrary to what we think, as when we call a lewd woman chaste, and a known rogue an honest man. The chief sign of this trope is generally the tone of the voice in pronouncing ironies.

IRRA'TIONABLENESS [of *irrationalis*, L.] unreasonableness, irrationality.

IRRA'TIONAL Lines [with *Geometricians*] are such as are incommensurable to rational ones; and so figures incommensurable to a rational square may be called irrationals or surds.

IRRA'TIONAL Root [with *Mathema-*

ticians] is a surd root, *i. e.* that square root, or any other root, which cannot be perfectly extracted out of a rational number, and is usually expressed by some character called the radical sign: Thus $\sqrt{5}$, or $\sqrt{(2)5}$, signifies the square root of 5; and $\sqrt[3]{16}$, the cube root of 16, &c.

IRRATIONAL Quantities [with *Mathematicians*] are such, between which there is no expressible reason or proportion; all such as are in no wise commensurable to a given quantity.

IRRA'TIONALNESS [of *irrationalis*, L.] defectiveness of reason.

IRRECONCILABLENESS [of *irreconcilable*, F.] estate, quality, &c. that cannot or will not be reconciled.

IRRECO'VERABLENESS [of *in neg.* and *recoverable*, F.] impossibility of being recovered or gotten again.

IRREFRAGABI'LITY } [of *irrefragabilis*, L.]
IRREFRA'GABLENESS } undeniableness, uncapableness of being baffled, &c.

IRREFU'TABLENESS [of *irrefutabilis*, L. and *ness*] unliableness or impossibility of being refuted or disproved.

IRRE'GULAR Column [with *Architects*] is such an one as not only deviates from the proportions of any of the five orders; but whose ornaments either in the shaft or capital are absurd and ill chosen.

IRRE'GULARNESS [*irregularité*, F. of L.] going out of rule.

IRRELI'GIOUSNESS [of *irreligiosus*, L.] irreligion, ungodliness.

IRREME'DIABLENESS [of *irremediabilis*, L.] quality or circumstance that cannot be remedied.

IRREMI'SSIBLENESS [of *irremissibilis*, L.] uncapableness of being remitted, unpardonableness.

IRRE'PARABLENESS [of *irreparabilis*, L.] uncapableness of being repaired or restored to its first state.

IRREP'REHENSIBLENESS [of *irreprehensibilis*, L.] undeservingness or uncapableness of being blamed or reprehended.

IRRESI'STIBLENESS [of *irresistibile*, F.] uncapableness of being resisted.

IRRE'SOLUTENESS [*irresolute*, F.] uncertainty, unresolvedness of mind; suspense, want of courage.

IRRETRIE'VABLENESS [of *in retrou- ver*, F. and *ness*] irrecoverable or irretrievable state or quality.

IRRE'VERENTNESS [of *irreverens*, L.] irreverence, want of respect or regard to sacred things.

IRREVO'CABLENESS [of *irrevocabilis*, L.] condition, &c. that cannot be called back, or revoked to its former state.

IRRI'

IRRI'GUOUSNESS [of *irriguus*, L.] well watered state or condition.

I'RRITABLE [*irritabilis*, L.] quickly made angry.

IRRORA'TION [with some pretenders to *Physick*] a kind of transplantation used for the curing of some diseases. It is thus performed, they sprinkle trees, or other proper plants daily with the urine or sweat of the patient, or with water, in which his whole body, or at least the part affected, has been washed, till such time as the disease is removed.

IRRU'PTION, a breaking into by violence, an inroad. F. of L.

ISA'TIS, the herb woad; also a kind of wild lettuce, L. of Gr.

ISCHIA'DICK, a term apply'd to the two veins of the foot, which terminate in the crural.

ISCHÆ'MON [*ixdæmon*, Gr.] cock's foot-grass. L.

ISCHA'S [*ixas*, Gr.] sow-thistle. L.

ISCHAS *Altera* [with *Botan.*] long knotty rooted spurge. L.

ISCHI'AS [*ixias*, Gr.] the hip gout.

ISCHIA'TICK [of *ixias*, Gr.] troubled with, or subject to a pain in the hip.

ISCHI'UM [*ixion* of *ixus* strength, Gr.] the hip or huckle bone.

ISCHOPHONI'A [*ixophonía* of *ixvès* shrill, and *φωνή* voice, Gr.] a shrillness of voice. L.

ISCHNO'TES [*ixvótēs*, Gr.] a fault in speech, being a pronouncing of words with a mincing and slender tone.

ISCURE'TIC [of *ischuria*, Gr. a stoppage, *σχ.* of urine] a medicine to force urine when suppressed.

I'SCURY [*ischuria* of *ixw* to suppress, and *σχω* the urine, Gr.] a suppression or stoppage of the urine.

ISE'LASTIC, a kind of combat, celebrated in the cities of *Greece* and *Asia*, in the time of the *Roman* empire; the victors at these games were crowned on the spot, immediately after the victory, had pensions allow'd them, were carried in triumph into their country, and were furnished with provisions at the publick cost.

I'SIA, feasts and sacrifices antiently solemnized in honour of the goddess *Isis*.

ISIA'CI, priests of the goddess *Isis*; they wore shoes of the thin bark of the tree call'd *Papyrus*, and were clothed with linen garments, because *Isis* was held to be the first that taught the culture of linen to mankind; they bore in their hands a branch of the marine absynthium, sung the praises of the goddess twice a day, viz. at the rising and setting of the sun; at the first of which they opened their temple, and went about begging alms the rest of

the day; and at night, they returning, repeated their oraisons, and shut up their temple.

I'SIOS *Phocanios*, a sea shrub like coral. Gr.

ISING-GLASS, a kind of fish glue, brought from *Islandia* and those parts, used in physick, and for adulterating wines.

ISIS [of *Io*, L. *ἰω*, Gr.] was a goddess of the *Egyptians*, and according to the poets, was the daughter of *Inachus*, the priest of *Juno*; who persuading *Jupiter* to satisfy her lust; *Juno* being jealous, and going in quest of her husband, found them together, *Jupiter* in the form of a cloud, and *Isis* in the form of a white cow; for *Jupiter* had so transformed her, that his wife *Juno* might not suspect her; but she understanding his subtilty, begged the cow of him; and being afraid, by a refusal, to discover her and his own dishonesty, gave her to *Juno*, and she presently put her into the custody of *Argus*, with a hundred Eyes, where she continued till *Jupiter* sent *Mercury* to deliver her; who having play'd *Argus* asleep with his musick, slew *Argus*; upon which *Juno* caused *Isis* to run mad; so that she ran up and down the world in a frantick condition, and swam over the seas into *Ionia*, unto which she left her name, and also the sea that bounds that country. At last, returning back to *Egypt*, she was married to *Osiris*; and after her death, was adored by the *Egyptians*, and her hair was preserved as a sacred relick at *Memphis*: She was honoured as the goddess of navigation, and of the weather. Her statue was a cow with horns. At the entry of her temple was the statue of a *Sphinx*, to intimate that she was a mysterious goddess. The goddess had a famous temple in the city of *Sai*, where was to be seen this inscription; *I am all that was, that is, and that shall be; my veil no mortal has yet uncovered*. For her sake the *Egyptians* kept in the corner of the temple a white cow, which when it died, they all mourned as for a prince, until another was put in the place of the dead beast. The same is related of the God *Apis*; and *Isis* is also taken to be the same that is called *Anubis*.

I'SIS [in *Pourtraiture*] was represented full of duggs, to signify (*Hieroglyphically*) the benefits that men receive from the happy influences of the moon, which was worshipped by the statue in *Egypt*.

ISLA'NDER [*insularis*, L. *insulaire*, F.] an inhabitant of an island.

An **ISLE** [of *aile*, F. *ala*, L. a wing] the passages on the sides of a church within, between the pews.

I'SLET, a little isle.

ISO'CHRONAL [*ισόχρονος* of *ἴσος* equal, and *χρόνος*, Gr. time] being of equal time.

ISO'CHRONE [*ισόχρονος*, Gr.] equal in time, as the isochronal vibrations of a pendulum, are such as are made in equal time.

ISONOMI'A [*ισονομία*, Gr.] an equality in distribution. L.

ISOPERI'METERS [with *Geometricians*] such figures as have equal perimeters or circumferences.



ISO'SCELES [of *ἴσος* equal, and *σκελός*, Gr. the leg] a triangle that has two legs equal; as in the figure.

I'SSUE, a passage, outlet, going out, success; an end or event; also off-spring. F.

ISSUE [in *Com. Law*] that point of matter depending in suit, upon which the parties join and put their cause to the trial of the jury.

General ISSUE [in *Law*] that whereby it is referred to the jury to bring in their verdict, whether the defendant hath done any such thing as the plaintiff lays to his charge.

Special ISSUE [in *Law*] is that when special matters being alledg'd by the defendant in his defence, both parties join thereupon, and so grow rather to a demurrer, if it be *Questio Juris*, or to the trial by a jury, if it be *Questio Facti*.

ISSUE [in *Surgery*] is a small artificial aperture, made in some fleshy part of the body, to drain off superfluous moisture, or give vent to some noxious humour; also a flux of blood.

I'SSUES, expences, disbursements. F.

I'SSUELESS, without off-spring.

ITA'LICK *Architecture*, the composite order.

I'TCHING [*incerta etymologia*] a certain motion in the blood, &c. better known by the sense of feeling, than by a description in words.

I'TERATED [*iteratus*, L.] repeated, done over again.

JU'BEBS. See *Jujubes*.

JU'BILANT [*jubilans*, L.] Singing for joy. Milton.

JUCU'NDNESS [*jucunditas*, L.] pleasantness, &c.

JUDA'ICUS *Lapis* [with *Apothecaries*] a stone found in *Judea*, often used in distempers of the reins.

JUDAI'CUM *Bitumen*. See *Asphaltos*.

JUDAI'ZING [*judaizans*, L. *judaïsant*, F.] imitating the *Jews*, practising *Judaism*, i.e. the religion, customs, or religious ceremonies of the *Jews*.

JU'DAS Tree, a tree with broad leaves, something resembling those of the apri-

cock, growing in the hedges of *Italy* and *Spain*.

JU'DGE [*judex*, L. *juge*, F.] a magistrate well known.

JU'DGING [with *Logicians*] is defined to be that action of the mind, by which joining several *Ideas* together, it affirms from one what the other is, as when having an idea of *Earth*, and an idea of *Round*, we either affirm or deny that the earth is round. It is call'd the second of the four principal operations of the mind.

JU'DGMENT [*judicium*, L. *jugement*, F.] the discerning faculty, reason; also opinion; also a decision, or the sentence of a judge.

JUDGMENT [in *Physicks*] a faculty of the soul, by which it perceives the relation that is between two or more ideas.

JU'DICATURE [of *judicatorium*, L.] judgment or trying causes; a term apply'd either to the court wherein the judge sits, or the extent of his jurisdiction; also the profession of those who administer justice. F.

JUDI'CIARY [*judicialis*, L.] done in the due form of justice, or according to the course of law.

JUDI'CIARY [in *Astrology*] a science or art that pretends to judge of, and foretell future events, by considering the positions and influences of the stars, &c.

JUDI'CIALNESS [of *judicialis*] judicial quality, state or condition.

JUDI'CIOUSNESS [of *judicieux*, F.] discerning faculty, &c.

JUFFERS [with *Carpenters*] stuff about four or five inches square, and of several lengths.

JUGA [of *jugare*, L. to yoke] a title of *Juno*, so call'd, on account of her introducing persons into the yoke of matrimony, and recommending that union that ought to be between them.

JU'GATED [*jugatus*, L.] yoked or coupled together.

JU'GGLING [of *jugler*, F.] shewing tricks with slight of hand; also acting clandestinely, cheating, &c.

JU'GLANS, a walnut tree or walnut. L.

JU'GULATED [*jugulatus*, L.] having the throat cut.

JU'GUM *Terræ* [O d Rec.] is half an arpent, or 50 perches, or half a plough'd land.

JUICE [with *Naturalists*] a liquid substance, which makes part of the composition of plants, which communicates its self to all the other parts, and serves to feed and increase them; also the vapours and humidities inclosed in the earth.

JUICE [with *Physicians*] a kind of fluid in an animal body, as *nervous juice*, that which is found in the nerves.

Pancreatick JUICE [with *Phys.*] a liquor separated in the gland of the *Pancreas*.

JU'ICELESS [*sans jus, F.*] having no juice.

JU'ICINESS, the abounding in, or abundance of juice.

JU'ICY [*plein de jus, F.*] full of juice.

JUKE [with *Falconers*] the neck of any bird that a hawk preys upon.

JULE [with the *Greeks* and *Romans*] a hymn sung in honour of *Ceres* and *Bacchus*, in the time of harvest, to engage those deities to be propitious.

JU'LI } [in *Botan. Writ.*] a catkin

JU'LIUS } or catkins, i. e. bunches of small dusty flowers growing on some trees, as pines, poplars, hawthorns, walnuts, &c. *Julo* with a catkin, *Julis* with catkins. *L.*

Mr. Ray supposes them to be a kind of collection of the stamina of the flowers of the tree; because in fertile trees and plants they have abundance of seminal vessels and seed-pods.

JU'LIAN Period [so called of *Julius Caesar Scaliger* the inventor of it] is a cycle of 7980 years successively following one another; by the continual multiplication of the three cycles, viz. that of the sun of 28 years, and that of the moon of 19 years, and that of the indiction of 15 years; which *Epocha*, although but feigned, is yet of very good use in calculation, in that every year, within the period, is distinguishable by a certain peculiar character; for the year of the sun, moon, and the indiction will not be the same again, till the whole 7980 years be revolved. He fixed the beginning of this period 764 years before the creation.

JU'LIAN year, is the old account of the year (or a space of time consisting of 365 days and 6 hours, instituted by *Julius Caesar*, who caused the *Roman* calendar to be reformed) which to this day we use in *England*, and call it the old stile in contradistinction to the new account, framed by pope *Gregory*, which is 11 days before ours, and is called the new stile.

JU'LY [was so called of *Julius Caesar*, who regulated the year, for before that time that month was called *Quintilis*] the 7th month in the year.

JU'LY [in *Painting*, &c.] is represented in a jacket of a light yellow, eating cherries; his face and bosom sunburnt; having his head adorned with a garland of *Centaury* and *Thyme*, bearing a scythe on his shoulder, and having a bottle hanging at his

girdle, and by him a lion.

JU'NCETUM, a soil or place where rushes grow. *L.*

JUNCO'SE [*juncosus, L.*] full of bull-rushes.

JU'NCTURE [with *Surgeons*] the reducing of crooked members to their due state: the same as *Diorthrosis*. *L.*

JUNE [takes its name, either of *Juniores, L.* the younger, because that young people had an assembly in that month for their recreation; or of *Junius Brutus* (as others say) who drove out the king of the *Romans* in that month] it is the sixth month of our year.

JUNE [in *Painting*, &c.] was represented in a mantle of dark grass-green, having his head adorned with a coronet of bents, king-cobs and maiden-hair; holding in his left hand an angle, and in his right *Cancer*, and on his arm a basket of summer-fruits.

JU'NKETING [some derive it of *Joncades, O. F.* sweet-meats] feasting or making merry.

JUNO [so called of *juvando, L.* helping] according to the poets, was daughter of *Saturn* the sister and wife of *Jupiter*, the queen of the gods, and the goddess of kingdoms and riches; she had also a jurisdiction and command over marriages and child-bearing; and on these accounts had many fair temples and altars erected in honour of her. As to her marrying with her brother *Jupiter*, they tell us, that she was not willing to consent to it; but *Jupiter* effected it by the following stratagem. He took upon him the shape of a cuckow, and in a storm lighted upon her lap, and *Juno* out of pity, to shelter it from the weather, put it into her bosom; but when the subtil bird felt the warmth of her body, it took again the form of *Jupiter*, and obtain'd his desire by a promise of marriage; and on this account, at *Argos*, a cuckow was adored for *Jupiter*.

JU'NO was represented upon a throne, sitting adorned with a crown on her head that touched the clouds, and a scepter in her hand, and round about her the fair and beautiful *Iris* (the rainbow) and attended by peacocks (her beloved bird) on both sides.

JU'NO is sometimes taken for the moon, and as such, is painted sitting upon lions holding a scepter and a spindle in her hands, with beams of light about her face.

She was sometimes painted with a pair of sheers and a platter in her hand, clothed in the skin of a goat, and girded with vine-branches, and a lioness under her feet. Sometimes she was painted with a scepter, on the top of which was the image of a cuckow, and the two meteors *Castor* and *Pollux* waiting on her.

JU'NO [by modern *Painters*] is also represented with black hair and bright eyes, cloathed in a sky-colour'd mantle, wrought with gold and peacock's eyes, like the circles in a peacock's train.

JUNO'NIA, a yearly solemnity performed in commemoration of her marriage, at which time the maids of all ages ran races in honour of *Juno*, petitioning her for husbands, calling her *Juno Pronuba* and *Jugalis*; and at *Rome* an altar was erected to *Juno Juga*, where the new married couple, appeared to offer sacrifice, which was either a white cow, geese or ravens; and they took the gall from the sacrificed beast, and cast it behind the altar, to intimate that all bitterness of spirit should be banished from married persons.

JUNO'NES, were the *Genii Dæmones*, or goddesses that waited upon women, watching over and protecting them.

JU'PITER [was so called of *Juvando*, and also *Diespiter*, *q.* the father of the day; and by the *Greeks* *Zeus* of *τῆ ζῆν* to live] according to the poets, was the son of *Saturn* and *Cybele*, who having expell'd his father his kingdom, divided the empire of the world between himself and his brothers; he took to his share the command of heaven, and assigned the waters to his brother *Neptune*, and sent *Pluto* to command in *Hell*.

He was call'd the father of the gods, and the king of men, because nature is the cause of the essence of things, as parents are of children; and he only had the power to handle the thunderbolts, and to hold the world in subjection. He had a great many names, as *Jupiter Capitolinus*, *Jupiter Inventor*, *Jupiter Feretrius*, &c. and as many statues, and many temples erected to him.

The *Heathens* painted him like an old man sitting upon a throne with a crown upon his head, cloathed with a rich garment sparkling with stars, holding in his hand two globes, which represented heaven and earth, and *Neptune's* trident under him, and a carpet representing the tail and feathers of a peacock. Sometimes they pictured him with thunderbolts in his hand, in the form of crooked iron bars, sharp at the end, joined together in the middle.

The *Egyptians* worshipped him in the figure of a ram, and represented his providence by a scepter, with a great eye upon the top of it.

JU'PITER [by modern *Painters*] is represented with long black curled hair, in a purple robe trimmed with gold, and sitting on a golden throne, or the back of an eagle (which he chose for his bird, because when he went to deliver his father out of

his confinement, an *Eagle* gave him an omen of happy victory) encompassed with bright yellow clouds, and holding in his hand thunderbolts.

JU'PITER [Hieroglyphically] was by the ancients represented without ears, to intimate that God seems not to listen or take notice of the profaneness of men, nor of their impious discourses: And sometimes with one hundred hands, and as many feet, to intimate the multiplicity of effects, which proceed from his agency, and that he sustains all things from falling into confusion.

JU'PITER [with *Heralds*] who blazon the arms of princes by planets, instead of metals and colours, is used for azure or blue, as in the figure.



JU'PITER [with *Astron.*] is accounted the biggest of all the planets, being computed to be 2460 times bigger than our earth. Its periodical time is 43332 days 12 hours, and revolves about its axis in 9 hours 56 minutes.

JU'PITER [with *Astrologers*] signifies judges, divines, senators, riches, law, religion, and its characteristick is ♃.

JU'PITER's *Distaff*, an herb, otherwise called *Mullein*.

Canonical JURIS-PRUDENCE, is that of the cannon law.

Feodal JURIS-PRUDENCE, is that of the fees.

Civil JURIS-PRUDENCE, is that of the *Roman* law.

Clerk of the JURIES, an officer in the court of *Common-Pleas*, who makes out the writs called *Habeas Corpora* and *Distringas*, for the appearance of the jury, after they have been returned upon the *Venire Facias*.

JUS *retrahus* } [in the *Civil Law*]

JUS *retrovendendi* } is an agreement between buyer and seller, that the latter and his heirs, may buy back the goods or wares again before any other.

JUSQUIAMUS [with *Botan.*] the herb *Henbane* or *Hogbane*.

To JUST. See *Justing*.

JU'STICE [*justitia*, *L. q.* *juris statio*, the station or boundary of right] tho' accounted the splendor of all virtues, yet derives its excellency only from the corruption of men, taking its rise from their vices; and as the use of mercy is for the least offending, so the use of *Justice* is for the greater offending, and is either in action or punishment, and is either *commutative* or *distributive*.

JUSTICE [in *God*] is a communicable attribute, by which is intended not only the rectitude of his nature in general; but more especially his dealing with his crea-

tures according to the deserts of their deeds.

JUSTICE [in *Men*] is a propension and custom to give every man his due.

JUSTICE [with *Moralists*] is not to injure or wrong any one.

Positive JUSTICE [with *Moralists*] is to do right to all, to yield them whatsoever belongs to them. The *Justice of moral actions* differs from *Goodness* in this, that *Justice* denotes barely a conformity to the law; but *Goodness* further includes a respect to those persons, towards whom the action is performed.

Commutative JUSTICE, is that which concerns all persons one with another, in relation to dealings, as buying, selling, exchanging, lending, borrowing, &c.

Distributive JUSTICE, is that which concerns princes, magistrates and officers, &c.

JUSTICE and Equity [Hieroglyphically] were sometimes represented by a swallow, because it distributes its meat equally to its young ones.

JUSTICE [in *Painting*, &c.] was represented in a crimson mantle trimmed with silver, and was called the goddess *Astræa*, she held a pair of scales in one hand, and a sword in the other.

General JUSTICE } is a constant giving

Universal JUSTICE } ing to every one his due, and this hath for its object all laws divine and human.

Particular JUSTICE, is a constant will and desire of giving to every one his due, according to a particular agreement, or the laws of civil society; and this is also called *commutative* or *expletory Justice*.

JUSTICE of the Forest, is also a lord by office, and the only justice that can appoint a deputy. He is also called *Justice in Eyre of the Forest*. He has the hearing and determining of all offences, within the king's forests, committed against venison or vert.

JU'STICES of the Peace [within the *Liberties*] are such in cities and towns corporate, as the former are in any country; and their authority and power is altogether the same, within their several precincts.

JUSTE a Corps, a garment that reaches down to the knees, fits close to the body, and shews the shape of it.

JU'STIFIABLENESS [of *justus* and *fio*, *L.*] capableness of being justified, warrantableness.

JU'STIFIED [*justificatus*, *L.*] cleared or proved innocent of any crime, charge or accusation; also verified, maintained for good, proved.

To **JU'STIFY** [*justificare*, *L.*] to clear one's self, to make his innocency appear,

to verify, to shew or prove, to maintain or make good.

JU'STIFYING [*justificans*, *L.*] rendering or declaring innocent.

JU'STINGS } [*joutes* of *jouter*, *F.* to

JUSTS } run at tilts] were exercises used in former times by such persons, who desired to gain reputation in feats of arms, of whatsoever degree or quality, from the king to the private gentleman; they were usually performed at great solemnities, as marriages of princes; and also on other occasions. The time and place being appointed, challenges were sent abroad into other nations to all that desired to signalize themselves. And rewards were appointed by the prince for those that came off conquerors. As for the place it was various; in the year 1395 there was great justing on *London bridge*, between *David*, earl of *Craford* in *Scotland*, and the lord *Wells* of *England*, &c. In the time of king *Edward the III.* justings were frequent in *Cheapside*, and on the *North side* of *Bow-Church*, there was a building of stone erected, call'd *Sildam* or *Crownfield*, to see the justings that were frequently performed there, between the end of *Soper-lane* and the *Cross*. It was built on this occasion; in the year 1330 there was a great justing of all the stout earls, barons and nobles of the realm, which lasted three days, where queen *Philippa*, with many ladies, fell from a scaffold of timber, but received no harm; after which the king built it strongly of stone for himself, the queen and persons of high rank, to behold the justings. This *Sildam* remained till the time of *Henry VIII.* as it appears in that he came thither, dressed in the habit of a yeoman of the guard, with a *Patison* on his shoulder, and having taken a view of the watches of the city, went away undiscovered.

Smithfield also was a place for performing these exercises; in the year 1357 great and royal justs were held in *Smithfield*, there being present the kings of *England*, *France* and *Scotland*, and their nobility. And in the time of *Richard II.* royal justs and tournaments were proclaimed by heralds in several courts in *Europe* to be performed in *Smithfield*, to begin on Sunday next after the feast of *St. Michael*. At the day appointed there issued out of the tower, about 3 in the afternoon, 60 couriers apparelled for the justs, upon every one an esquire of honour, riding a fast pace, then came forth 60 ladies of honour mounted upon palfreys riding on the one side richly apparelled, and every lady led a knight with a chain of gold. Those knights that were of the king's party had their armour and

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and apparel adorn'd with white harts, and crowns of gold about the hart's neck, and so they rode thro' the streets of *London* to *Smithfield*, with a great number of trumpets and other instruments of musick before them. Where the ladies that led the knights, were taken down from their palFREYS and went up to their seats prepared for them. The esquires of honour alighted from their couriers, and the knights mounted. And after the helmets were set on their heads, and they were ready at all points, proclamation was made by the heralds, and then the juffs began. These juffs lasted many days with great feasting. The manner of it was thus: the ground being railed about, in which the *justers* were to exercise, the contenders were let in at several barriers, being compleatly armed from head to foot, and mounted on the stoutest horses; who after they had pay'd their respects to the king, the judges and ladies, they took their several stations, and then the trumpets sounded and they having couched their lances, that is, having set the but-end against their breast, the point toward their adversary, spurred their horses, and ran furiously one against another, so that the points of their spears lighting upon the armour of each other, gave a terrible shock, and generally flew to pieces.

If neither party received any injury, they wheel'd about, took fresh lances, and ran a second time, and so a third, and if neither suffered any disgrace in 3 encounters, they both came off with honour.

There were many circumstances relating to these performances; as if a man was unhorsed, he was quite disgraced, or if he was shaken in the saddle, or let his lance fall, or lost any piece of his armour, or wounded his antagonist's horse, &c. all which were accounted disreputable. And there were also certain rules for distributing the prizes to them that behaved themselves with the greatest gallantry.

To JUSTLE, to jossle, shake or jogg.

JU'STNESS [*justitia*, F.] a being just, just quality; the exactness or regularity of any thing.

JU'STNESS of Language, consists in using proper and well-chosen terms, and in speaking neither too much nor too little.

JU'STNESS of Thought, consists in a certain accuracy or preciseness, by which every part of it is perfectly true and pertinent to the subject.

To JUT-out [of *jetter*, F.] to stand out beyond the rest of a building, &c.

JUVENA'LIA [among the Romans] certain games or seats of activity, instituted by Nero the first time his beard was shaved,

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celebrated for the health of youth. L.

JUVENI'LENESS [*juvenilitas*, L.] youthfulness, youthful heat or temper.

JU'XTA-Position [with *Philos*] a contiguity or nearness; a ranging the small parts of any mixt body into such a position, order or situation, that the parts being contiguous, shall determine or shew a body to be of such a figure or quality; or to be endued with such properties, as are the natural result of such a configuration or disposition of parts.

I'XIA } [*Ἰξία* or *Ἰξιν*, Gr.] a sort of *Carduus*, called *Camaleon*.

IXI'ON [according to the Poets] was the son of *Phlegais*, who murder'd his father-in-law *Deioneus*, having invited him to a banquet where he had so contriv'd the place they were to meet in, that *Deioneus*, was let drop through the floor, into a pit of burning coals; and afterwards, being troubled with remorse of conscience, wander'd up and down the earth till *Jupiter* out of pity made satisfaction for his crime, and received him into heaven; where ease and pleasure made him become wanton and ungrateful, and growing enamour'd with *Juno*, sought to defile *Jupiter's* bed; upon which *Jupiter* presented to him a servant maid, called *Nephele* (a cloud) in the habit and form of *Juno*, upon which he begot the lecherous *Centaur*s: *Jupiter* upon this sent him back again to earth, where he making boasts of his familiarity with *Juno*, *Jupiter* condemned him to hell, to be tormented by being continually carried about upon a wheel, encompassed with serpents, which never stood still but when *Orpheus* was there playing upon his harp.

K

K k, Roman, K k, Ital. K k, English, K k Saxon, K x, Greek, are the 10th letters in order of the alphabets; ק, the 19th of the Hebrew.

K, is a numeral letter signifying 250.

K̄, with a dash over it stood for 150000

The letter K, tho' most commonly written, is not pronounced, but is lost after C, as in *Arithmetick*, *Logick*, *Magick*, *Physick*, &c. *Pick*, *Prickle*, *Stick*, *Stickle*, &c.

The letter K [in old Charters and Diplomas] had various significations, as K. R. was set for *Chorus*, K. R. C. for *Cara Civitas*, i. e. the dear city, K. R. M. for *Carmen*, i. e. a verse, K. R. A. M. N. for *Charus Amicus*, *Noster*, i. e. our dear friend, &c.

KA'BIN } [among the *Persians* and
KE'BIN } *Turks*] a temporary marriage for a time, upon condition that the husband shall allow the wife a certain sum of money if he repudiates or quits her.

KA'DARES } [among the *Mahometans*]
KA'DARITES } a sect who deny the generally received tenet among the musselmen predestination, and maintain the doctrine of free-will, and the liberty of it in its full extent.

KAN [in *Persia*] a magistrate, the same as a governour in *Europe*.

KA'RATA, a kind of aloes, which grow in *America*, the leaves of which being boiled are made into thread, of which fishing nets, cloth, &c. are made. The root or leaves being thrown into a river, stupifies the fish, so that they may be easily taken with the hand; and the stalk being dried and burned, burns like a match; and if it be rubbed briskly on a harder wood, takes fire and consumes it self.

KA'SI, the fourth pontiff of *Persia*, who is the second lieutenant and judge of temporal as well as spiritual affairs.

KE'BER [among the *Persians*] a sect who are generally rich merchants. They are distinguished from the rest of the *Persians* by their beards and dress, and are had in great esteem for the regularity of their lives. They believe the immortality of the soul, and hold some notions like those of the ancients, concerning *Hell* and the *Elysian* fields. When any of them die, they let loose a cock in his house, and drive it into a field; if a fox seizes it and carries it away, they take it for a proof that the soul of the dead person is saved. If this experiment does not answer their expectations, they prop the carcases up with a fork against a wall in the church-yard, and if the birds first pick out the right eye, they take it for granted that he is one of the predestinated, and bury it with great ceremony; but if the birds first pick out the left eye, they look upon him a reprobate, and throw the carcase into a ditch.

KE'BLEH } [among the *Turks*] the
KI'BLEH } point or quarter to which they turn themselves when they make their prayers, which is towards the temple at *Mecca*; also an altar or nich in all their mosques, which is placed exactly on the side next to the temple at *Mecca*.

HE'BLEH-NOMA, a pocket compass which the *Turks* always carry about them, to direct how to place themselves exactly when they go to prayers.

KEE'PER of the exchange and mint, the same as warden of the mint.

KEEPER, one who preserves, retains, nourishes; an observer, &c.

KEEPER of the *Privy-Seal*, a member of the privy-council, thro' whose hands pass all charters sign'd by the king, before they come to the broad-seal; and also some deeds which do not pass the great-seal at all. He also is a lord by office.

KEE'PERS of the *Liberties* of England, by the authority of parliament, &c. *Custodes Libertatis Angliæ Autoritate Parliamenti*; the file in which writs and other proceedings at law ran during the usurpation of *Oliver Cromwel*.

KE'LDER. See *Hans in Kelder*.

KELL, a kiln, which see; also the caul or skin that covers the bowels.

Within KEN, within sight or view.

KE'NNING [cennung, *Sax.*] knowing, descrying at a distance.

KERA'NA [among the *Persians*] a long trumpet, in the form of a speaking trumpet.

KERF [with *Sawyers*] the way made by the saw, or the sawn away slip in a piece of timber or board.

KERN [in old *British* prob. of *cornu*, *L.*] an horn.

KERK *Sessions*, the name of a petty ecclesiastical session in *Scotland*.

KERNELLA'RE [Old *Rec.*] to build a house with kernelled walls.

KERNELLA'TUS [Old *Rec.*] embattled, kernelled.

KERNE'LLINESS [of *cipnel*, *Sax.*] fulness of kernels.

KE'TTLE, a large boiling vessel of brass or other metal.

KEY [with *Musicians*] is a certain tone, whereto every composition, whether it be long or short, ought to be fitted: And this *Key* is said either to be flat or sharp, not in respect of its own nature, but with relation to the flat or sharp third, which is joined with it.

KEY [in *Polygraphy* and *Stenography*] is the alphabet of the writing in cypher, which is a secret known only to the person who writes the letter and he to whom it is sent.

KEY [of an *Author* or *Book*] an explanation that lets into some secrets in respect to persons, places, and times, &c. which don't appear without it.

The power of the KEYS [with the *Romanists*] is used to signify ecclesiastical jurisdiction, or power of excommunicating or absolving. Thus the *Papists* say, the pope has *the Power of the Keys*, and can open and shut paradise as he pleases.

KEYS [of *Spinnets*, *Organs*, &c.] little bits, by means of which the jacks play, so as to strike the strings of the instrument; and wind is given to the pipes of

an

an organ, by raising and sinking the sucker of the sound-board.

KEYS of the *Island* [in the isle of *Man*] are the 24 chief commoners, who are as it were the keepers of the liberties of the people.

KI'DDLES, a sort of unlawful fishing nets.

KILL, for burning lime, &c.

KI'NDNESS, benevolence, friendly disposition, treatment, &c.

A KING [*Hieroglyphically*] was represented by an elephant, because it is a beast very noble in its carriage, and is said not to be able to bow the knee; and is a great enemy of serpents, as kings ought to be to thieves and robbers.

KING of the *Sacrifices* [among the ancient *Romans*] a priest superior to the *Flamen Diales*, but inferior to the *Pontifex Maximus*.

KINGS at *Arms*, officers of great antiquity, and anciently of great authority; they direct the heralds, preside at their chapters, and have the jurisdiction of armory. There are three in number, *Garter*, *Norroy* and *Clarencieux*.

KING'S Silver, that money due to the king in the court of *Common Pleas*, *pro licentia concordandi*, in respect to a license there granted to any man of levying a fine.

KI'NNER Nut, an earth-nut, a chestnut.

A KINS-Man [of kind, *Teut.* or *cynne* and *Man*, *Sax.*] a he-cousin, &c.

KINS-Woman [of *cynne* and *piman*, *Sax.*] a she-cousin, &c.

KISSING [*kýssan*, *Sax.*] saluting with a kiss.

KITCHIN-Stuff [of kitchen, *cýcene*, *Sax.* and *étouffe*, *F.*] grease, &c. the refuse of a kitchen or cookery.

KLI'CKETTING. See *Clicker*.

KNAG [*cnæp*, *Sax.*] the top of an

KNAP [hill, or any thing that stands out.

KNA'GGINESS [of *cnæp* and *neyre*, *Sax.*] fulness of knots, as wood.

KNA'VERY [of *knah*, *Teut.* *cnapa*, *Sax.* a boy or servant] in ancient times, had no worse sense than a servileness, *ycýlb-cnapa*, shield-bearer; but now it is generally used in an opprobrious sense, for craft, deceit, cheating, fraud, &c.

KNA'VISH, deceitful, fraudulentness, dishonest, &c. also waggish.

KNA'VISHNESS, dishonesty, fraudulentness, &c. also waggishness.

KNICK-Knacks, fine things to play withal, gew-gaws; also curiosities valued more for fancy than real use.

KNICK - *Knacketary Man*, one that makes a collection of knick-knacks or cu-

riosities, things uncommon in nature or art, a virtuoso.

KNIGHT [*knecht*, *Teut.* *cnih't*, *Sax.*] a person whom the king has singled out from the common class of gentlemen, and dignified with the honour of knighthood. In ancient times there were 6 particulars required in him that was to be made a knight. 1. That he was no trader. 2. That besides other things he was not of servile condition. 3. That he should take an oath that he would not refuse to die for the sake of the gospel and his country. 4. His sword was to be girt on by some nobleman. 5. That he should have the badge of knighthood put upon him. And, 6thly, That he should be enrolled in the king's books. It was also required, that knights should be brave, undaunted, expert, provident and well-behaved. Christian kings appointed many religious ceremonies to be observed at the creation of knights, and none were admitted to the order of knights, but such as had merited the honour by some commendable and extraordinary exploits. They were anciently distinguished by a belt, a target, a sword, or some martial token. But now the honour being grown cheap, these ceremonies have been laid aside, and there goes nothing now to the making a knight in *England*, but the king's touching him with a sword as he kneels, and saying, *Rise up Sir R. N.*

KNIGHTS Bannerets, the ceremony of their creation is thus. The king, or his general, at the head of his army, drawn up in order of battle after a victory, under the royal standard display'd, attended by all the officers and the nobility of the court, receives the knight, led by two knights of note or other men renowned in arms, carrying his pennon or guidon of arms in his hand; being preceded by the heralds, who proclaim his valiant achievements, for which he has merited to be made a knight banneret, and to display his banner in the field; then the king or the general says, *Advances toy Banneret*, and causes the point of his pennon to be rent off, and the new knight is sent back to his tent, the trumpets founding before him, and the nobility and officers attending him, where they are nobly entertained. This order is certainly most honourable, because never conferred but upon the performance of some heroick action in the field; whereas all other orders are bestowed by favour, or other meaner motives. But there have been none of these knights made for many years past.

KNIGHTS Baronets, is a modern degree of honour, end next to a baron; they have precedency before all knights, except those of the garter, bannerets and privy-counsellors, and the honour is hereditary in the male line. This order was first instituted in the year 1611 by king James I. They are created by patent, the proem whereof signifies, that it is for propagating a plantation in the province of *Ulster* in *Ireland*, for which purpose each of them was to maintain thirty soldiers in *Ireland*, for three years, allowing each soldier 8 d. *per diem*, the whole sum of which was paid into the *Exchequer* upon passing the patent. They are to bear in a canton, or in an escutcheon, the arms of *Ulster*, viz. a field *argent*, a sinister hand couped at the wrist *gules*.

BARONS [prob. of *barones*, L. men of valour] are peers of *England*, but of the lowest dignity, and as such sit in parliament, as all the peers of *England* do by their baronies, tho' they be dukes, marquesses, or earls besides, and likewise archbishops and bishops have baronies annexed to them. Barons are of three sort.

BARONS [by *Tenure*] are bishops, who hold their baronies by virtue of their being chosen to their sees.

BARONS [by *Writ*] are such as are called to sit in parliament by their sovereign, without any precedent title.

BARONS [by *Patent*] their title is, *Right Noble Lord*; king Charles II. gave the barons a circle of gold, with six pearls set close to the rim. He is likewise allowed to have the cover of his cup held underneath while he is drinking; and a baroness may have her train held up in the presence of a viscountess. The manner of erecting a baron by patent is as follows, he appears in court in his long robe and hood, attended by several persons of quality; two heralds walk before him, followed by Garter king at arms, holding the king's writ; a baron, supported by two gentlemen of distinction, brings the robe or mantle, and so they enter the king's presence, kneeling three times; then Garter delivers the writ to the lord chamberlain, and when in reading they come to the word *Investivimus*, the king puts on his mantle, and the writ being read, declares him and his heirs barons.

KNIGHTS Batchelors [either of *Bas Chevaliers*, F. i. e. low knights, or of *Baccalaria*, a kind of fees or farm, consisting of several pieces of ground, each of which contained twelve acres, or as much as two oxen would plough; the possessors of which *Baccalaria* were called *Batchelors*; others derive the name of

batailler, F. to combat or fight] they were anciently called so, as being the lowest order of knights, or inferior to bannerets. They were obliged to serve the king in his wars at their own expence, for the space of forty days. They are now called *Equites Aurati* in Latin; *Equites*, i. e. horsemen, because they were to serve on horseback; and *Aurati*, golden or gilded, because they had gilt spurs given them at their creation. This dignity was at first confined to military men, but afterwards it was conferr'd on men of the robe. It was an ancient ceremony at the creation, to honour the knights with the girdle of knighthood; which he who received was to go to church and solemnly to offer his sword upon the altar, and to vow himself to the service of God. In process of time, besides the girdle and sword, gilt spurs were added for the greater ornament. The ceremony of the creation is very simple, the candidate kneels down, and the king touches him lightly with a naked sword, saying, *Sois Chevalier au nom de Dieu*, F. i. e. be a knight in the name of God; and afterwards *Avance Chevalier* A. B. These may be said to be the only knights in *England*, besides those of the Garter and of the Bath, who are of a much higher sphere; for *Bannerets* have been long disused, and *Baronets* are not properly knights. When a knight had committed a capital offence, it was usual publickly to degrade and deprive him of his honour of knighthood, which was done by ungirding his military belt, taking off his sword and breaking it, and hewing off his spurs with a hatchet, plucking his gauntlet from him, and reversing his escutcheon of arms.

KNIGHTS of the Bath, this order of knighthood is of no less antiquity than the times of our *Saxon* ancestors, and tho' the original of it cannot be exactly determined, yet it appears that *Geoffry of Anjou*, before his marriage to *Maud* the empress, daughter to our king *Henry I.* was thus made a knight at *Rome*, Ann. 1227; tho' *Cambden* and others write that it was instituted by *Richard II.* and *Henry IV.* Ann. 1339. Upon this occasion, king *Henry* being in the *Bath*, and being informed by some knight that two widows were come to demand justice of him, he immediately leap'd out of the *Bath*, saying, *he ought to prefer doing Justice to his Subjects before the Pleasure of the Bath*; and thereupon created *Knights of the Bath*. Some say these knights were made within the lists of the *Bath*, and that king *Richard* ordained that there should be no more than four of them; but king *Henry IV.*

IV. encreased them to forty six: Their motto was *Tres in uno*, L. i. e. three in one, signifying the three theological virtues. At the creation of these knights, there were several religious rights and ceremonies performed, which usually belong'd to hermits and other holy orders. *First*, When the esquire to be knighted came to the court, he was to be received by the king's officers, and to have two esquires of note to attend him; and if he came before dinner, he was to carry up one dish to the king's table, after which those esquires were to conduct him to his chamber, and at night he had his beard shav'd and his hair cut round. Then the king commanded his chamberlain to go to the chamber of this intended knight, attended by several knights and esquires, with musick, singing, dancing, and there to inform him of feats of chivalry. Then the esquire was put into the *Bath*, and when taken out put into a bed without curtains, there to lie till he was dry, and afterwards cloathed with a robe of russet with long sleeves, having a hood to it, like that of an hermit; then the old knights conducted him to the chapel, being accompanied with musick, and other esquires, dancing and sporting before him, where being entertained with wine and spices, they were dismiss'd with thanks; the new knight was to stay in the chapel all night, and spend it in prayer, and the next morning to confess his sins to the priest; and while mass was saying, a taper was burning before him, which he held in his hand during the gospel; at the elevation an esquire took off his hood from his head, and held it till the last gospel. And mass being ended, the same esquire offered the candle at the altar and a penny or more. After this the new knight was put to bed, and lay there till day-light. Then the chamberlain and other company went to his chamber and said, *Sir, good morrow to you, it is time to get up and make your self ready*: And having dress'd him, they mounted on horseback, they conducted him to the hall with musick, a young esquire carrying his sword before him, holding it by the point. Being come to the hall door, he was received by the marshals and ushers, who desired him to alight, and the marshal was either to have his horse or an hundred shillings for his fee; and being conducted up the hall, there he stay'd while the king came, the young esquire still holding his sword. The king being come, he took one of the spurs from the chamberlain, and delivering it to some person of note, commanded him to put it on his right heel, which was done kneeling, and the other spur was put

on by another knight; which being done, the knight holding up his hands together, the king girt on his sword, and embracing him about the neck, said to him, *Be thou a good Knight*, kissing him. This being done, the knights conducting him to the high altar in the chapel, he there promised to maintain the rights of the holy church during his whole life, and then ungirt his sword, and offered it to God, praying to God and the saints, that he might keep that order to the end, after which he drank a draught of wine. Upon his going out of the chapel, the king's master-cook stood ready to take off his spurs for his fee, saying to him, *I the king's master-cook, am come to receive your spurs for my fee; and if you do any thing contrary to the order of knight-hood (which God forbid) I shall back your spurs from your heels*. This being done, he was conducted again to the hall by the knights, where he sat the first at the knights table, the knights being about him, to be serv'd as the others were; but was neither to eat nor drink at the table, nor spit, nor look about him upwards or downwards any more than a bride. But one of his governors was to hold a handkerchief before him when he was to spit; and when the king was departed, he was to be attended to his chamber by knights, musick, &c. who taking their leave of him went to dinner. When the company were retired, he was disrob'd, and his attire was to be given to the king at arms, or that herald that attended, or to the minstrels, with a mark of silver, if he were a knight bachelor; two marks if a baron, and four if an earl or superior rank; and his russet night-cap or a noble was given to the watch. After this, he was clothed with a blue robe, with strait sleeves, in the fashion of a priest, having a white silk lace hanging on his left shoulder, which lace he wore upon all his garments, till he had gained some honour and renown in arms, and was register'd as of high record, as the nobles, knights, &c. or till some great prince or noble lady did cut the lace off, saying to him, *Sir, we have heard so much of your true renown concerning your honour, which you have done in divers parts, to the great fame of chivalry, as to your self and him that made you a knight, that it is meet this lace be taken from you*. After dinner the knights and gentlemen conduct him to the king's presence, where he says, *Right noble and renowned Sir, I do in all that I can give you thanks for these honours, courtesies and bounty which you have vouchsafed me*: and then takes his leave of the king; and then the esquires governors take their leave of their master, with

with much complaisance demanding their robes and fees, according to the custom.

To KNIT [cnýtta, Sax. knitter, Du.] to make knots.

KNIT Stockings, were first brought into England by the means of one William Ryder, an Apprentice to Thomas Burdet against St. Magnus church London, in the year 1564, who happening to see a pair of knit stockings in the lodgings of an Italian Merchant that came from Mantua, borrowed them, and caused others to be made by them; and these were the first worsted stockings made in England; but within a few years the making *Fersy* and woollen stockings began to grow common.

Frame-work KNITTING, or stocking weaving, was first devised, as it is said, by William Lee master of arts of St. John's college Cambridge, 1599.

KNIVES, one Richard Matthews was the first Englishman that attained the perfection of making fine knives and knife hasts, and obtained a prohibition against all foreigners bringing knives into England, the fifth of queen Elizabeth.

KNO'BBY [knoppe, Dan. cnæp, Sax.] full of, or having knobs.

KNOP [cnæp, Sax. knoppe, Dan.] a knob.

KNOPH, a divinity of the Egyptians, whom they represented as a beautiful man with feathers upon his head, a girdle, and a scepter in his hand; and an egg proceeding out of his mouth; the egg was the Hieroglyphick of the world, the shell signified the Heavens, that shut in all visible things on every side, the white the Air and Water, and the yolk the Earth, that contains in it a secret virtue, that causeth it to produce living creatures by the assistance of a natural heat: The egg proceeding out of the mouth, bespeaks the image and representation of the Creator of the universe.

KNOT or Nodus [of a Romance or dramatick Piece] is used for that part where the persons are the most embarrassed by a conjecture of affairs, the end of which it is not easy to foresee.

Knights of the KNOT, an order of sixty knights instituted by Jane I. Queen of Naples, on occasion of the peace establish'd by her and the king of Hungary, by means of her marriage with Lewis prince of Tarentum.

Bowling KNOTS, a very fast knot that will not slip; so called, because the bowling bridles are fastned to the crengles by this knot.

Wale KNOTS, are round knobs or knots.

KNOTS, [with Physicians] tuberosities

form'd in the joints of old gouty people, consisting of a thick, vicious, crude, indigested puita, accompanied with a bilious humour, hot and acrimonious.

KNO'TTINESS, fulness of knots, intricateness, perplexedness, difficultness.

KNOW'INGNESS [cnapan, Sax. prob. of γνώω, Gr.] knowledge.

KNOW'LEDGE, understanding and acquaintance with things or persons.

KNOW'LEDGE [according to Mr. Lock] consists in the perception of the connection and agreement or disagreement, and repugnancy of our Ideas. Thus we know that white is not black, by perceiving that these two Ideas do not agree.

KYPHO'NISM [of κύφαν, Gr. a piece of Wood whereon criminals were stretch'd and tormented] it was thus, the body of the person to be tormented was anointed with honey, and exposed to the sun, in order to attract the flies and wasps, it was for a certain number of days, and some authors say, sometimes for twenty. Sometimes the person was stretched on the ground, with his arms ty'd behind him; sometimes hung up in the air in a basket. This punishment has been frequently inflicted on the martyrs in the primitive times.

KYSTUS [κύστις, Gr.] a bag or membrane in form of a bladder full of unnatural humours.

L

L l, Roman; Ll, Italic; LI, English; L l, Sax. Λλ, Gr. are the eleventh letters of the alphabet, and 7 Hebrew, the 12th. L, if it be the last letter of a word of two or more syllables, is generally single, as evil, civil, &c. especially such as are derived from the Latins; but in words of one syllable, it is for the most part double, as fall, tell, fill, roll, bull; and if a consonant be next before l, joined with a vowel at the end of a word, they must not be parted, as Bi-ble, Ca-ble, Aff-able, &c.

L, in Latin numbers, stand for 50.

L̄, with a dash over it, denotes 50000.

LA'BARUM, a royal standard which the Roman emperors had born before them in the wars. It was a long pike or spear, with a staff going cross-way at the top, from which hung down a long purple standard or streamer, embroidered with gold, fringed on the edges, and adorned with precious stones.

LA'BEL [in Law] a narrow slip of paper or parchment affixed to a deed or writing, in order to hold the appending seal.

LA'BEL



LA'BEL [in *Heraldry*] is generally allowed to be the difference of the second son, and his family, and of such dignity, that the son of an emperor cannot bear a difference of higher esteem. And *Morgan* conjectures, that it may represent, the one label, the banner of love from all eternity, or that of the three *Lambeaux*, is the symbol of three divine virtues, *Faith*, *Hope* and *Charity*, united in one being. See the figure.

LA'BENT [*labens*, *L.*] falling, sliding, fleeting, running or passing away.

LA'BIA *leporina* [with *Surgeons*] such lips, as, by reason of their ill make, will not come together. *L.*

LA'BIATE [of *labium*, *L.* a lip] having lips.

LA'BIATUS, *a*, *um* [in *Botan. Writ.*] which has an under-lip hanging down, as have most of the hooded flowers; tho' some have a lip and no hood, as *Germander*, *Scordium*, &c.

LA'BIS [of *λαμβάνω*, *Gr.* to lay hold of] any forceps, or such like instrument.

LABORA'TION [*laboratio*, *L.*] a labouring.

LA'BORATORY [with *Gunners*] a place or work-house, where the fire-workers or bombardiers prepare their stores; as driving *Fuzees*, fixing *shells*, making *quick match*, fixing *carcasses*, and all other fire-works belonging to war, &c.

LABORATORY Tent [in an *Army*] a large tent, carried along with the artillery into the field, furnished with all sorts of tools and metals for the fire-workers, for the uses abovementioned.

LABO'RIOUS [*laboriosus*, *L.*] pains-taking; also requiring much labour.

LABO'RIOUSNESS, pains-taking, laborious disposition.

LA'BRING [prob. of *laborare*, *L.*] essaying or striving to raise it self with wings, labouring. *Milton*.

LABROSU'LCIUM [of *labrum* and *ulcus*, *L.*] a swelling in the lips, the same as *cheilocace*.

LABRO'SE [*labrosus* of *labrum*, *L.* a brim] that has a brim, border or brink.

LA'BRUM, the brim or brink; also a lip. *L.*

LABRUM Veneris [with *Botan.*] fuller's-weed or Teazel.

LABRU'SCA } [with *Botanists*] the
LABRU'SCUM } wild vine, black bri-
ony.

LABRUSCO'SE [*labruscosus*, *L.*] full of, or abounding with wild vine or bri-ony.

LABU'RNUM [*Bot.*] a kind of shrub of which bees will not taste. *L.*

LA'BYRINTH of *Egypt* [*Λαβύρινθος* *Gr.*] built by *Psammiticus*, on the bank of the river *Nile*, situate on the south of the *Pyramids*, and north of *Arfinoe*. It contained within the compass of one continued wall, 1000 houses, and 12 royal palaces, all covered with marble; and had only one entrance; but innumerable turnings and returnings, sometimes one over another; and all in a manner scarce to be found, but by such as were acquainted with them; the building being more under ground than above; the marble stones were laid with such art, that neither wood nor cement was used in any part of the fabrick; the chambers were so disposed, that the doors at their opening gave a report as terrible as a crack of thunder. The main entrance of all was white marble, adorn'd with stately columns, and curious imagery. Being arrived at the end, a pair of stairs of 50 steps, conducted to a stately portico, supported with stately pillars of *Theban* stone, which was the entrance into a stately and spacious hall (the place of their general conventions) all of polished marble, adorn'd with the statues of their gods. This labyrinth was accounted one of the seven wonders of the world. This work was afterwards imitated by *Dadalus*, in the *Cretan* labyrinth, tho' it fell as short of the glories of this, as *Minos* was inferior to *Psammiticus* in power and riches. There was also a third at *Lemnos*, famous for its sumptuous pillars; and a fourth, that of *Italy*, which *Porfenna* king of *Hetruria*, designed for a sepulchre for him and his successors. There was also one at *Woodstock* in *Oxfordshire*, made by king *Henry II.* for fair *Rosamund*.

LABYRINTH [with *Anatom.*] the name of the second cavity of the internal ear, which is hollowed out of the *Os petrosum*, and so called on account of its having several windings in it.

LABYRI'NTHIAN [*labyrinthicus*, *L.*] of, or pertaining to a labyrinth.

LA'CCA, a gum, or rather wax (made as some say, by a kind of winged ants) hard, brittle, clear and transparent, brought from *India*, &c. and used in painting, varnishing, &c. also a certain red gum issuing from certain trees in *Arabia*, of which the best hard sealing wax is made.

LACERTO'SE [*lacertosus*, *L.*] having great brawns, brawny, muscular, finewy.

LACE'RTUS [with *Anatomists*] the arm from the elbow to the wrist; also the bastard mackerel spotted like a lizard. *L.*

LACHANO'POLIST [*lachanopoles*, *L.* of *λαχανοπολις* of *λάχανον* pot herbs, and *πωλείω* to sell, *Gr.*] a seller of herbs.

LA'CHANUM [*λαχανον*, Gr.] all kind of pot-herbs. L.

LA'CHES of Entry [in *Com. Law*] a neglect of the heir to enter. F.

LA'CHESIS [of *λαχεῖν*, Gr. to apportion by lot] one of the three destinies, the other being *Clotbo* and *Atropos*. The three fatal goddesses, who, according to the poets, reside in the palace of *Pluto*; or the *Destinies*, who did appoint to every one the several adventures of his life; what they had decreed, according to the judgment of the gods, could not be altered: they were more especially occupied in handling the thread of man's life: the youngest held the distaff and did draw the thread; the next in age wound it about the spindle or reel; and the third being old and decrepid cut it off: and this was followed by the immediate death of the person living.

LA'CHRYMA *Christi* [i. e. the tears of *Christ*] a pleasant sort of wine, made of grapes growing in *Terra di Lavoro* in the province of *Naples*. L.

LACHRYMÆ *Jobi* [i. e. the tears of *Job*] the herb gromwel. L.

LACHRYMA' LIS *Glandula* [with *Anatom.*] the name of a small oblong gland, situate above the eye, whence proceed two or three small ducts, which filtrate a serosity to moisten the ball of the eye, and facilitate its motion. L.

Fistula LACHRYMALIS [with *Oculists*] a *Fistula* in the larger angle of the eye. L.

LACHRYMA' LIA *Puncta* [with *Anatom.*] two small apertures in the extreme angles of each eye-lid, by which an aqueo-saline pellucid humour is convey'd to the nose. L.

LACI'NIATED [*laciniatus*, L.] notch'd, jagged on the edges.

LACINIATED Leaf [with *Botan.*] a jagged leaf.

LA'CKER [so called of *Gum Lac*, of which it is made] a varnish used over leaf-silver, in gilding picture-frames, &c.

LACKER Hat, a sort of hat made without stiffening.

LACO'NICUM [so called, because much in use in *Laconia*] a dry stove to sweat in, a stew or hot house. L.

LA'CRYMA, a tear shed in weeping. See *Lachryma*.

LA'CTANT [*lactans*, L.] suckling, giving milk.

LACTA'RIA [with *Botan.*] the herb spurge or milk-weed.

LA'CTEA *febris* [i. e. a *Lactéal Fever*] the milk fever, which happens to women in child-bed.

LA'CTES [*Anat.*] the small guts; also the sweet-bread. L.

LACTE'SCENS [in *Botan. Writ.*] ha-

ving a milky juice.

LACTI'FICK [*lactificus*, L.] that makes or breeds milk.

LACTU'CA [with *Botan.*] the herb lettuce. L.

LACTUCA *Sylvatica* [with *Botan.*] wild lettuce or hawk-weed. L.

LACTUCI'NA, the goddess of young corn while the milk is in it.

LACTUCE'LLA [with *Botan.*] the herb sow-thistle. L.

LACTU'MINA [with *Physicians*] wheals or pimples about the internal parts of the mouth; as also about the ventricle in infants; the thrush, so called, because they happen chiefly to sucking children. L.

LACTU'MINA } [with *Surg.*] a crusted

LACTU'MIA } scab on the head, L. the same as *Achor*.

LACU'NA, a ditch in which water stands, a dike or puddle; also a gap or empty place where any thing is wanting. L.

LACU'NÆ [with *Anatom.*] small pores or passages in the *Uretbra* or passage of the yard and *Vagini Uteri*, especially in the lower part of the urinary ducts, they pour a viscous liquor into the passage that lubricates and defends it from the salts of the urine.

LA'DANUM } a gummous or resinous
LABDA'NUM } matter, oozing out of the leaves of a shrub called *Cistus Ladani-fera*, used in medicine.

Bolt-Sprit LADDER [in a *Ship*] is a ladder at the beak head, made fast over the bolt-sprit, to get upon when there is occasion.

Entring LADDER [in a *Ship*] is a wooden ladder placed in the wattle of the ship.

Gallery LADDER [in a *Ship*] is a ladder of ropes hung over the gallery and stern of ships, to come out of, or go into a boat in foul weather, and a high sea.

LADE } { *lade*, Sax. } usually signifies
LODE } { *lode*, Sax. } the mouth of a river; sometimes a ford, and is part of the proper names of places; as, *Crecklade*, *Fromlade*, *Lecblade*, &c.

LA'DIES *Bed-Straw*, an herb.

LADIES *Cushion*, a sort of flower.

LADIES *Laces*, a kind of striped grass.

LADIES *Mantle*, an herb.

LADIES *Smock*, an herb, otherwise called *Cuckoo flower*.

LADIES *Bower*, a plant fit for making bowers or arbours.

LADIES *Seal*, the herb black briony or wild vine.

LA'DING [of *hladian*, Sax. to load] the burden or cargo of a ship.

LADY

LADY *Traces*, a sort of satyrion or ragwort.

LÆMOS [λαῖμος, Gr.] the throat.

LAGEDAY'UM [old Rec.] a law day or open day in court.

LA'GEN [of *lagena*, L.] a measure containing 60 sextarii.

LA'GHSLITE [laȝhlylīte, Sax.] a breach of the law; also the punishment or fine imposed for breaking of the law.

LA'GEM, a loiterer; also one that is the last of a line or family; also one that degenerates from the virtues of his ancestors, a disgrace to his family.

LAGOCHI'LUS [δαρχήλος, Gr.] one who has cloven lips like an hare.

LA'GON [old Law] a parcel of goods cast overboard in a storm, with a buoy or cork fastened to them, in order to find them again.

LAGO'PTHALMUS [λαγόφθαλμος, of λαγός an hare, and οφθαλμός the eye, Gr.] one who has eyes like a hare.

LAGO'PTHALMY [λαγοφθαλμία, Gr.] a disease in the eyes or the upper eyelids, when they are so contracted or maimed that they cannot cover the eyes, which is common to hares.

LAGOPO'NOS [αμ. τῶν λαγόνων πόνοι, Gr.] a disease, a fretting in the guts.

LAGO'PUS [λαγώπος of λαγός and πῦς a foot, Gr.] the herb hare's cummin or hare's foot.

LAGOTRO'PHY [lagotropia, L. of λαγοτροφία of λαγός and τροφή to feed, Gr.] a warren of hares.

LAICA'LITY [laicalitas, L. of λαϊκος of λαός the people, Gr.] the property by which any man is said to be a lay-man.

LA'MA SABA'CTHANI [of ܠܡܐܝܢܐ why, and ܝܢܝܗܐܝܐ hast thou forsaken me, Syr.] why hast thou forsaken me.

LAMY'S *Lettice* [with *Herbalists*] an herb so called.

LAMB'S *Tongue* [with *Herbal.*] an herb.

LA'MBEAUX [in *Heral.*] *Morgan* says it is a cross patee at the top, and issuing out at the foot into three labels, having a great deal of mystery in relation to the top, whereon the first born son of God did suffer: sending out three streams from his hands, feet, and side. F.

LAMBDO'IDAL *Suture* [among *Anatomists*] the hindermost seam of the skull, so named, because in shape it resembles the Greek capital *Lambda* (Λ) or a pair of compasses.

LA'MBENT [lambens, L.] licking.

LAMBENT *Medicines* [with *Physicians*] such medicines as are taken by licking them off a stick of liquorice, &c.

To **LAM** [prob. of *lamen*, Du. to

make lame] to smite or beat.

LA'MENESS [laamneyye, Sax.] a defect, or weakness, or hurt in the legs, arms, &c.

LAME'LLA, a little thin plate of Metal. L.

A **LAME'NT**, a lamentation. *Milton*.

LA'MENTABLENESS [lamentabilis, L.] woefulness, pitiableness.

LA'MENTINE, a fish called a sea-cow or *Manatee*, some of which are near 20 foot long, the head resembling that of a cow, and two short feet, with which it creeps on the shallows and rocks to get food; but has no fins. The flesh of them is commonly eaten, and is delicious meat.

LA'MIA, as the poets feign, being beloved by *Jupiter*, *Juno*, out of jealousy, destroyed all the children she had as soon as she bore them, which so enraged her, that like a cruel monster, she devoured all the children she found.

LA'MIÆ [among the *Romans*] hags, witches, the-devils, which the vulgar fancied had eyes that they could take out and put in at their pleasure, who, under the shape of fair women, enticed youth to devour them: or, as others say, the *Lamie* were the 3 *Harpies*, called *Aello*, *Ocypite* and *Celeno*, a strange sort of birds with women's faces, dragons tails and eagles talons; who are said to suck in the night the blood of infants, and were very troublesome at publick feasts in the night. They are also called *Furie* and *Striges*.

LA'MINA, a plate or thin piece of metal, a flate; also a thin piece of board.

LA'MIUM [with *Botan*] archangle or dead-nettle. L.

A **LAMP** [lampus, L. of λαμπάς, Gr.] a light well known.

Perpetual LAMP, the ancient *Romans* are said to preserve lights in their sepulchres many ages, by the oiliness of gold resolved by art into a liquid substance. And it is reported, that at the dissolution of monasteries, in the time of king *Henry VIII.* there was a lamp found that had then burnt in a tomb from about 300 years after Christ, which was near 1200 years. Two of these subterranean lamps are to be seen in the *Museum* of rarities at *Leyden* in *Holland*. One of these lamps, in the papacy of *Paul III.* was found in the tomb of *Tullia Cicero's* daughter, which had been shut up 1550 years.

LA'MPADARY } an officer in the
LAMPADAPHORIA } church of *Constantinople*, whose office was to see the church well illuminated, and to bear a taper before the emperor, empress and patriarch when they went in procession or to church.

LA'MPAS } [with *Farriers*] a kind
LA'MPRAS } of swelling in a horse's
 mouth or palate, i. e. an inflammation in
 the roof of his mouth, behind the nippers
 of the upper jaw; so called, because it is
 cured by a burning lamp or hot iron.

LAMPASSE' [in *Heraldry*] is what is
 by the *English* heralds called *Langued*, i. e.
 the tongue of a beast appearing out of his
 mouth, being of a colour different from the
 body. F.

LAMPE'TIANS, a sect of hereticks, so
 called of *Lampetius* one of their ring-lea-
 ders, who held some of the doctrines of the
Arians, and condemned all kinds of vows,
 particularly that of obedience, as inconsis-
 tent with the liberty of the sons of God.

LA'MPRAY } with an *Eel* [*Hieroglyphi-*
LA'MPREY } cally] represented adul-
 terers; for the lamprey is said to seek the
 company of other fishes of the same shape;
 and for that reason, some say, they are ve-
 nomous, because they join themselves with
 snakes, and other water serpents.

LAMPRO'PHORI [*λαμπεροφωρι* of
λαμπερ white, *φωρ*, Gr. to bear] the
Neophytes or *New Converts*, so called, dur-
 ing the seven days after they had been bap-
 tized, on account of their being clothed
 with a white robe.

LAMPSA'NA [*λαμψάνα*, Gr.] corn-
 sallet. L

LAMPSU'CA [with *Botan.*] the herb
 hawkweed. L.

LANA'RIA [with *Botan.*] the herb
 mullein, long-wort, or hare's-beard.

LA'NARY [*lanarium*, L.] a wool-house,
 a ware-house or store-house for wool.

A LANCE [*lancea*, L.] a javelin, pike
 or spear; an offensive weapon much in use
 with the ancients; being a long staff like
 a pike, pointed at the end, and armed with
 iron.

LANCEPESA'DE, an officer under a
 corporal, who assists him in his duty, and
 performs it for him in his absence. They
 teach the new raised men their exercise,
 and post the centries. They are generally
 accounted the most vigilant and brave of
 the company: And on a march, their place
 is on the right-hand of the second rank.

To **LANCH out** [*s'elanchant*, F.] to
 put a ship or boat afloat out of a dock; al-
 so to expatiate in words; also to be extra-
 vagant in expences.

LANCI'FEROUS [*lancifer*, L.] bear-
 ing a lance or spear.

LANCINA'TION [*lancinatio*, L.] a
 lancing.

LANDE'GANDAM [O. R.] a sort of
 customary inferior tenants of a manour.

LA'NEOUS [*laneus*, L.] woolly, made
 of wool.

LAND Fall [among *Sailors*] signifies to
 fall in with land: Thus, when mariners
 have been in expectation of seeing land in
 a short time, and they happen to see it ac-
 cordingly, they say, *they have made a good*
land fall.

To **set LAND** [among *Sailors*] is to see
 by the compass how it bears.

Head LAND, a point of land, or that
 which lies farther out into the sea than the
 rest.

LAND layed [with *Mariners*] the land
 is said to be laid, when a ship is just got
 out of sight of the land.

LAND Pike, an *American* animal like
 the pike fish, having legs instead of fins, by
 which it crawls, tho' awkwardly on the
 ground; these creatures lurk about the
 rocks and are rarely seen but towards
 night, at which time they make a noise
 more shrill and grating to the ear than
 toads.

LA'NDING [of *Zelandian*, Sax.] to
 go or put out of a ship upon land.

LANDSCAPE [*landſcip*, Sax.] a land-
 skip. Milton.

LANDSKIP [*landſcip*, Sax.] a repre-
 sentation of part of a country, both place
 and persons; the landskip being called the
Parergon or by-work, and the persons the
 argument: Or a landskip is a description
 of the land, as far as it can be seen above
 our horizon, by hills, valleys, cities, woods,
 rivers, &c. all that in a picture which is
 not of the body or argument (which denote
 the persons) is called by this name of *Land-*
skip.

LA'NGREL [with *Gunners*] a shot used
 at sea to cut the enemies rigging; a sort of
 shot that runs loose with a shackle or joint
 in the middle, having half a bullet at each
 end, which is to be shortened when put into
 the piece; but spreads it self when dis-
 charged.

LA'NGUAGE [*langage*, F. of *lingua*,
 L.] tongue or speech, a set of words upon
 which a particular nation or people are a-
 greed to make use of to express their
 thoughts.

LA'NGUED [of *langue*, F. the tongue]
 having a tongue.

LA'NGUED [in *Heraldry*] signifies the
 tongue of any animal hanging out, of a dif-
 ferent colour from the body, as *Langued*,
Azure, *Gules*, &c. i. e. having the tongue
 of a blue or red colour.

LA'NGUENT [*languens*, L.] languish-
 ing.

LA'NGUIDNESS [of *languidus*, L.] lan-
 guishingness, faintness.

LANGUI'FICK [*languificus*, L.] mak-
 ing faint and feeble.

LA'NIFICE [of *lanificium*, L. of *lana*,
 wool]

Wool, and *facio* to make, &c.] spinning, carding or working wool. L.

LA'NKNESS, limberness, slinness, slenderness.

LA'NO NIGER, a sort of base coin in use about the time of king Edward I.

LANU'GINOUSNESS [of *lanuginosus*, L.] downiness, &c.

LANU'GO [with *Anatom.*] the soft tender hairs that first appear on the faces of young men. L.

LAPA'RA [of *λαπαζω*, Gr. to empty] the fleshy part between the ribs and the hips, so called, because it falls in as if it were empty.

LA'PATHUM [*λαπαθον*, Gr.] a general name, with *Botanists*, for all kinds of docks. L.

LAPATHUM *Rubrum* } [with *Botan-*
LAPATHUM *Savatum* } *ists*] the red dock or blood-wort. L.

LAPHRI'A [*λαφρια*, Gr.] an anniversary festival held in *Achaia*, in honour of *Diana*. At the approach of the festival they made an ascent to the altar, heaping up earth in the manner of stairs; round the altar they placed in order pieces of green wood, all of 16 cubits long, and upon that they laid the driest wood that could be gotten. On the first day of the solemnity, the priestesses of *Diana*, who was a virgin, rode in a chariot drawn by bucks: On the second they offered sacrifice of birds, bears, bucks, lions, wolves, and all sorts of animals and garden-fruits.

LA'PICIDE [*lapicida*, L.] an hewer of stones, a stone-cutter or mason.

LA'PIDATED [*lapidatus*, L.] stoned, battered with stones.

LAPIDE'SCENT *Waters* [with *Natural.*] such waters, which being full of stony matter dissolved in them, and covering grass, leaves, rushes, and sticks that lie in them all over, cover them with a sort of stony coat, so that they seem to be changed into a perfect stone.

LAPIDIFICA'TION [with *Chymists*] is the art of turning any metal into stone; which operation is performed by dissolving the metal in some corrosive spirit, and afterwards boiling the dissolution to the consistence of a stone.

LAPIDO'SE [*lapidosus*, L.] stony, full of stones or gravel.

LA'PIS *Armenus* [of *Armenia*, where first found] a light, brittle stone, of a blue colour inclining to green, of use in physick.

LAPIS *Ceruleus Anglicus*, a mineral found in *Lancashire*, there call'd *Killow*, used for drawing lines.

LAPIS *Calaminaris*. See *Cadmia*.

LAPIS *Crucis* [i. e. the cross stone] is of two sorts the one shews a white cross on

an ash coloured ground; and the other a purple or black one. L.

LAPIS *Hematites* [of *αιμα*, Gr. blood] the blood stone; a certain red stone good for stopping of blood. L.

LAPIS *Judaicus* [so called, because found in *Judea*] a little stone in the shape of an olive, with lines or streaks so equally distant, as if they were artificially made by a turner.

LAPIS *limacis*, the snail-stone; a small white stone of an oval figure, found in the head of such snails as are without shells, and wander about in fields and places underground. L.

LAPIS *lipis*, a stone of a sapphire blue colour like *Indigo*, but something transparent.

LAPIS *nepbriticus*, a stone of a green and milk white colour mixed, of great efficacy against the stone in the kidneys. L.

LAPIS *Opprobrii*. See *Opprobrii*.

LAPIS *Percarum*. See *Percarum*.

LAPIS *Prunella*. See *Prunella*.

LAPIS *Tutia*. See *Tutty*.

LA'PPA [with *Botan.*] the plant bur or clot-bur.

LAPPA'GO [with *Botan.*] the herb maiden-lips, shepherd's-rod or teazle. L.

LAPSA'NA [with *Botan.*] wild colewort or dock-cress. A plant, on the root of which *Cæsar's* army liv'd a long time at *Dyrrachium*. L.

LAPSE [in *Law*] a benefice is said to be in *lapse*, when the patron, who ought to present thereto in six months after it is voidable, has omitted to do it; upon which default the ordinary has a right to collate to the said benefice.

To LAPSE [of *lapsum* of *labi*, L.] to fall from.

LA'QUEAR [*Architec.*] a vaulted roof, the inward roof of an house; the roof of a chamber, bowed, channelled and done with fretwork.

LA'QUEUS [with *Surgeons*] a sort of bandage for stretching out broken or dis-jointed bones, so keep them in their places when they have been set; so tied, that if it be drawn together or pressed with weight it shuts up close.

LA'RA or LA'RANDA, one of the *Naiades*, a nymph, on whom *Mercury* is said to have begotten the household gods called *Lares*. They were distinguished into publick and private; the publick *Lares* were esteemed protectors of cities, people and high-ways, and the private *Lares* of families.

LARA'RUM, a private chapel in a house, for the household gods of the *Romans*, called *Lares*. L.

LA'RBOARD *Watch* [Sea term] one half

half of a ship's crew, under the direction of a chief mate, which watches in its turn with the starboard watch.

LARBOARD *the Helm* [Sea phrase] is to put the helm on the larboard or left side of the ship.

LARCH Tree, so called of *Larissa*, a city of *Thessaly*, where it was first known] a lofty tree, bearing leaves like those of a pine-tree, and a sort of mushroom or fruit called *Agarick*. The gum of this tree is called *Venice Turpentine*.

To **LARD Meat** [Cookery] is to draw thin slips of fat bacon thro' the outsides of it.

LARDA'RIUM [Old Rec.] the larder in a noble house, the place where the victuals is kept. *L.*

LARDERA'RIOUS *Regis*, the king's larder or clerk of the kitchen. *L.*

LARES, certain domestick gods of the *Romans*, called also *Penates*, shaped like monkeys, or, as others say, dogs, placed in some private place of the house, or in the chimney corner, which the family honoured as their protectors, and therefore offered to them wine and frankincense. *Plutarch* tells us, that they were covered with dog's skin, and a dog placed next to them, to express the care they had of the house, and their friendship to those that did belong to it. The poets feign that *Lara* being sentenced to lose her tongue for revealing to *Juno*, *Jupiter's* intention of deflowering *Juturna*, she was sent to hell under the conduct of *Mercury*, who lying with her by the way, begat two sons, named *Lares*, from whence these gods are derived.

LA'RGENESS [*largus*, *L.*] greatness, width, breadth, &c.

To **LARGE** [Sea phrase] the wind is said to large, when it blows a fresh gale.

LARGE, as to go large [in *Horseman-ship*] is when a horse gains or takes in more ground in going wider in the center of the volt, and describing a greater circumference.

LARGI'FICK [*largificus*, *L.*] that gives liberally, frankly and freely.

LARGI'FLUOUS [*largifluus*, *L.*] flowing abundantly.

LARGI'TION [*largitio*, *L.*] largeness, bountiful giving.

LARI'CINA, the gum called *Turpentine*.

LA'RIX, the *Larch-Tree* that yields turpentine. *L.*

LARMI'ER [of *larme*, *F.* a tear] because it causes the water to fall by drops or tears at a distance from the wall; the eaves or drip of a house; a flat square

member placed on the cornice, below the *Cymatium* and juts out the farthest. *Architecture*.

LARO'NS [*French Law*] thieves, robbers.

Petty LA'RRONS, such as steal geese, hens, &c.

LA'RVÆ, the ghosts or spirits of wicked men, which after death were believed to wander up and down the earth: *Phantoms* or apparitions that torment the wicked and affright good men.

LA'RVATED [*larvatus*, *L.*] wearing a mask; also frightened with spirits.

LA'RYX [with *Botanists*] the *Larinch* tree or *Larch* tree that yields *Turpentine*. *L.*

LASCI'VIENT [*lasciviens*, *L.*] playing, wantoning.

LASCIVIO'SITY [*lasciviositas*, *L.*] lasciviousness.

LASCI'VY [*lascivia*, *L.*] lasciviousness.

LA'SER [with *Botanists*] the herb *Benjamin*. *L.*

LASERPI'TIUM [*q lac serpitium*, *L.*] the plant *Lafer-wort*.

LA'SHING [among *Sailors*] is the making fast, or tying any thing to the ship's sides, masts, &c. as pikes, muskets, boards, casks, &c.

LA'SHITE } in the *Danish* times, a
LA'SHLITE } common forfeiture of
12 oars, each ore being in value 6d. or
as others 16d. sterling.

LA'SSITUDE [with *Physicians*] a stoppage of the animal spirits in the nerves and muscles, which forebodes some sickness approaching. *L.*

LASSITU'DO *Ulcerosa* [with *Physicians*] a symptom usually attending the cold fit of an intermitting fever, being a soreness and weariness in the joints of all the bones.

LA'TCHETS } [in a *Ship*] are small

LA'SKETS } lines sewn into the top-
sails called bonnets and drablers, in the
form of loops, by which the bonnets are
laid to courses or plain sails, and the drab-
lers to the bonnets.

LATEBRO'SE [*latebrosus*, *L.*] full of dens, hiding or lurking places.

LA'TERAL Judge, an assessor, one that sits on the bench with, and assists another judge.

LATHY'RIS [*λαθύρις*, *Gr.*] the herb called *Garden-spurge*. *L.*

LATHYRUS [*λαθύρος*, *Gr.*] *Chicelings*, *Pease-Everlasting*. *L.*

LATIER, a feast instituted in honour of *Jupiter Latialis*.

LATICLA'VIUM [among the *Romans*] a tunick or coat trimmed with broad studs or buttons like the head of a nail. It was
a gar-

a garment of distinction and of the senatorial order.

LA'TINÆ *feriæ*, certain feasts appointed by *Tarquinius Superbus*, king of *Rome*, and celebrated 4 days successively, during which they offered sacrifices to *Jupiter Latialis*, for preserving the union between the *Latins* and *Romans*.

To LA'TINIZE, to express one's self after the manner of the *Latins*; also to give *Latin* terminations to words.

LATI'SSIMUS *Dorsi* [with *Anatomists*] a muscle of the arm which arises chiefly from the seven lower spines of the *Vertebrae*, or turning joints of the chest, and all those of the loins, and is inserted to the shoulder bone, by a short, flat, strong tendon. It is also called *Aniscliptor* and *Tersor*.

LA'TOMY [*latomia*, *L.* of *λατομία*, *Gr.*] a quarry of stones.

LA'TOMIST [*latomus*, *L.* *λάτομος* of *λάς* a stone, and *τέμνω*, *Gr.* to cut] a stone-cutter, a mason.

LATO'NA [according to the *Poets*] the mother of *Apollo* and *Diana* by *Jupiter*.

LATRI'A [*λατρεία*, *L.*] the worship of God. *L.*

LATROCI'NIUM, larceny, theft, robbery. *L.*

LATROCINIUM [in ancient *Charters*] the liberty and privilege of adjudging and executing thieves, malefactors.

LA'TROCINY. See *Latrocinium*.

LAVAME'NTUM, a tomentation. *L.*

LAVA'NDULA [with *Botan.*] *Lavender*, *Lavender-spike*. *L.*

LA'VATORY } [in *Chili* in *America*]

LAVADE'RO } certain places where gold is got out of the earth by washing.

LAUDI'MIUM [in the *Civil Law*] the fiftieth part of the value of the land or houses, which in ancient times the proprietor paid to the new tenant, as an acknowledgment upon investiture, or for being put into possession.

LA'VER, *Brook-lime*, *Water-creffes* or *Water-parsley*.

LAU'GHING [*hlapanbe*, *Sax.*] the act of laughing.

LAU'GHTER, the ancients used to paint *Laughter*, or the genius or deity of it, in a garment of various colours.

LA'VISHNESS } profuseness, wastful-

LA'VISHMENT } nefs.

To LAUNCE *ast* } [Sea term] in

To LAUNCH *forward* } stowing things in the hold, signifies stow it *ast*, or stow it forward.

LAUNCE *bo* [Sea phrase] used when the yard is hoisted high enough, or the pump sucks.

To LAUNCH [of *lancir*, *F.*] a ship or

boat, is to put it a-float out of a dock.

LAUND [*laund*, *Sax.*] signifies a plain among trees.

LAU'NDER [in the *Tin-works*] a trench in a floor cut eight foot long and ten foot over, with a turf at one end for a stopper, to let the water (that comes along with the bruised ore from the coffer of a stamping mill) run away while the ore sinks to the bottom.

LAU'RA, a place where monks anciently dwelt.

LAURA'GO [with *Botanists*] a sort of laurel, or the herb ground-pine. *L.*

LAU'REA [with *Botan.*] the bay-tree or laurel. *L.*

LAU'REATED [*laureatus*, *L.*] crowned with laurel. The ancient conquerors used to wear crowns of laurel, in token of victory.

LAU'REL [Figuratively] is the emblem of victory and triumph.

LAUREL [Hieroglyphically] represents favour and preservation, because lightning never blasts it as it does other trees; and upon that account it is dedicated to *Jupiter* and *Apollo*.

LAUREA'TION [in the universities in *Scotland*] the action of taking up the degree of master of arts.

LAURENTA'LIA [among the *Romans*] festivals or holy-days dedicated to *Laurentia*, who was the nurse to *Romulus* and *Remus*. *L.*

LAUREO'LA [with *Botan.*] the common laurel shrub; also the spurge or laurel wreath. *L.*

LAUREOCE'RASUS [with *Botan.*] the Cherry-bay tree.

LAU'RETS, certain pieces of gold, coined *A. D.* 1619. with the head of king *James I.* laureated. The 20 shilling piece was marked with XX, the 10 shilling piece with X, the 5 shilling piece with V.

LAURI'COMOUS [*lauricomus*, *L.*] full of bay at top; having hair like bays.

LAURI'GEROUS [*lauriger*, *L.*] wearing a garland of bays.

LAU'RUS, the Bay-tree. *L.*

LAW [*laſe*, *Sax.*]

LAW [among *Moralists*] is a decree by which a sovereign obliges a subject to conform his actions to what he prescribes, or a rule of acting or not acting, set down by some intelligent being, or persons having authority for so doing.

Positive LAW [in *Etbicks*] is that which proceeds from the sole pleasure of the law-giver.

The natural LAW [in *Etbicks*] is one which is exactly fitted to suit with the rational and social nature of man; so that human

human kind cannot maintain an honest and peaceful fellowship without it.

LAW of Merchants, a special law peculiar to merchants, and different from the common law of *England*; which is, if there be two joint merchants, and one of them dies, his executor shall have the moiety. It is also called the law of the staple.

LAW-Day [*laȝe-dæȝ*, *Sax.*] any day of open court; but anciently used of the more solemn courts of a county or hundred.

LAWS [of *Nations*] are of two sorts, either *Primary* or *Secondary*; the *Primary Laws* are such as concern embassies, and the entertainment of strangers; and such as concern traffick, and the like; the *Secondary Laws* are such as concern arms.

LAW, was painted by the ancients in purple robes, seeded with stars, in a mantle of carnation colour fringed with gold.

LAW [*lap*, *Sax.*] signifies a hill among borderers.

LAW [of *Arms*] the allowed rules and precepts of war, as to make and observe leagues and truces; to punish such as offend in a camp, &c.

LAWS [of *Molmutius*] the laws of *Dunwallo Molmutius*, the 16th king of the *Britains*, who began his reign 444 years before the birth of our Saviour.

LAWS of Oleron [so called, because made at *Oleron*, an island of *France*. when king *Richard* was there] certain laws belonging to sea-affairs.

LAWS Spiritual, the ecclesiastical or civil laws, according to which the ordinary and ecclesiastical judges act in those causes that come under their cognizance.

LA'WING of Dogs, is cutting off three claws of the fore-feet by the skin, or the ball of the fore-feet.

LA'WLESS [of *laȝheleyre* and *neyre*, *Sax.*] illegality, disorderliness; also the condition of an outlawed person.

LAWN [*Dooms-Day Book*] a plain between two woods.

LAX [*laxus*, *L.*] loose, slack.

LA'XAMENT [*laxamentum*, *L.*] release, refreshment, relaxation.

LA'XATED [*laxatus*, *L.*] loosened, &c.

LA'XATIVENESS [*laxativus*, *L.*] that is of a loosening or opening quality.

LAXA'TION, a slackening, easing; also a loosening. *L.*

LAY, a word signifying moan or complaint [*old French*] a kind of ancient poetry consisting of very short verses.

LAY [*ley*, *Sax.*] a song or poem.

To **LAY** an evil Spirit, to confine it that it do not infect houses.

LAY Brother [among the *Romanists*] an illiterate person, who does the servile offices in a convent or monastery; but is not in any orders, nor makes any vows, enters not into the choir, and wears a habit different from the monks, &c.

LAY'ER, a place in a *Creek*, where small oysters are thrown, which, by the laws of the admiralty, are to lie there till a broad shilling, put in between both shells, may be heard to rattle when it is shut.

LA'ZINESS [*lofigh*, *Du*] slothfulness, sluggishness, idleness.

LEA'CHEROUS [prob. of *leȝen*, *Sax.*] lustful.

LEA'CHERY [prob. of *leȝenryce* or *leȝen-team*, *Sax.*] lustfulness, lust.

LEAD [*lead*, *Sax.*] a metal composed of an earthy salt and sulphur, impure and ill digested with imperfect *Mercury*, coming near to the nature of anatomy. It is the heaviest of all bodies after *Mercury*; it has the greatest affinity with gold of any metals in point of weight. Some authors affirm, that if a person shall dip his hand in the juice of water mallows, purslain and mercury, he may put it into melted lead without harm; the natural coldness of these juices, and their thickness, covering the hand as it were with a skin. It is easily bent, and as readily melted, and differs only from iron, in that the parts lie more close together, and more smooth, which makes it so pliable and heavier than iron.

LEAD-wort, a kind of herb.

Sounding LEAD } is a lead of about
Dead-Sea LEAD } six or seven pound weight, ten or twelve inches long, and fastened at the end of the *sounding Line* or *deep Sea Line*.

To **heave the LEAD** [*Sea phrase*] is to stand by the ship's horse, or in the chains, and to throw out the lead, and sound the depth of the waters, to know where the ship may sail; and he that heaves the lead, sings the depth he finds.

A **LEAF** [with *Botan.*] is defined to be a part of a plant extended into length and breadth, in such a manner, as to have one side distinguishable from the other.

A **simple LEAF**, is that which is not divided to the middle in several parts, each resembling a leaf it self, as in a dock.

LEAGUE, in *France*, contains 2282 fathoms or toises, in *Spain* 3400 geometrical paces, in *Sweden* 5000, and in *Hungary* 6000.

To **stop a LEAK** [*Sea term*] is to put into it a plug wrapt in oakum and well tarred, or in a tarpawlin clout, to keep out

out the water, or to nail a piece of sheet lead upon the place.

To LEAK [spoken of *Vessels*] is when the liquor contained in them, runs out at some hole or chink.

LEA'KING [of *leken, Du.*] running out of a vessel, thro' some hole or chink.

LEA'NNESS [læneneſſe, *Sax.*] poorness in flesh.

A LEAP, a wheel or device to catch fish in.

LEAP Year [so called of leaping a day] consists of 366 days, and returns every 4th year, the other 3 containing but 365 days each. The reason of it is, the sun not making his annual revolution in exactly 365 days, but in 365 days, 5 hours, 49 minutes and 16 seconds, a day is added to every 4th year, to make amends for the 5 hours, 49 minutes, 19 seconds, which is yet too much.

LEA'RNING [of *leornenſſe, Sax.*] erudition.

LEASE [by *Indenture*] is letting land or tenement, right of common, rent, or any inheritance, to another for term of years or life, for a rent reserved in writing indented.

LEASE Parole, is a lease as above-mentioned; but by word of mouth.

LEATH [leað, *Sax.*] a barn. N. C.

LEA'THERSELLERS were incorporated Anno 1382, and confirmed by several kings since, and are the 15th. They are a master, 3 wardens, 26 assistants, and 167 on the livery. Their livery fine 20*l.* and stewards 12*l.* Their



armorial ensigns are *argent*, 3 bucks regardant *gules*. Crest a buck attired or, attired *sable*, supporters a buck as the last, and a ram of the first. Motto, *Soli Deo Honor & Gloria*. Their hall is situate on the east end of *Little St. Helens*.

LEA'VER [in *Mechanicks*] one of the 6 principles, is a balance resting on a determinate point, called its *Hypomockion* or *Fulcrum*, the centre not being in the middle, as in the common ballance, but near to one end; by which means it will raise a great weight.

LEAVES [of *leafe, Sax.*] of a tree, plant, &c.

LE'CHERWITE [of *lægan* to lie with, and *pite, Sax.* a fine] a fine laid on those who committed adultery and fornication.

LECCA'TOR [Old Rec.] a leacher, a debauchee, a tavern hunter.

LE'CTIONARY, a service book or missal.

LECTISTE'RNIA [among the *Romans*]

a religious ceremony, beds being placed in the *Adytum* of the temples, to set the statues of their gods on round the tables, and for people to lie on, and eat the festival cheer, which was there dedicated to the gods. L.

LE'DA, daughter to *Thestius*, and mother of *Castor* and *Clytemnestra*, by her husband *Tyndarus*, king of *Oebalia*, and of *Pollux* and *Helena* by *Jupiter*, who in the shape of a swan enjoy'd her, as she was bathing herself in the river *Eurotas*; and she was afterwards delivered of an egg, of which they both proceeded.

LEE } [of *leað, Sax.*] whether it
LEG } stand at the beginning or end
LEY } of a name signifies a field or pasture; but such a field as is not often ploughed.

LEE [Sea language] that part which the wind blows upon, or is opposite to the wind, as the *Lee-shore*.

To be under the LEE Shore [Sea term] is to be close under the wind, or under the weather-shore.

To come by the LEE [Proverb] is to come off with loss.

LEE Watch [Sea term] a word of command to a man at the helm, and is as much as to say, take care that the Ship don't go to the *Leeward* of her Course.

LEECH Worm } a kind of insect.

Horse LEECH }

LEED-month } [q. loud month, of *hlýð*,

LEID-month } *Sax.* a noise or uproar]

the month of *March*, so called on account of the winds being then high and boisterous.

LEETS } [Old Rec.] meetings appointed
LEITS } for the nomination or election of officers.

LEGA'BILE [legabilis, L.] not intailed as hereditary, but may be bequeathed as legacy.

LEGA'LIS Homo, one who stands *rectus* in *Curia*, not out-lawed or excommunicated.

LE'GALNESS [legalité, F. of *legalis*, L.] lawfulness.

LE'GATE [legatus, L.] is properly an envoy or ambassador, sent by one prince or state to another, to treat on some affair; but now the title of *Legate* is given particularly to one that is sent by the pope to a prince or state, and is esteemed equal in dignity to the extraordinary ambassador of any other prince.

LEGA'TUM, a legacy or bequest. L.

LEGATUM [Old Rec.] a soul seat or legacy given to the church; an accustomed mortuary.

LE'GEND, the words that are about the edges of a piece of coin or medal, serving

serving to explain the figure or device.

LE'GIBLENESS [*legibilis*, L.] capableness of being read.

LEGISLA'TOR, a law-maker. L.

LEGI'TIMATENESS [of *legitimus*, L.] lawfulness, rightfulness, legalness; also a being born in lawful wedlock.

LE'MMA [with *Geom.*] an assumption or preparatory proposition, laid down to clear the way for some following demonstration: Often prefixed to theorems to render their demonstration less perplex and intricate; and to problems in order to make their resolution more easy and short.

LE'MNIAN *Earth* [of the island of *Lemnos*, whence it is brought] a medicinal astringent used in the same cases as bole.

LEMONA'DE, a drink made of water, lemons and sugar.

LE'MPET, a sort of fish, a limpin.

LEMU'RES [*q. Remures* of *Remus*, whose ghost is said to have appeared to his brother *Romulus*, after he was slain by him] restless ghosts of departed persons, who returned to torment the living. The spirits of dead persons, whom the *Romans* thought haunted houses in the night, and were disposed to be mischievous. L.

LEMU'RIA [among the *Romans*] the festival of the *Lemures*, instituted by *Romulus*, to the ghosts and phantoms; which was observed the 9th day of *May*, every other night for 3 times, to pacify the ghosts of the dead; they threw beans on the fire of the altar to drive them out of their houses; the temples were all shut up, and to marry in this time was accounted unlucky.

To LE'NEFIE [*lenefier*, F.] to soften, assuage, &c.

LENGTH [in *Horsemanship*] as to *Passage a Horse upon his own Length*, is to make him go round in 2 treads, as a walk or trot, upon a spot of ground so narrow, that the haunches of the horse being in the centre of the vault, his own length is much about the semi-diameter of the vault, the horse still working between the 2 heels, without putting out his croup, or going at last faster or slower than at first.

To LE'NGTHEN [prob. len^g Sen of len^g, *Sax.* long] to make longer.

LE'NITIVENESS [of *lenire*, L. *lenitif*, F.] softening or assuaging quality.

LE'NIMENT [*lenimentum*, L.] a moderating, or that which takes away uneasiness, harshness, &c.

LENO'CINY [*lenocinium*, L.] the practice of bawdery.

LENS [in *Dioptricks*] a glass which either collects the rays into a point in their passage thro' it, or disperses them

farther apart, according to the refraction.

LENS [with *Botan.*] a Lentil, a kind of round and flat Pulse.

LENS *Palustris* [with *Botan.*] a water vegetable called Duck's-meat. L.

LENS *Marina* [with *Botan.*] Sea or Water-lentils. L.

LENT was first ordered to be observed in *England*, *Ann. Dom.* 640, or, as *Baker* in his *Chronicle* relates, that *Ercombert*, the 7th king of *Kent* (who reigned about the year 650) commanded it.

LENTICULA'RE *Instrumentum* [with *Surgeons*] an instrument to make bones smooth.

LE'NTIFORM *Prominences* [in *Anat.*] protuberances on the *Crura medullæ oblongatæ*, i. e. the two heads or beginnings of the marrowy substance of the brain, gathered together as it were into two bundles.

LENTI'SCUS *vulgaris* [with *Botanists*] the Lentisc or Mastick-tree. L.

LEO, a lion, a wild beast. L.

LEO [with *Astrologers*] the 5th in order of the 12 signs of the zodiack, whose character is (♌). This is a noble and illustrious constellation. It is storied that *Jupiter* bestowed this honour on this animal, because he was accounted the prince of four-footed beasts. Some say that this was the first combat of *Hercules* that is worthy of commemoration; for *Hercules*, ambitious of glory, did not only overcome him without weapons, but choaked him in a naked embrace. *Pisander* of *Rhodes* writes of him, that he wore the lion's skin as a trophy of his great achievement. This is that lion that he killed in *Nemea*.

LEONI'NE *Verses*, a sort of *Latin* verses that rhyme in the middle and end, imitating as it were a lion's tail; as,

*Brixia vestratis Merdosa volumina vatis,
Non sunt nostrates tergere digna nates.*

LEO'NTICA [with the *Antients*] a festival and sacrifice, celebrated in honour of the sun. It was so called of *Leo*, a lion, because they represented the sun in the form of a lion radiant, bearing a *Tiara*, and gripping the horns of a bull in his fore-paws, who in vain struggled to disengage himself.

LEO'NTICE [*λεοντική*, Gr.] the herb wild chervil. L.

LEONTOPE'TALON [*λεοντοπέταλον* of *λέων* a lion, and *πέταλον* Gr. a leaf] the herb Lion's-blade, Lion's-leaf, or Lion's-turnep. L.

LEONTOPO'DIUM [*λεοντοπόδιον* of *λέων* and *πῦς*, Gr. a foot] the herb called Lion's-foot. L.

LEONTO'STOMUM [with *Botan.*] the herb Columbine. L.

LEO'PARD

LEO'PARD } [*leopardus*, *L.* λεοπαρδα-
LI'BBARD } λης of λείων a lion, and παρ-
δαλεις, *Gr.* a panther] a wild beast that is
all over full of spots or streaks, ingendred
by a male panther and a lioness.

LEOPARD's-bane } [with *Botanists*] a
LIBBARD's-bane } sort of herb.

LEOPARD [in *Heraldry*] represents
those brave and generous warriors, who
have performed some bold enterprize,
with force, courage, promptness and ac-
tivity.

A **LEOPARD** [*Hieroglyphically*] signi-
fied a great hypocrite, or a notable dis-
sembler; because this beast is said craftily
to dissemble, and hide its head from being
seen, that it might with less difficulty
catch its silly prey; for the beasts are said
to be as much frightened at that, as they are
taken with the pleasant scent of his body;
when therefore they come towards it, to
delight themselves with the perfume that
it yields, it is said to cover its head with
its paws, until they come within its reach.
It also represented an incorrigible person,
because the spots of it no art can whiten
or remove.

LEO'RNING Knights [leorninȝ-cniht-
taȝ, *Sax.*] disciples, scholars.

LEPI'DIUM [λεπίδιον of λεπίς, *Gr.*
a scale, because it is believed to take off
spots and scurf from the face] the herb
Pepper-wort or Dittander. *L.*

LEPIDOSA'RCOMA [of λεπίς a scale,
and σάρξ, *Gr.* flesh] a certain tumor or
swelling so called.

LE'PIS [λεπίς, *Gr.*] the scum or dross
of silver, the scales of brass, &c.

LEPORA'RIA [with *Physic.*] a distem-
per, when persons sleep with their eyes
open.

LE'PROUSNESS [of *leprosus*, *L.*] the
being troubled with a leprosy.

LEPTOCARY'ON [λεπτοκαρύον, *Gr.*]
the filberd-nut. *L.*

LEPTOCENTAU'RUM [λεπτοκενταύ-
ριον, *Gr.*] the herb Lesser Centaury.

LEPTO'PHYLLON [λεπτόφυλλον, *Gr.*]
a sort of Spurge, the herb Tithymal.

LE'PIUS [with *Astron.*] the hare, a
constellation. They tell us *Mercury* placed
this animal among the stars on account of
its swiftness. It seems to breed the most
young of any four-footed beast; of which,
some it brings forth, and some it has in
its womb, as *Aristotle*, says in his book
of *Animals*.

LE Roy s'aviserà [*i. e.* the king will
consider] by these words, written on a
bill presented to the king by the par-
liament, is understood his absolute denial
of that bill in civil terms, and it is there-
by wholly made null and void. *F.*

LE Roy se veut [*i. e.* the king is wil-
ling] a term in which the royal assent is
signified by the clerk of the parliament to
the publick bills; giving authority to
them, which before were of no force nor
virtue.

LESSEE', the person to whom a Lease
is granted.

LESSER Circle [with *Astron.*] those
which divide the globe into two unequal
parts, as the polar circles, tropicks, and
parallels of declination and altitude.

LESTAGEFRY [leytaȝe-ȝneoh,
Sax.] an exemption from the duty of pay-
ing ballast money.

LESVES } [*Old Deeds*] conveyances,

LESWES } &c for pasture ground.

LETA'TION, dung, or other manure for
mucking land.

LE'TCHEROUS [of leȝen, *Sax.*] lust-
ful.

LE'TCHEROUSNESS [prob. of leȝen-
ȝciȝe, *Sax.*] lustfulness, proneness to lust.

LETHA'RGICKNESS [*lethargicus*, *L.*
of ληθαργικόν of λήθη, oblivion, and ἀρ-
γός swift, *Gr.*] the being afflicted with
lethargy.

LE'THE. See *Lathe*.

LETHE [λήθη, *Gr.* *i. e.* oblivion or
forgetfulness] a river in hell, which, ac-
cording to the poets, had the virtue of
making all that drank of it forget all things
past. The ancients had this notion, that
after the souls had been a certain number
of years in the *Elysian Fields*, they were to
return into the world again, and there to
live in other bodies; and that they might
be content to undergo the troubles of a
second life, before their departure they
drank a draught of the river *Lethe*, whose
water had the virtue to make them forget
the miseries of a former life, and what-
ever pass'd in those happy mansions.

LETHI'FEROUSNESS [*letifer*, *L.*]
death-bringing quality.

LE'TTER [*litera*, *L.*] a character, such
as the alphabets of all languages are com-
posed.

LE'TTERS [*by whom invented*] the first
letters are said to be the *Chaldean*, which
Philo affirms were invented by *Abraham*,
and used by the *Chaldeans*, *Assyrians* and
Phœnicians: Tho' there are some that at-
tribute the invention of letters among the
Assyrians to *Badamant*; but whether these
were the same that *Moses* wrote in, is a
difficult matter to determine. Those *Cha-
racters* that *Moses* delivered to the *Jews*,
are by some thought not to be the same
now used by the *Jews*; but that *Exra* was
the author of them; but others are of opi-
nion, that the law was written in the *He-
brew* character used.

Greek LETTERS, *Linus*, a *Calcidian*, is said to have brought letters out of *Phœnicia* into *Greece*, which were the *Phœnician* characters, which were used in *Greece*, till *Cadmus* the son of *Agenor*, brought 16 new letters thither, to which 16, *Pala*, in the time of the *Trojan* war, added 4 more, to which *Simonides* the *Milesian* added the other 4, making 24.

Latin LETTERS, *Nicostrata Carmentis*, is reported first to have taught the use of them to the *Latins*, which characters have been altered since their first invention; and supposing that these *Latin* letters were used in the most flourishing times by the *Romans*, yet the *Roman* letters were corrupted by the *Goths*, *Lombards*, *Franks*, &c.

LETTERS Patents [are so called from their being open] are writings sealed with the great seal of *England*; whereby a man is authorized to do or enjoy any thing, that otherwise of himself he could not do.

LETTERS of Respite, a letter issued out by the king in favour of honest and unfortunate debtors, against too rigorous creditors, whereby payment is delay'd for a certain time.

LEVA'NA, a goddess that had an altar, and was worshipped at *Rome*; she was thought to lift up young children from the ground. As soon as the infant was born, the midwife laid it on the floor; then the father took it up in his arms and embraced it; and without this ceremony was performed, the children were scarce thought legitimate.

LEVA'RI *facias quando*, &c. a writ directed to the sheriff, for selling the goods of the debtor, which he has already taken and return'd that he could not sell them, with as much more of the said debtor's goods, as will satisfy the whole debt. *L.*

LEVA'TOR Ani [with *Anatom.*] a pair of muscles arising fleshy from each side of the ischial bone, &c. and are implanted in the lower end of the straight gut in the *Anus*, their use is to draw the *Anus* upwards. *L.*

LEVATOR scapule [with *Anatom.*] a muscle of the shoulder blade, taking its rise from the second, third, fourth and fifth transverse processes of the vertebrae of the neck, and is inserted at the upper corner of the *Scapula*, which it draws upwards. *L.*

LEUCACHA'TES [*λευκαχαιτης*, *Gr.*] a kind of agate stone with white veins.

LEUCACA'NTHA [*λευκακανθα*, *Gr.*] the white-thorn. *L.*

LEUCA'NTHEMIS } [*λευκανθεις*,
LEUCANTHE'MIUM } *Gr.*] the herb chamomil. *L.*

LEU'CAS [with *Botan.*] the herb *Poley*. *L.*

LEU'CE [*λευκη*, *Gr.*] a white poplar-tree.

LEUCO'CHRYSOS [*λευκοχρυσος*, *Gr.*] a sort of jacinth stone of a golden colour, with a streak of white.

LEUCO'GÆA [*λευκογαειος*, *Gr.*] a precious stone of a white colour; called also *Galactites*.

LEUCO'GRAPHIS [with *Botan.*] the the herb ladies-tittle.

LEUCOI'ON [*λευκοιον*, *Gr.*] the white or bulbous violet; also the wall flower. *L.*

LEUCOLA'CHANON [of *λευκος* and *λαχανον*, *Gr.*] Lamb's lettuce; or the white valerian. *Gr.*

LEUCOPHO'RUM [*λευκοφορον*, *Gr.*] *Borax*, with which gold is soldered.

LEUCOPHTHA'LMOS [*λευκοφθαλμος*, *Gr.*] a precious stone resembling the white of an eye.

LEUCOPIPER [of *λευκος*, *Gr.* and *piper*, *L.*] white pepper.

LEUCO'STICTOS [*λευκοστικτος*, *Gr.*] a kind of marble, with white streaks.

LE'VELLERS, people in *Oliver Cromwell's* army, who were for having an equal share in the administration of the government between the nobility and commonality.

LEVER [in *Mechanicks*] is one of the 6 powers; the *Lever* differs from the common balance in this, that the center of motion is in the middle of a common balance; but may be any where in the *Lever*.

LEVI'ATHAN [*לִיָּאָן*, *Heb.*] a whale, or, as some suppose, a water-serpent of a vast bigness.

LEVI'ATHAN [in a *Metaphysical* Sense] the devil.

LEVI'STICUM [with *Botanists*] the herb lovage. *L.*

LEVI'TICAL [*Leviticus*, *L.*] belonging to the tribe of *Levi*, or to the priests' office, which was the peculiar inheritance of that tribe, under the *Mosaic* dispensation.

LE'VITY [*levitas*, *L.*] lightness, inconstancy, fickleness.

LEVITY [with *Philosophers*] is oppos'd to gravity.

Absolute LEVITY } a quality which
Positive LEVITY } some suppose to be the cause why bodies that are lighter in specie than water, do swim up to the surface of it; but it appears by experiments, that *Gravity* and *Levity* are only relative, and not comparative things.

LEVITA'TION, the property directly opposite to gravitation. *L.*

To **LE'VY** [in a *Law* Sense] is to set up or erect, as to levy a mill.

To **LEVY**, is also to cast up or cleanse, as to levy a ditch.

LEW'DNESS, wickedness, debauchedness.

LE'WIS *de or* a golden *French* coin in value 12 livres, now settled at 17 s. sterling.

LEX *Terræ*, the law and custom of the land in distinction from the civil law. **L.**

LEXICO'GRAPHER [*λεξικογράφος*, of *λέξις* a word, and *γράφω* to write, *Gr.*] a writer or compiler of a lexicon or dictionary. **L.**

LEYS [in *Dooms-day Book*] a pasture ground.

LI'AR [*leozone*, *Sax.*] a teller of untruths.

LIAR [on *Ship-board*] he who is first catch'd in a lie on a monday morning, who is proclaimed at the main-mast, *liar* *liar*, *liar*; whose punishment is to serve the under-swabber for a week, to keep clean the beak-head and chains.

LIBA'DIUM [*λιβάδιον*, *Gr.*] the lesser centaury. **L.**

LIBANO'CHRUS [*λιβανόχρυσος*, *Gr.*] a precious stone of the colour of frankincense.

LIBA'NOMANCY [*λιβανομαντεία*, *Gr.*] a divination by frankincense, which if it presently catch'd fire, and sent forth a grateful odour, was esteemed a happy omen; but if the fire would not touch it, or any nasty smell, contrary to the nature of frankincense, proceeded from it, it was thought to forbode ill.

LIBANO'TIS [*λιβανωτίς*, *Gr.*] an herb that has the smell of frankincense.

LIBA'NUS [*λίβανος*, *Gr.* *לִבְנוֹן*, *Heb.* of mount *Libanus*, a hill in *Syria*, 125 miles in length] the frankincense tree which grows plentifully on that great mountain.

LI'BEL, a little book, a petition or bill of request.

LIBEL, a writing containing injuries, reproaches or accusations against the honour and reputation of any person.

A *Libel* in a strict sense, is a malicious defamation and aspersion of another, expressed neither in printing or writing, and tending either to blacken the memory of one that is dead, or the reputation of one that is alive; and in a larger sense any defamation on whatsoever.

LIBE'LLO *habendo* [*Law Term*] a writ that lies, in case where a man cannot procure the copy of a libel from the hands of an ecclesiastical judge. **L.**

LI'BER [of *liberando*, *L.* delivering] a name of *Bacchus*.

LI'BERA [*Old Rec.*] a livery or delivery of so much grass or corn to a tenant,

who cuts down or prepares the said grass or corn, and receives a small portion of it as a reward or gratuity.

LIBERAL *Arts*, such as are fit for gentlemen and scholars; in opposition to *Mechanical Arts*; such as depend more on the mind than that of the hand; that consist more in *Speculation* than *Operation*, as *Grammar*, *Rhetorick*, *Painting*, *Sculpture*, *Architecture*, *Musick*.

LI'BERALNESS [of *liberalitas*, *L.*] generosity, bountifulness.

LIBERA'LIA, festivals in honour of *Bacchus*, so called, as some say, of *Liber Bacchus*, who being reputed the god of wine, setting the minds of persons free from cares: But *Varro* derives it from *liber*, *adj.* signifying free, because during this time, the priests were free from their function. Old women performing the ceremonies and sacrifices of the *Liberalia*. **L.**

LIBERA'TIO [*Old Rec.*] money, meat, drink, clothes, &c. annually given and delivered by the lord to his domestick servants.

LIBE'RIA [among the *Romans*] a feast held on the day wherein their children laid aside their *Juvenile* habit, and took upon them the garment called *Toga Libera*. **L.**

LIBE'RTAS, liberty, freedom, leave; a privilege by grant or prescription to enjoy some extraordinary benefit. **L.**

LIBE'RTAS [among the *Romans*] the goddess of *Liberty*, who had a temple at *Rome*. in which she was worshipped by the *Romans*, as she was also by the *Greeks*, under the name of *Eleutheria*; she was represented in the form of a virgin, clothed in white, holding in her right hand a sceptre, and in her left a hat, with a cat before her.

LIBERTAS *Ecclesiastica* [*Old Rec.*] church liberty, and ecclesiastical immunities. This at first was no more than the right of investiture; but in process of time it grew very great, and under some weak governments extended so far, as to exempt the persons and possessions of the clergy from the civil power and jurisdiction.

LIBERTI'NE [with the *Romans*] a person legally set free from servitude.

LIBERTINE [in the *Civil Law*] a person who is manumised and set free from bondage, to which he was born.

LIBE'RTINISM, the state of him that of a slave is made free.

LIBERTINISM [with *Divines*] is a false liberty of belief and manners, which will have no other dependence but on particular fancy and passion; a living at large, or according to a person's inclination, without regard to the divine laws.

LI'BERTY [*libertas*, L.] a being free from obligation, servitude or constraint.

LIBERTY [of *Conscience*] a right or power of making profession of any religion a man sincerely believes.

LIBERTY to *bold Pleas*, signifies to have a court of one's own, and to hold it before a mayor or bailiff, &c.

LIBERTY [in *Eticks*] is a faculty of the will, by which all requisites of actions being given, it may chuse one or more out of many objects propos'd, and reject the rest: Or, if one object only be proposed, it may admit that, or not admit it; may do it, or not do it.

LIBERTY [in *Speaking*] a free or easy way of expression.

LIBERTY of the *Tongue* [in *Horseman-ship*] is a void space left in the middle of the bit, to give place to the tongue of a horse, made by the bits arching in the middle, and rising towards the roof of the mouth. The various form of this *Liberty* of the *Bit*, gives name to the bit.

LIBI'DINOUSNESS [*libidinosus*, L.] lustfulness.

LIBITI'NA [of *libendo*, L.] some say was *Proserpina*, others will have her to be *Venus*; she had a temple in *Rome*, in which the funeral pomp was kept, and sacrifices were there offered to her for the dead: The furniture for the funerals was laid up there, to put persons in mind of mortality: She also presided over birth as well as death; the birth being the first step to death.

LI'BITUM } at your pleasure [in
Ad LI'BITUM } *Mus. Books*] you may if you please. L.

LIBLO'NG, a sort of herb.

LI'BRA [with *Astron.*] one of the 12 signs of the zodiack, whose characteristick is (♎)

LI'BRAL [*libralis*, L.] of or pertaining to a pound in weight or coin.

LIBRA'RIAN, a person who looks after a library.

LIBRA'RII, those persons who subscribed in legible and beautiful characters, what had been written by the notarii, in notes and abbreviations.

LI'BRARY [*libraria*, L.] a study or place where books are kept; also the books themselves lodg'd in that apartment.

LIBRA'TION of the *Moon* [*Astron.*] an apparent irregularity or trepidation of the moon, by which she seems to librate or shake about her own axis, sometimes from *East* to *West*, and sometimes on the contrary.

LIBRATION of the *Earth* } [*Astron.*] is
Motion of LIBRATION } that Motion whereby the earth is so retained in its

orbit, as the axis of it continues constantly parallel to the axis of the world.

LICE. See *Louse*.

LICENCES [in *Painting*] are the liberties which the artist takes in dispensing with the rules of perspective, and the other laws of his art.

Poetical LICENCE, is a liberty which poets take of dispensing with the ordinary rules of grammar; which licences were anciently greater to the *Greek* poets than are now allow'd

LICE'NTIATE [*licentiatu*, L.] in foreign countries, one who has licence and authority to practise in any art or faculty; as a bachelor of divinity, civil law or physick; also a barrister in common law.

LICENTIATE, with us is generally used of a physician, who has a licence to practice granted him by the college or bishop of the diocese.

LICE'NTIOUSNESS [*licentiosus*, L.] looseness, lewdness, disorderliness.

LICH Wake [of lice, *Sax.* a dead corps, and *pacian*, *Sax.* to watch] the custom of watching the dead every night till they were buried.

LI'CHEN, a sort of tetter or ring-worm; a roughness and tumour in the skin, that itches very much, and discharges matter. L.

LICHEN [with *Botan.*] the herb Liverwort. L.

LI'CKORISHNESS [of *liquoritia*, L.] aptness to lick, take, or eat tid bits; or the love of dainties, &c.

LIE' [in *French Heraldry*] is used to express the strings that are to any thing, which the *English* express by stringed.

To LIE under the *Sea* [with *Mariners*] is said of a ship, when her helm being made fast a lee, she lies so a hull, that the sea breaks upon her bow or broad side.

LIEGE *Homage*, a vassal was obliged to serve his lord towards all, and against all but his own father.

LIE'GANCY } [*ligence*, F.] such a duty
LI'GEANCY } or fealty as no man may owe to more than one lord; and therefore most commonly taken for a true and faithful obedience of a subject to a sovereign prince; also the engagement of the sovereign to protect his subjects; sometimes it is used to signify the dominion or territory of the liege lord.

LIEN *Personal* [in *Law*] a bond, covenant or contract.

LIEN *Real* [in *Law*] a judgment, statute, recognizance, &c. which oblige and affect the land.

LIEN [with *Anatom.*] the spleen or milt. L.

LIENTE'RICK [*lientericus, L.*] one that is sick of a lientery.

LIEU CO'NUS [*Old Law*] a castle, manour or other notorious place, well known by those who dwell about it. F

LIFE [*liff, Dan. lix, Sax.*] living, manner of living; also liveliness, &c. the duration of animals being, or the space of time that passes between their birth and death; also the constitution, or the principle of heat and motion that animates bodies, and makes them perceive, act and grow.

LIFE, a history or relation of what a man has done in his life-time.

Animal LIFE, } the life of living creatures, consisting in the exercise of the senses.

Vegetative LIFE, the life of trees or plants, or that faculty by which they grow.

LI'FELESS [*liyleay, Sax.*] without life, dead; also dull, stupid, &c.

LI'FELESNESS, deadness, dullness, &c.

LI'FELIKINS, a kind of oath, as *Adz-lifelikins*, upon or by my life.

LI'FTING [*levans, L. levant, F.*] raising or heaving up.

LI'GAMENTS [*ligamenta, L.*] those things that tie or bind one part to another.

LI'GATURES [in the Greek tongue] characters made to express two or more Greek letters together.

LIGATURES [with *Surgeons*] bandage, or fillets of cloth or linnen, for binding the arm and facilitating the operation of bleeding.

LI'GATURE, the art and manner of disposing and applying bandages for closing wounds, and performing other operations in surgery.

LIGATURE [with *Mystick Divines*] a total suspension of the superior faculties or intellectual powers of the soul.

LIGATURE [with the natives of *Marcassar, Siam, &c.*] a kind of bandage or charm for curing diseases; also a chain for binding up a woman to a man, or a man to a woman, so as to put it out of her power to have to do with any other man, and out of the power of the man to have to do with any other woman, he being thereby rendered impotent to all other women, and all other men impotent to that woman. Some of their philosophers pretend that this *Ligature* may be effected by the drawing of a knot, the sticking of a knife in the wall, or the shutting of a lock at the time the priest is joining the couple together; and that it may be dissolved by the spouses urining thro' a ring.

LIGATURES [with *Printers*] types consisting of two letters, as *ff, fi, ft, &c.*

LIGE [in *Horses*] a distemper, being little bladders or pustules under the lips.

LIGHT [*leohȝ, Sax.*] is either the sensation that rises from beholding any bright object, as the sun, a lamp, &c. called primary light; or else it is the cause of that sensation, as it is an action or property of that luminous or light body.

LIGHT [*lavis, L.*] not heavy; also quick, nimble; also trifling.

LIGHT [with *Astrol.*] a planet is said to be light, i. e. nimble, compared with those that move slower.

To **LIGHT** [of *alibȝan, Sax.*] to fall or settle upon, as a bird upon a tree, &c. also to meet by chance, to happen.

LIGHT upon the Hand [in *Horsemanship*] is said of a horse that has a good tractable mouth, and does not rest too heavy upon the bit.

LIGHT Bellied [spoken of a *Horse*] is one that has flat, narrow and contracted sides, which make his flank turn up, like that of a grey-hound.

Secondary LIGHT, a certain action of the luminous body on the medium between that and the eye by means whereof one is supposed to act on the other.

LIGHT [by *some*] is understood to mean that action of the *Medium*, that is interposed between us and the *luminous* object; but others understand it of that train of rays, which coming forth from thence pervades the *Medium* before it can come to affect the eyes.

To **LI'GTEN a Horse** [in *Horsemanship*] is to make a horse light in the forehead, i. e. to make him freer and lighter in the fore hand than behind.

To **LIGHTEN** [of *leohȝ, Sax.*] to render of less weight.

LI'GHTENING [*litunȝ, Sax.*] a flashing of light or fire out of the clouds.

LI'GHTNESS [*levitas, L. lihtinȝneȝe, Sax.*] the want of weight, which causes the hasting of a body upwards, by reason of its rarity and spirituality, &c.

LIGHTNESS [of *leohȝneȝe, Sax.*] the opposite of darkness.

LIGHTS [in *Ships of War*] are of use by way of distinction. The *Admiral* of a fleet carries 3 lights on the poop and one on the main-top; the *Vice Admiral* carries 2 on his poop and one on his main-top; the *Rear Admiral* carries 1 on his poop and 1 on his main-top. The *Vice Admiral* of each particular squadron carries only 2 on his poop, but none on his main-top; the *Rear Admiral* of each squadron carries only 1 on his poop. When the whole fleet carry their lights, the *Rear Admiral* carries 2 lights the one hoisted 2 yard above the other on the ensign staff; and if it be foul weather and

and dark night, every ship carries a light.

LIGHTS [in *Architecture*] the opening of doors, windows, and other places through which the light has passage.

LIGHTS [in *Painting*] those parts of a piece that are illumined, or that lie open or exposed to the luminary, by which the piece is supposed to be enlightened, and which, for that reason, are painted in light, vivid colours.

LIGNA'GIUM [Old Rec.] the right of cutting fuel in woods; also a tribute or payment due for the same.

LIGNE'SCENT [of *lignum*, L. wood] growing wooden, becoming wood.

LI'GURE [so called from its likeness to *Ligurian* amber] a precious stone, mentioned *Exodus* xviii. 19.

LIGU'STICUM [in *Botany*] the herb *Lovage* of *Lombardy*. L.

LIGU'STRUM [with *Botanists*] privet, prick-timber or prime-privet; also the plant white withy or with-bind.

To **LIKEN**, to make like; also to compare with or to.

LI'KENESS [*ȝelicneyȝe*, Sax.] resemblance.

To **LIKE** [of *ȝelican* or *liccan*, Sax.] to approve of.

LI'KELINESS, worthiness to be liked, comeliness; also probability.

LIKELIHOOD [of *ȝelic-heoȝað*, Sax.] probability.

LIKE *Quantities* [in *Algebra*] are such as are expressed by the same letters equally repeated in each quantity, thus, 2^a and 3^a and 4^a and 6^a , are like quantities, but 2^a and 3^b , are unlike quantities.

LIKE *Signs* [in *Algebra*] are when both are affirmative or both negative, thus 16^d and $+d$ have like signs, but $+12^d$ and -2^d have unlike.

LILIA'CEOUS [*liliaceus*, L.] of, pertaining to or like lilies, of the lily kind.

LI'LITH [לִילִית, prob. of לִילִי night, Heb.] the *Jews* have a notion that she was *Adam's* first wife, and by pronouncing the name of God flew away into the air. This *Lilith* they imagine to be a spectre, that kills or carries away young children in the night; and therefore, as a charm against her, it is a custom to throw into the four corners of a chamber, where a *Jewish* woman lies in, a paper with these words in it, אֲדָם וְחוּצָה לִילִית, *Gen. i. e. Adam and Eve, Lilith, get thee out.*

LI'LIIUM, the lily, a flower well known. L.

LILIUM Convallium [with *Botan.*] lily of the vallies.

To **LIME** [of *lim*, Sax.] to pull limb from limb.

In **LI'MEO**, in prison. L.

LI'MBUS [with *Mathem.*] the limb or utmost edge of an astrolabe, or other mathematical instrument. L.

LIMBUS Patrum [is so called, because it is *Limbus inferorum*] the edge, brink or border of *Hell*.

LIMBUS Patrum [according to the notion of the *Roman Catholics*] the place where the deceased patriarchs resided till the coming of our Saviour; and also the place where our Saviour continued, from the time of his death to his resurrection; and where the souls of infants who die without baptism are received; who have not deserved hell, as dying in innocence; nor are fit for heaven, because of the imputation of original sin.

LIME Tree [with *Botan.*] a tree bearing sweet flowers; the linden or teyl-tree.

LIME'NTIUS [of *limen*, L. a threshold] the God of thresholds among the *Romans*.

LI'MITARY [of *limes*, L.] belonging to the limits or bounds.

LIMITS of a Planet [*Astron.*] the greatest excursion or distance from the ecliptick.

LIMNIADES, the nymphs of the lakes.

LIMO'NIA [λειμώνια, Gr.] the anemone, emeny or wind-flower. L.

LIMONIA mala [with *Botan.*] lemons or limons. L.

LIMONIA'TES [λειμωνιάτης, Gr.] a precious stone, the emerald.

LIMO'NIUM [λειμώνιον, Gr.] the herb winter-green or wild beets, sea-lavender, water-plantain. L.

LI'MOUS [*limosus*, L.] full of mud.

LI'MPNESS, limberness.

LI'MPITUDE [*limpitude*, L.] clearness, pureness.

LINA'NGINA [with *Botan.*] dodder or withy-wind. L.

LINA'RIA [with *Botan.*] the herb road-flax. L.

LINA'RIMUM, a flax plat, where flax is sown. L.

LINES [in *Military Art*] signify the posture of an army drawn up for battle; the front being extended as far as the ground will allow, to prevent its being flanked. These lines are 1. the van; 2. the main body; 3. the rear.

LINE of the two *Syzygies* [*Astron.*] a right line, supposed to be drawn thro' the centre of the earth and the real place of the sun.

Equinoctial LINE [in *Dialling*] is the common place, where the equinoctial and the plane of the dial do mutually intersect one another.

Horary LINES [*Diall.*] are the common intersections of the hour circles of the sphere, with the dial plane.

Hori.

Horizontal LINE [*Diall.*] is a common intersection of the horizon, and the dial plane.

Substilar LINE [*Diall.*] is that line on which the stile of the dial is erected, and represents such an hour circle, as is perpendicular to the plane of the dial.

LINE [in *Fortification*] is what is drawn from one point to another, in making a plan on paper. On the ground in the field, it is sometimes taken for a trench with a parapet; at other times, for a row of bags of earth or gabions set in a line to cover the men from the fire of the enemy.

LINE [in *Fencing*] is that directly opposite to the adversary, wherein the shoulders, the right arm and the sword should always be found, and wherein also the 2 feet are to be placed, at a foot and an half distance from each other; and in this position he is said to be in line.

LINE of Direction [in *Philosophy*] is that according to which a body endeavours to move.

LINE of Gravitation of an heavy body [*Philos.*] a line drawn thro' its center of gravity, and according to which it tends downwards.

LINE of Measures [in *Geometry*] that line in which the diameter of any circle to be projected does fall.

LINEA Alba [in *Anatomy*] a concurrence of tendons of the oblique muscles of the lower belly, which meet on both sides, and so form a kind of coat that covers the belly, as if they were all but one tendon. *L.*

LINEA celerrimi descensus [*Mathemat.*] that curve which a body would describe in its descent, if it moved with the swiftest motion possible.

LINEAGE [*linage, F.*] race, stock, pedigree.

LINEAL [*linealis, L.*] of or pertaining to a line, that is or goes in a right line.

LINEAMENTS [*lineamenta, L.*] fine strokes or lines observed in the face, and forming the delicacy thereof; or that which preserves the resemblance and occasions the relation of likeness or unlikeness to any other face, or the features or proportion of the face, drawn out as it were in lines.

LINGUA, the tongue; also a language or speech. *L.*

LINGUA'CIOUS [*linguax, L.*] long-tongued, blabbing, talkative.

LINGUA'CIOUSNESS } talkativeness.
LINGUA'CITY }

LINGULACA [with *Botanists*] the herb adders or serpent's tongue. *L.*

LINGUOSITY [*linguositas, L.*] talkativeness.

To **LINK** [prob. of *ligo, L.* to bind] to join or tie together.

LINO'SITY [*linositas, L.*] fulness of, or abounding with flax.

LINO'STROPHON [*λινόστροφον, Gr.*] the herb hoar-hound.

LINOZO'STES [*λινόζωσις, Gr.*] the herb mercury.

LINT [of linen, *Sax.* or *linteum, L.*] fine linnen scraped to a sort of tow.

LINTER [in *Anatomy*] the inner rim of the ear, the same as *Scapha. L.*

LINUM Catharticum [in *Pharmacy*] mountain flax, a powerful detergent.

LINUM incombustibile [*i. e.* flax that will not be consumed by burning] a mineral substance of a whitish silver colour and of a woolly texture; consisting of small threads or longitudinal fibres, endued with that admirable property of resisting fire, and remaining unconsumed in the most intense heat. It is called also *Amiantus* and *Asbestos*. Which see.

LI'ON [*leo, L. λέων, Gr.*] the most courageous and generous of all wild beasts. the emblem of strength and valour.

A *Lion* being looked upon as the king of beasts, is esteemed the most magnanimous, the most generous, the most bold, and the most fierce of all four-footed beasts; and therefore has been chosen by heralds, to represent the greatest heroes, who have been endued with these qualities.

The *Lion* [*Emblematically*] is used to represent vigilancy; some being of opinion, that he never sleeps. And he also represents command and monarchical dominion: and also the magnanimity of majesty, at once exercising awe and clemency, subduing those that resist, and sparing those that submit.

LION [in *Blazonry*] in blazoning a lion, their teeth and talons must always be mentioned, they being their only armour, and are in coat armour for the most part made of a different colour from the body of a beast; and therefore speaking of their teeth and talons, you must say they are armed so and so.

A **LION** [*Hieroglyphically*] wiping out with his tail the impressions of his feet, was a representation of the great Creator, covering over the marks of his divinity by the works of nature, and hiding his immediate power, by the visible agency of inferior beings.

LIONCE'L [with *Heralds*] a small lion; so called, to distinguish it from one that is full grown; for there may be several lions in a coat, or an ordinary, and still be of their full size; but the *Lioncel* is express'd to be but a little lion.

LIONNE' [in *French Heraldry*] signifies rampant, when they speak of a leopard in

that posture, which they say is peculiar to the lion.

LIQUABI'LITY } capableness of be-
LI'QUABLENESS } ing melted.

LIQUA'TION } [with *Apotheca-*

LIQUEFA'CTION } ries] an operati-
on, by which a solid body is reduced into a liquid; or the action of fire or heat on fat, fusible bodies, which puts their parts into motion.

LI'QUEFIED [*liquefactus*, L.] melted.

LIQUE'SCENT [*liquefcens*, L.] melt-
ing, consuming.

LIQUE'SCENTNESS [of *liquefcens*, L.] aptness to melt.

LI'QUID *Effects and Debts*, are such as are not really existing; but such as there can be no dispute about.

LI'QUIDNESS [of *liquidus*, L.] liquid quality; the property of fluidity or quality of wetting other bodies immersed in it.

LI'QUIDS [*liquida litera*, of *liquefcio*, L. to melt or dissolve] *Letters Liquid*, with *Grammarians*, are so called, not because they are never solid, but because they are sometimes liquefied and dissolved in their sounds; they are *l, m, n, r*.

LIQUIDS [with *Philosophers*] such bodies which have all the properties of fluidity; the small parts of which are so figured and disposed, that they stick to the surface of such bodies as are dipt in them; which is usually called wetting.

LI'QUIDATED [*liquidatus*, L.] made moist or clear; also spoken of bills made current or payable; pay'd off, cleared.

LIQUIDA'TION, an ascertainment of some dubious or disputable sum; or of the respective pretensions which 2 persons may have to the same liquid or clear sum.

LIQUIDATION [in *Trade*] the order and method which a trader endeavours to establish in his affairs.

LIQUIRITIA [with *Botanists*] a plant called liquorish or licorish. L.

LISIE'RE [in *Fortification*] the same as *Berne* or *Foreland*.

To LIST, to enter soldiers; also to enter his name as a soldier.

LI'STLESNESS [qu. *lustlesness*] want of will or inclination.

LI'STED [of *lez* or *lesiere*, F.] having, or being made of, or resembling the list of cloth. *Nilton*.

LI'STENING [*hlyſtan*, Sax.] is said to be performed by extending or bracing the tympanum of the ear, which puts it into such a condition, as that it will be more effected by any tremulous motion of the external air.

To enter the LISTS [of *lice*, F. a list] is to engage in a fight or dispute.

LI'TANY [of *λιτανεία*, Gr.] a general supplication or prayer, sung or said in churches; especially one in the common prayer book of the church of *England*, appointed to be said or sung on certain days.

LI'TANY [*litania*, L. of *λιται*, Gr. prayers] are supplications and publick prayers, used in a solemn manner, to invoke God and the saints for mercy; used in processions in popish countries, on *Corpus Christi* day; and in several countries and towns on various days.

LITÆ [*λιται*, Gr. prayers] the daughters of *Jupiter*, or mediators betwixt Gods and men, for obtaining what was desired either of Gods or men; they are represented lame, wrinkled, and squint-eyed; which is meant of prayers; lame, as not immediately granted; squint-eyed, as looking to by-ends; and wrinkled, as requiring labour and assiduity.

LI'TERALNESS [of *literalis*, L.] the being according to the letter.

LI'THANTHRAX [of *λίθον* and *ανθραξ*, Gr.] stony coal, a kind of jeat, pit-coal or sea-coal.

LI'THENESS [*liðeneyye*, Sax.] sup-
pleness, limberness.

LITHIZO'NTES [*λιθιζόντες*, Gr.] an ordinary carbuncle.

A LITHO'GLYPHER [*λιθογλύφον* of *λίθον* and *γλύφω* to carve or engrave, Gr.] a stone-cutter or mason.

LITHOI'DES [*λιθοειδής*, Gr.] the bone of the temples, which in the upper part, toward the sagittal suture, is equally circumscribed with the scaly agglutinations; but behind with the parts or additions of the suture lambdoides and the sixth seam, which severeth the lower parts thereof from the *Sphenoides*, and the fore-part from the upper jaw.

LITHO'LABON [of *λίθον* a stone, and *λαβεῖν* to take hold of] an instrument for extracting the stone out of the bladder.

LI'THOMANCY [*λιθομαντεία* of *λίθον* and *μαντεία*, Gr. divination] was a sort of divination performed by a precious stone called *Siderites*, which they washed in spring water in the night by candlelight; the person that consulted it, was to be purified from all manner of pollution, and to have his face covered; this being done, he repeated divers prayers, and placed certain characters in an appointed order, and then the stone moved of it self, and in a soft gentle murmur, or (as some say) in a voice like that of a child, returned an answer.

LITHO'NTRIBON [of *λίθον* a stone, and *τριβω* to wear, Gr.] a confection of the apothecaries, so called, because it breaks and expels the stone. L.

LITHO'S-

LITHOSPHY'TÆ [of λίθος a stone, and φυτόν, Gr. a plant] stony plants, such as coral, &c.

LITHO'SPERMON [λιθόσπερμον of λίθος, and σπέρμα seed, q. d. stony seed, Gr.] the herb stone-crop, gromwell, or graymill. L.

LITHO'STROTA [λιθόστρωτα of λίθος and στρώνυμι, Gr. to pave] a stone pavement of *Mosaick* work, such as the ancients made of fine pieces of marble and other stones, curiously joined together, and as it were in the cement, representing different figures by the variety of their colours and dispositions.

LITHOTOMI'A [λιθοτομία of λίθος and τέμνω to cut, Gr.] a quarry of stones; also a mason's work-house.

LITI'GIOUSNESS [of *litigiosus*, L.] contentiousness, delight in law-suits.

LITO'RAL Shells [with *Naturalists*] such sea shells which are always found near the shore, and never far off in the deep.

LITO'TES [among *Rhetoricians*] a figure, when less is spoken than is intended, L. as, *I do not despise*, instead of *I take delight in*. *I cannot praise you*, which implies, *I have just grounds to dispraise*. *I cannot praise you enough*, *I shall never be able to make you amends*.

To **LI'TTER** [of *litere*, F.] to spread straw for beasts to lie down on; also to throw things about an house.

LITUIT'S Skin [in *Heraldry*] that fur which consists of one colour alone, is white, and in doubling is taken for this skin.

LI'TTLE [li'tel, Sax.] small.

LI'TURGY [liturgia, L. of λειτουργία of λειτουργείν, Gr. to perform a publick service] a general word for all manner of ceremonies belonging to divine service; with the *Romanists* the *Mass*: with us the *Common Prayer*.

Liturgies are different, according to the different nations and religions in the world.

LI'TUUS [with *Medalists*] a staff used by augurs in form of a crozier.

To **LIVE** [*Sea Term*] is to endure the sea.

LI'VELINESS [li'xelicneyye, Sax.] vivaciousness, &c.

LIVE-long, an herb.

LI'VELIHOOD [of live and heaxod, Sax. the head] a way of living.

To stand at **LI'VERY**, is to be kept at livery stables.

LIVERY [in *Deed*] is when the *Feoffor* takes the ring of the door, or a twig, or a turf of land, and delivers it to the *Feoffee*, in the name of the *Seizin* of the land.

LIVERY [in *Law*] is when the *Feoffor*

says to the *Feoffee*, being in the view of the house or land, *I give you yonder house and land to you and to your heirs, and therefore enter into the same, and take possession of it accordingly*.

LI'VIDNESS [of *lividus*, L.] black and blueness.

LI'VOR [with *Surgeons*] a kind of leaden or dead bluish colour in any part of the body, caused by a stroke or blow. L.

LI'VRE, an imaginary *French* coin of two kinds, of *Tournois* and *Paris*. The livre *Tournois* contains 20 sols *Tournois*, and each Sol 12 deniers *Tournois*; the livre *Paris* is 20 sols *Paris*, each sol *Paris* worth 12 deniers *Paris*, and each sol *Paris* worth 15 deniers *Tournois*.

LIXI'VIATE Salts [with *Chymists*] the fixed salts of plants, drawn by calcining the plant, and then making a lye of ashes and water.

LIXI'VIATED [of *lixivium*, L.] pertaining to, or proceeding from lye.

LI'ZARD [lizarde, F. *Lacerta*, L.] a little creeping creature, of a green colour, much like an eel, but larger, very common in *Italy* and other hot countries.

LOA'DSTONE [prob. of lædan to lead, and γῆαν, Sax. a stone, q. d. leading-stone] is digged out of iron mines; the virtues of it are,

1. That when it is in a free position, without anything to hinder it, it will direct itself to the poles of the world.

2. It will draw another loadstone to itself, and sometimes also will repel it.

3. By being touch'd with iron, it communicates to it not only the virtue, which itself has of pointing to the poles of the world, but also that virtue by which it attracts iron; so that ten or a dozen needles, or as many buckles, may be made to hang together like a chain.

A loadstone being made thoroughly hot in the fire, loses its attractive virtue.

Some authors write, that by the help of the magnet or loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at *London*, and the other at *Paris*, if each of them have a circular alphabet, like the dial-plate of a clock, and a needle touched with one magnet, then at the same time that the needle at *London* was moved, that at *Paris* would move in like manner, provided each party had secret notes for dividing words, and the observation was made at a set hour, either of the day or of the night; and when one party would inform the other of any matter, he is to move the needle to those letters that will form the words, that will declare what he would have the other know, and the other needle will move in

the same manner. This may be done reciprocally.

LOA'MINESS, fulness of loam, or loamy nature.

LO'AMY, of the nature of loam.

LOBES [*λοβοι*, Gr.] the several divisions of the lungs, liver, &c. also the tip of the ear, which is more fat and fleshy than any part of it.

LOBES [with *Botan.*] the division of the bulk of seeds, which usually consists of two parts, as is plainly seen in beans, peas, &c.

LO'BSTER [*loppeytne*, Sax.] a fish well known.

LOBSTERS [*Hieroglyphically*] two lobsters, fighting one with another, represented sedition in a common-wealth: and because land-lobsters are said to be great enemies to snakes and serpents, therefore the Egyptians put them to signify a man of temperance, who suppresses his lusts and wicked affections, that are most dangerous serpents to the soul.

LO'BULE [*Anat.*] a little lobe.

LOBULI *adiposi* [in *Anat.*] certain bladders of fat about the skin, and in the spaces between the muscles. L.

LO'BUS *auris* [*Anat.*] the lower part or tip of the ear.

LO'CAL Problem [with *Mathemat.*] is such an one as is capable of an infinite number of different solutions, as where the point which is to solve the problem may be indifferently taken within a certain extent, i. e. any where, in such a line, or within such a plane or figure, &c. which is termed a geometrical *Locus*, and the problem is said to be a *local* or *indeterminate* one.

LOCAL Customs, are those peculiar to some lordship or other district, and not agreeable to the general customs of the country.

LOCA'LITY } the being of a thing in
LO'CALNESS } a place.

LO'CHE *Sanum* [with *Apoth.*] a particular sort of *Lindus*, good for the lungs.

LO'CKRAM, a coarse sort of linen cloth.

LO'CKRON, a sort of flower, called also *Locker Goulons*.

LOCKS [for *Horses*] are pieces of leather about the breadth of two fingers, turned round and stuffed on the inside, to prevent their hurting the pasterns, about which they are clapp'd.

LOCULAME'NTUM, an apartment; a box or drawer to put any thing in. L.

LO'CUS, a place. L.

LOCUS *Primarius*, i. e. the primary place [with *Philos.*] is that part of the absolute and immoveable space of extended capacity to receive all bodies, which a

particular individual body takes up.

LOCUS *Secundarius*, i. e. the secondary place [with *Phil.*] is that apparent and sensible place, in which we determine a body to be placed, with respect to other adjoining or neighbouring bodies.

LOCUS *in quo* [in *Law*] the place where any thing is said to be done in pleading. L.

LOCUS *Geometricus*, a line by which an indeterminate problem is solved. Thus, if a right line suffice for the construction of the equation, it is called *Locus ad rectum*; if a circle, *Locus ad circulum*; if an ellipsis, *Locus ad Ellipsin*, &c.

LOCUS *ad lineam* [*Mathematicks*] is when a point that satisfies the problem is found in a line, whether right or curve, and that by the reason of the want of one condition, only to render the problem determinate altogether.

LOCUS *ad solidum* [*Mathem.*] is when three conditions are wanting to the determination of the point that is sought, and so it will be found in a solid; and this may be included either under a plain, curve or mixt superficies, and those either determinate or indefinitely extended.

LOCUS *ad superficiem* [*Mathem.*] is when there are two conditions wanting to determine any point that satisfies any problem, and that point may be taken throughout the extension of some superficies, whether plane or curve.

LO'CUST [*locusta*, L.] a mischievous insect, that eats up and spoils all green plants.

LO'DEMERGE [in the laws of *Oleron*] the skill or art of navigation.

LODE-WORKS [in the stannaries or tin mines in *Cornwall*] works performed in the high grounds, by sinking deep wells, call'd shafts. See *Stream works*.

LO'DGING [of *Ζελογιαν*, Sax. or *Lo-ger*, F.] a place of habitation or repose for a time.

LO'DGMENT on an Attack, is a work cast up by the besiegers, during their approaches in a dangerous post, where it is absolutely necessary to secure themselves from the enemies fire; as in a covert way, a breach, &c. These kind of lodgments are made of barrels or bags full of earth, faggots, wool-packs, pallisadoes, to cover the man in a place they have gain'd and resolve to keep.

LO'FTINESS, high-mindedness, pride, haughtiness.

LO'GARITHMS [of *λογος* a word, and *αριθμος* number, Gr.] artificial number, Gr.] artificial numbers, which perform multiplication by addition, and division by subtraction, invented by the lord *Nepier*, baron of *Merchiston* in *Scotland*, and

and afterwards compleated by Mr. Henry Briggs, Savilian professor of geometry at Oxford,

LOGARI'THMICK Spiral [with *Mathem.*] is a sort of *Spiral* line, which may be conceived to be form'd much after the manner with other spirals. As supposing the radius of a circle to move uniformly through the circumference, while a certain point moves from the extremity of this radius towards the center, with a motion retarded in a geometrical proportion; the mark of this point will form the logarithmical spiral.

LOGARITHME'TICK Line } of *Par-*

LOGARITHME'TICK Curve } *die*, is a curve which discovers perfectly all the mysteries of logarithms, with several other very excellent properties and uses.

LO'GIA, a little house, lodge or cottage.

LO'GICAL Division, is an oration or speech, explaining a thing part by part.

LO'GICALNESS, argumentativeness, the being according to the rules of logick.

LOGI'CIAN, one skilled in the art of logick.

LO'GICK [*λογική* of *λόγος*, Gr.] is the art of guiding our reason in the knowledge of things, as well for our own instruction, as that of others. It consists in the reflection which men have made on the four principal operations of the mind, *viz.* *conceiving, judging, reasoning and disposing.*

LOGI'STICA speciosa [with *Mathem.*] literal or specious *Algebra*. L.

LOGISTICA linea [with *Arithmet.*] is the line, called also the logarithmick line, where the ordinates, apply'd in equal parts of the axis, are in geometrical proportion.

LOGI'STICAL Arithmetick, is now used by some for the expeditious arithmetick of the logarithms, by which all the trouble of multiplication and division is saved.

LOGISTICAL Logarithms, a table of logarithms adapted to sexagesimal fractions.

LOGODÆ'DALY [*logodædalia*, L. of *λόγος*, Gr. a word, and *Dædalus*] a goodly show and flourish of words, without much matter.

LOGODÆDALIST [*logodædalus*, of *λογοδαίδαλος*, Gr.] an inventor or forger of new words, and strange terms.

LOGODIARRHOE'A [*λογοδιάρροια*, Gr.] a diarrhoea or flux of words not well digested. L.

LOGOGRI'PHE [of *λόγος* a word, and *γρίψ*, Gr. a net] a kind of symbol or riddle propos'd to students for a solution,

in order to exercise and improve the mind. It is for the most part some equivocal allusion, which being taken literally, signifies something quite different from what is intended by it.

LOIMO'GRAPHER [of *λοιμός* a pestilence, and *γράφω*, Gr. to describe] one who writes about, or describes pestilences.

LOI'MOS [*λοιμός*, Gr.] the plague or pestilence, a catching disease, which corrupts the blood and animal spirits.

LONCHI'TES [*λογχίτης*, Gr.] the herb spleen-wort, so named, because the shape of its seed resembles a spear.

LONCHITES, a comet, which bears resemblance to a lance or spear; the head being of an oval form, the stream of its rays, or the tail, being long, thin, and pointed at the end.

LONG Jointed [spoken of a *Horse*] is one whose pattern is slender and pliant.

LONG [in *Musick*] a note equal to two briefs.

LONGA'NON, the straight gut in the fundament.

LONG-WORT, the herb *Angelica*.

LONGI'METRY [with *Mathematic.*] the art of taking the distances of things afar of, as the distances of steeples, towers, trees, &c. either one or many together.

LONGI'SSIMUS Pollicis [with *Anatomists*] See *Flexor tertii internodii*. L.

LO'NGITUDE [in *Geography*] is an arch of the equator, comprehended between the first meridian; or it is the difference, either east or west, between the first meridian of any 2 places counted on the equator, and that of the place enquired after; or it is the difference either east or west, between the meridians of any two places, counted on the equators; and is usually marked at the top and bottom of maps, charts, &c.

LONGITUDE [in *Navigation*] is the distance of a ship or place east or west from another; counted in proper degrees.

LONGITUDE of the Sun, Planet, &c. from the next equinoctial point, is the number of degrees and minutes they are from the beginning of *Aries* or *Libra*, either before or after them, and can never be above 180 degrees.

LONGITU'DINAL, extended lengthwise.

LONGUS Musculus [with *Anat.*] a muscle of the cubit or elbow, which helps to stretch out the arm forwards; also a muscle of the *Radius*, serving to turn the palm of the hand upwards.

LONGUS Colli [in *Anat.*] a muscle of the neck, which arises chiefly fleshy, tho' partly tendinous from the fore-part of the
5 upper

5 upper *Vertebrae* of the back, and is inserted into every *Vertebra* of the neck. Its office is to bend the neck forwards.

A **LOOF** off, at a distance.

Keep your **LOOF**, is a direction to the man at the helm to keep the ship near the wind.

LOOF Tackle [in a *Ship*] a small tackle, serving to lift all small weights in and out of a ship.

A **LOOK**, a casting the eye, beholding, seeing; a form of countenance, as an *angry look*.

LOOP [in the *Iron Works*] about 3 quarters of a hundred weight of iron, melted and broken off from a sow, in the fire of the finary.

Skirting the LOOP, is the breaking off this loop from the sow, and working it into a bloom.

LOOSE Strife, Willow-herb or Willow-weed, which is so called by country people, because there goes a tradition of it, that if it be held to cattle when fighting, it will part them.

LOO'SENESS, laxativeness of body; also depravedness as to morals.

LO'PHIA [with *Anatomists*] the upper part of the cervix or back part of a human neck.

LOQUA'CIOUSNESS [*loquacitas*, L.] talkativeness.

LOQUE'LA, talk, discourse, speech. L.

LORD in *Gross* [being a private person] is when a man makes a gift in tail of his lands, to hold of him and dies, his heir is said to have but a feignory or lordship in gross.

LORD [in *Law*] is a person who has a fee, and of consequence the homage of tenants within his manour.

LO'RDLINESS, stateliness, pride, haughtiness.

LO'RDLY, haughty, lofty, proud.

LORE, direction, advice, teaching. *Milton*.

LO'REY, an article in the chamber of accounts in *France*, which ordains, that if a combat be accepted, and afterwards taken up by the consent of the lord of the fee, each of the parties shall pay 2 s. 6 d. and the party overcome forfeits 112 shillings.

LO'RECA, a coat of mail or armour, worn in old times, wrought over with many small iron rings.

LO'RIMERS } [prob. of *lorum*, L. a
LO'RINERS } throng or bridle] a company of artificers, who make horse-bits, spurs, &c. and other things for horses.

LORIMERS were incorporated about the year 1488, and are a master, 2 wardens, about 50 assistants, and no livery. Their armorial ensigns are *azure* on a chevron *argent* between 3 curbs or, as many bosses *sable*. Their hall is on *London-wall*.



LOSS [of *leyan*, Sax. to lose] losing, damage.

LOTE Tree [*lotos*, L. *λωτός*, Gr.] a tree, bearing broad jagged leaves, full of veins, the upper part being green, and the other whitish.

LO'THERWIT, a penalty or fine anciently imposed on those that committed adultery or fornication.

LOTO'METRA, bread made of the seed of the herb *Lotus*, being like Miller.

To **LOTHE** } [*la'dian*, Sax.] to nau-
To **LOATH** } leate, to abominate.

LO'THNESS [of *la'dian*, Sax.] unwillingness.

LO'THSOM [*la'dian yom*, Sax.] nauseous, hateful.

LO'THSOMNESS, hatefulness, nauseousness.

LO'TIONS [in *Med.*] remedies that are of a kind between a bath and a fomentation, used to wash the head or any part affected.

LO'TOS [with *Botan.*] the herb Clover or Melilot. L.

LO'TUS [with *Botan.*] the Nettle-tree. L.

LO'TTERY [*lotterija*, Sax. *loterie*, F.] play of chance in the nature of a bank, wherein are put tickets for sums of money, mixt with many more blank tickets, which tickets being mixed together, and drawn at a venture, each person has the value of the lot drawn to the number of his ticker. There are also lotteries of goods, which are much after the same manner.

LO'VAGE, an herb.

LOU'DNESS [*blud*, Sax.] noisiness.

LOVE [*lyxu*, Sax.] kindness, friendship, a passion.

LOVE [in *Ethicks*] is a friendly motion to mankind; but the moralists tell us, must not be thrown away on an ill object, nor procure base and unworthy fuel to its flames, nor hinder the exercise of other duties.

LOVE Socome, a grinding of corn at their lord's mill freely, out of love to their lord.

LOVE, the name of a certain flower.

LOVE-

LOVE-Apple, a root in *Spain*, that inclines to a violet colour.

LO'VELINESS [*luxelic* and *neyye*, *Sax.*] quality deserving love.

LO'VELY [*luxigenlice*, *Sax.*] amiable.

LO'VER, a tunnel in the roof or top of the house to avoid smoke.

LOUND [*lound*, *Sax.*] signifies a plain among trees.

LOU'SY [*luxig*, *Sax.*] infested with lice.

LOU'SINESS, lousy condition, a being infested with lice.

LOWA'RY } a sort of shrub, other-

LOW'RY } wise called Spurge-lau-

LOW-Bell [*q. Iowing-Bell*] a device for catching birds, by hanging a bell about the neck of a wether-sheep.

LO'WLINESS, humility, humbleness of mind.

LO'WNESS [*incerta Etymologia*, *nisi ex loh*, *Du.*] low state or place, mean-ness, &c.

LO'WING [*of hlokan*, *Sax.*] bellowing like a cow, &c.

LO'WRING [*loeren*, *Du.*] frowning, looking sour or grim; also beginning to be overcast with clouds.

LOXO'DROMY, the course of a ship, or the point it describes in sailing from any point towards another, excepting a cardinal point; making equal angles with every meridian.

LO'YAL [*spoken of a Horse*] a horse is said to be loyal, who freely bends all his force in obeying and performing any manage he is put to; and does not defend himself, nor resist, altho' he is ill treated.

LOYAL mouth [*of a Horse*] an excellent mouth, of the nature of such mouths, as are usually called mouths with a full rest upon the hand.

LOY'ALNESS [*loyauté*, *F.*] fidelity, faithfulness; especially to a sovereign prince or state.

To **LO'YTER**, to tarry, to stand trifling, to spend time idly.

LO'ZENGE, a square cake made of preserved herbs, in the shape of a diamond cut, or quarrel of glass.



LOZENGE [*in Heraldry*] is used to contain the coat armour of all unmarried gentlewomen and widows, as some say, because it is the figure of the ancient spindle; or, as others say, because the shields of the Amazons were of that form: It is the form or shape of a pane of window-glass, before the square came so much in fashion, and has two obtuse angles, as in the figure.

LOZENGE } [*in Heraldry*
LOZENGY } *dry*] is a shield or an ordinary of all lozenges, as in the figure.



LOZENGE [*in Geometry*] a figure, the two opposite angles of which are acute, and the other two obtuse, as in the figure.



LUBRI'CIOUS [*lubricus*, *L.*] slippery, uncertain, not conclusive; as a *lubricious Hope*, a *lubricious Argument*, &c.

LUBRI'CIOUSNESS [*lubricitas*, *L.*] slipperiness, uncertainty, fickleness.

LUCA'RIA [*of lucus*, *L.* a wood or grove] a festival celebrated by the *Romans* in a wood, where they retired and concealed themselves, after they had been defeated, and were pursued by the *Gauls*.

LU'CENT [*lucens*, *L.*] bright, shining.

LU'CERN, a wild beast in *Russia*, almost as big as a wolf; the skin of which has a very rich fur, of colour between a red and brown, and something mottled like a cat, intermixed with black spots.

LU'CID Intervals, the fits or paroxysms of mad persons, wherein the phrensy leaves them in possession of their reason.

LU'CIDNESS [*luciditas*, *L.*] brightness.

LUCI'FEROUS Experiments [*among Naturalists*] such experiments as serve to inform and enlighten the mind, as to some truth or speculation in philosophy, physick, &c.

LUCI'FUGOUS [*lucifugus*, *L.*] that shuns the light.

LUCI'GENOUS [*lucigena*, *L.*] born or begotten in the day time.

LUCI'NA [*with the Poets*] a name of *Juno*; or, as others say, of *Venus*, supposing her to assist women in labour, whom they invoked for a safe delivery.

LUCIO'LA [*with Botan.*] the herb *Alder's-tongue*. *L.*

LU'CKINESS [*of luck*, *Du.*] fortunateness.

LU'CKY, fortunate.

LU'CRATIVENESS, gainfulness.

LU'CRATIVE Interest [*in Civil Law*] is such as is paid, where there hath been no advantage made by the debtor, and no delay nor deceit in him.

LUCRI'FICK [*lucrificus*, *L.*] gaining, making gain.

LUCTI'FEROUSNESS [*luctifer*, *L.*] sorrowfulness or mournfulness.

LUCTI'FICABLENESS, mournfulness.

LUCTI'FICK [*luctificus*, *L.*] causing sorrow or mourning.

LU'CU-

LU'CULENCE [*luculentia*, L.] trimness, fineness, beauty.

LUDE'SCENT [*ludescens*, L.] playing.

LU'DICROUSNESS [of *ludicrus*, L.] sportiveness; triflingness.

LU'DI compitales [among the Romans] were solemnized in the *Compita*, i. e. the cross-ways and streets. *Servius Tullius* instituted them in honour of the household gods or familiar spirits, it being given out he himself was begotten of one of the *Genii*.

LU'ES, a great mortality, either among persons or cattle. L.

LUES Deifica [i. e. the deifying *Lues*

LUES Sacra [i. e. the sacred or holy *Lues*

LUFF [Sea term] See *Loof*.

LUGU'BRIOUS [*lugubris*, L.] mournful, sorrowful.

LUKEWA'RMNESS [*plac-peapm* and *neye*, Sax.] a being between hot and cold; indifference, regardlessness.

LU'MA [Bot.] a kind of thorn that grows in meadows and moist places. L.

LUMBA'RIS Vena [in *Anat.*] a vein taking its rise from the descending trunk of the *Vena Cava*, and is not always single; but sometimes 2 or 3 on each side, and are bestow'd on the muscles of the lines. L.

LUMINA'RIA [in the ancient Western churches] the name of the time of the nativity of our blessed Saviour, called *Christmas*. L.

LU'MINARY [*luminaire*, F. *luminare*, L.] a light body, or body that gives light; as the sun and moon, which are stiled *Luminaries* by way of eminency, because of their extraordinary brightness, and the great quantity of light that they afford.

LUMINA'TION, a lightening. L.

LUMI'NEOUS [*lumineux*, F. *lumineus*, L.] proceeding from light.

LU'MINOUSNESS [of *luminosus*, L.] lightness, fulness of light.

LU'MPISHNESS [of *lumpisch*, Du.] a being in lumps or clods; also dulness, heaviness.

LU'NA [with *Astrol.*] the moon, called *Feminine* and *Nocturnal*; because, borrowing her light from the sun, she excels in passive qualities and moisture. L.



LUNA [in *Heraldry*] the moon, is used, by such as blazon the arms of monarchs by planets, instead of metals and colours, for *Argent* or *Silver*; because the moon is the second resplendent planet to our sight, as silver is the second in value among metals. And some heralds have accounted this way of blazon proper to distinguish the arms of

sovereigns and those of subjects. See the figure.

LUNA [in the *Pagan Theogony*, &c.] is said to be the daughter of *Hyperion* and *Thea*, but others say the daughter of the *Sun*, the wife of the *Air* and mother of the *Dew*.

They tell us of a time when there was no moon, and that there was a king in *Arcadia* called *Proselenus* [i. e. before the moon] who was before her, and she appeared a little time before *Hercules* encountered the giants.

The poets represent her in a party-coloured garment, to shew her various aspects.

A black bull was sacred to her, to intimate that she is black and horned after her change.

The *Egyptians* held her to be both male and female, and therefore men sacrificed to *Venus* under the name of *Luna* in the habit of a woman, and women in mens.

The inhabitants of *Caran* in *Mesopotamia*, had this notion, that such as believ'd the moon to be a goddess, would be slaves to their wives as long as they lived; but those who believed her to be a god would be their masters.

They imagin'd when the moon was eclipsed, she was brought down to the earth by the charms of magicians, and the method they had to recover her, was by beating drums and brazen instruments, which being louder than the charms, might abate their force upon her.

LUNA'RIA [with *Botan.*] Moon-wort or Mad-wort. L.

LU'NAR Cycle [with *Astron.*] is a period or revolution of 19 years, invented to make the lunar year agree with the solar: So that at the end of this revolution of 19 years, the new moons happen in the same months, and on the same days of the month as they did 19 years before; and the moon begins again her course with the sun. This lunar cycle is also called the *Golden Number*; the *Circulus Decennovenalis*; also *Ennedecateris*, and *Circulus Metonicus*, of *Meton* the *Athenian*, who first invented it. L.

LU'NARY [*lunaris*, L.] belonging to the moon.

LU'NATICKNESS, lunacy, distractedness, madness.

LU'NATED [*lunatus*, L.] crooked, like a half moon.

LUNA'TION [with *Astronomers*] the synodical month, accounted from one conjunction of the moon, with the sun, to another, or a revolution of the moon, or time between one new moon and another, consisting of 29 days, 12 hours and 3 quarters of an hour.

LU'NES



LU'NES } [with Geo-
LU'NULÆ } metricians]
planes in the form of a crescent or half moon, terminated by the circumference of two circles which intersect each other within, as in the figure.



L'UN en l'autre [Heraldry] i.e. the one in the other, *F.* is the same that the *English* called counterchanged, and is when the escutcheon is parted of two colours, and the charge extends over both; that charge has the upper half, or metal of the lower part of the escutcheon, and the lower part of the colour or metal, of the upper; or if *Party per pale*, then one side is of one colour, and the other of another, answering to the two sides of the field. See the escutcheon.

LU'NES [with *Falconers*] leashes or long lines to call in hawks; call'd also lowings.

LUNETTE' [with *Horsemen*] a half horse-shoo; a shoo without the spunges (the part of the branches which runs towards the quarters of the foot, are so called.) *F.*

LUNETTES [in *Fortific.*] are envelopes, counter-guards or mounts of earth cast up before the courtin, about five fathom in breadth, of which the parapet takes up three. They are usually made in ditches full of water, and serve to the same purpose as *Faus-brays*; they are composed of two faces, which form a re-entering angle; and their platform, being no more than twelve foot wide, is a little raised above the level of the water, and hath a parapet three fathom thick. *F.*

LUNETTES [with *Horsemen*] two small pieces of felt made round and hollow, to clap upon the eyes of a vicious horse, that is apt to bite, or strike with his fore feet; or that will not suffer his rider to mount him. *F.*

LUNETTES, glasses to help the sight, spectacles. *F.*

LUPERCA'LES [so called of *Lupercal*, a place consecrated to *Pan*, where *Romulus* and *Remus* were afterwards brought up by a wolf] priests instituted by *Evander*, in honour of *Pan*. These priests ran about the streets naked, and barren women strove to touch them, or be struck by them, fancying a blow from them had virtue in it, to render them fruitful.

LUPERCA'LIA [so called, as some say, of *Lupa*, a she-wolf, which gave suck to *Romulus* and *Remus*; or, as others say, of *λύξ* a wolf, because the chief employment of *Pan*, was to drive away such beasts

from the sheep that he protected] feasts celebrated by the *Romans*, on the 15th of *February*. The ceremony was thus; first a sacrifice was killed of goats, because *Pan* was supposed to have goat's feet) and a dog (as being the necessary companion of shepherds) then two noblemens young sons were brought to the *Luperci*, and they stained their foreheads with the bloody knife, and others wiped it off with locks of wool dipped in milk: Then they cut the skins of the goats into thongs, and ran about the streets all naked but their middle, lashing all they met in their way with the thongs, because the *Romans* had happily recovered their beasts, when they ran in this manner after the thieves that had stolen them away, while they were sacrificing to the god *Pan*. The young women, and those that were barren, never endeavoured to get out of their way, but rather to come into it; because they thought a stroke from them, was a great helper of conception and delivery.

LUPE'RCI, the priests of the god *Pan*.

LUPE'RCUS, a name of the god *Pan*.

LUPLICE'TUM [Old Deeds] a hop garden.

LU'RCHING, leaving a person under some embarrassment; also lying upon the catch.

LURE [*luerre*, *F.*] a device which falconers use, made of leather, in the form of two wings stuck with feathers, and baited with a piece of flesh, to call back a hawk at a considerable distance; a decoy or allurement.

LU'RIDNESS [of *luridus*, *L.*] black and blueness, paleness, &c.

LU'SCIOUSNESS [prob. of *delicious*, or of *laxus*, *L.* loose] over-sweetness, cloyingness.

LU'SKISHNESS, laziness, slothfulness.

LU'STFULNESS [of *lustfull*, *Sax.*] lustful nature; lecherousness.

LU'STINESS, [of *lustig*, *Teut.*] strongness of body; also healthiness.

LU'STRABLE [*lustrabilis*, *L.*] that may be purged or purified.

LU'STRAL [*lustralis*, *L.*] an epithet apply'd by the ancients to the water used in their ceremonies, to sprinkle and purify the people, cities or armies, defiled by any crime or impurity; a sort of holy water.

LUSTRATION, a going about every where to view; also a purging by sacrifice; also expiation, sacrifices or ceremonies by which the *Romans* purified their cities, fields, armies and people, defiled by any crime or impurity.

LUSTRI'FICK [*lustrificus*, *L.*] purging.

LU'STRUM [among the Romans] the space of 5 years or rather 50 months; at the end of which, they from time to time numbered the people, and purified the city. Others derive it from the word *lustrare* to make a review, because the censors review'd the army once in 5 years. *Varro* derives it from *luo* to pay, because at the beginning of each 5 years, they paid tribute, that had been imposed by the senate. **L.**

LU'TEA [with *Botan.*] the herb Loose-strife. **L.**

LUTEO'LA [with *Botanists*] a small flower like Dyer's-weed. **L.**

LUTE'SCENS [in *Botan. Writ.*] yellowish. **L.**

LU'TEO-Viridis [in *Botan. Writ.*] of a yellowish green. **L.**

LU'THERNS, windows in the top of an house, or over the cornice in the roof of a building, standing perpendicular over the naked of the wall, and serving to enlighten the upper stairs.

LU'TULENCE [*lutulentia*, **L.**] dirtiness, muddiness.

LUXA'TION [with *Anat.*] is a loosening of the tendons or ligaments, so that the bones continue not firm in their natural situation or place; or when a bone absolutely goes out of its proper cavity into another place. **L.**

LUXU'RIANCY } [*luxuria*, **L.**]

LUXU'RIANTNESS } abundance, as luxuriancy of words.

LUXURIO'SE [*luxuriosus*, **L.**] given too much to luxury, excessive.

To **LUXU'RIATE** [*luxuriare*, **L.**] to abound, to exceed, to grow rank.

LY'CÆUS, a name of *Jupiter*; also of *Pan*.

LYCAL'A, an *Arcadian* festival, resembling the *Roman Lupercalia*. It was first observed by *Lycaon*, in honour of *Jupiter*, surnamed *Lycaeus*. It was celebrated with games; in which the conqueror was rewarded with a suit of brazen armour; and a human sacrifice was offered at this festival.

LYCA'NTHROPIST [*lycantropus*, **L.** of *λυκάνθρωπος* of *λύκ* a wolf, and *άνθρωπος*, **Gr.** a man] one troubled with the melancholy frenzy, called *Lyantrophy*, with which persons that are seized, fancy themselves wolves, and wander in woods and desert places, howling like wolves; which is said to have been caused by the bite of a mad wolf.

LYCEI'A [*λυκεία* of *λύκ*, **Gr.** a wolf] a festival held at *Argos* to *Apollo*, on account of his delivering the *Argives* from wolves that wasted their country. **L.**

LY'CHNIS [*λύχνης* of *λύχ*, **Gr.**

a candle or light] a kind of rose so called, from its bright colour.

LYCHNIS [with *Botan.*] the herb *Campion*.

LYCHNIS Agria [with *Botan.*] the herb *Calves-foot*.

LYCHNI'TIS [*λυχνίτις*, **Gr.**] the same as *Verbascum*.

A **LYCHNO'BITE** [*lychnobius*, **L.** of *λυχνόβι* of *λύχ* a candle, and *βί*, **Gr.** life] a night-walker; one, who, instead of the day, uses the night, and lives as it were by candle-light; one that turns day into night, and night into day.

LYCI'SCA [*λυκίσκη*, **Gr.**] a dog engendered of a wolf and a bitch; a wolf-dog, a shepherd's-dog. **L.**

LYCO'CTONON [*λυκόκτονον*, **Gr.**] Wolf's-bane. **L.**

LYCOPO'DIUM [*quasi λύκος πῦς*, i. e. Wolf's-toot] the herb *Wolf's-claw*. **L.**

LYCO'PSIS [*λύκοψις*, **Gr.**] the herb *Garden Bugloss* or *Wolf's-tongue*. **L.**

LYCOSTA'PHYLOS [of *λύκος* a wolf, and *σαφύλη* a cluster] *Water-elder*, or the *Dwarf Plane-tree*. **L.**

LYEF-Yeld [*lyeγ-yelð*, *Sax.*] leave silver, a small fine or piece of money, which in the *Saxon* times, the tenant paid to the lord of the manour, for leave to plow or sow, &c.

LYGI'SMOS [*λυγίζω*, **Gr.** to luxate] the same as *luxation*.

LYGMOI'DES [of *λυγμός* *εἶδος*, **Gr.** form] a fever accompanied with the *Hic-cough*.

LY'GMOS [*λυγμός*, **Gr.**] the hic-cough or hickup, a convulsive motion of the nerves in the throat.

LY'MPHÆDUCTS. See *Lymphatick Vessels*.

LY'MPHA [with *Anatom.*] a clear limpid humour, consisting of the nervous juice, and of the blood, which being continually separated by the glandules, is at last again discharged into the blood, by its proper and peculiar vessels.

LYMPHA [with *Surgeons*] a watery matter, issuing from sinews that are pricked, and other wounds.

LY'MPHATED [*lymphatus*, **L.**] fallen distracted.

LYMPHA'TICK Persons [*lymphatici*, **L.**] persons frighted to distraction, or those that have seen spirits or fairies in the water.

LYMPHATICK Vessels } [in *Anat.*]

LYMPHATICAL Ducts } very small, fine, hollow vessels, generally arising from the glands, and conveying back a transparent liquor, called *Lympha*, to the blood.

LY'NCIS Lapis, a round stone of a pyramidal

ramidical form, and of divers colours. *L.*

LYNCU'RIUM [*λυγχεριον*, *Gr.*] a precious stone, supposed to be bred of the congealed urine of the beast *Lynx*.

LYNX [with *Physic*] a distemper, the same as ligmos; the hiccough.

LYRE [*lyra*, *L.*] a harp, some of which are strung with wyre, and others with guts.

LY'RICK *Verses*, &c. are such as are set to the lyre or harp, apply'd to the ancient odes and stanza's, and answer to our airs and tunes, and may be play'd on instruments.

LYSIMACHI'A [*λυσιμαχία*, *Gr.* with *Botan.*] the herb loose-strife, water-willow or willow-herb. *L.*

LYSIMACHUS [*λυσίμαχος*, *Gr.*] a sort of precious stone, having veins of gold in it.

LYSIS [in *Medicine*] a weakness of the body by sickness.

M

M *m*, Roman; *M m*, Italick; *𐌆 𐌇*, English; *𐌆 𐌇*, Saxon; *Μ μ* Greek; are the 12th letters of the alphabet; and *𐤌 𐤍*, the 13th of the Hebrew; *M*, in English, always keeps its sound; so that *n* following it, is lost in *Autumn*, *Solemn*, &c.

M [in *Astronomical Tables*, signifies Meridional or southern.

M [in *Law*] was a brand or mark which a criminal, convicted of murder, and having the benefit of the clergy, was stigmatiz'd, it being burnt on the brawn of his thumb.

M [in *Latin Numbers*] stands for a thousand.

M̄ with a dash [with the *Ancients*] signified a thousand thousand.

MA, the name of one of *Rhea's* maids, who tended *Bacchus*; also *Rhea* herself was so called.

MA'CALEB [with *Botan.*] bastard privet, or coral, or pomander privet; a kind of shrub, whose berries are black and shining, and serve for bracelets.

MACARO'NICKS [among the *Italians*] a jumble of words of different languages, with words of the vulgar tongue latiniz'd, or put into *Latin* terminations and forms, as *sugarizavit*, he sugared; and *Latin* words put into the form of the modern; a sort of burlesque poetry made out of their language, and the scraps and terminations of divers others. The invention is attributed to one *Theophilus Folengi*, in the year 1520, and to have been so called, of *Macarone*, *Ital.* a coarse, clownish man, or of

the *Italian Macaroons*, which are a sort of worms or cakes, made of unleavened flower, eggs and cheese, after a clumsy manner by the peasants: So as the latter were a *Hotch-Potch* of various ingredients; so were the *Macaronicks* of *Italian*, *Latin* and *French*, and adorned with natural beauties, pleasant jests and a lively stile.

MACARO'NICK, of or pertaining to a macaronick stile or way of writing.

MACE [*macis*, *L.* of *μάκισ*, *Gr.*] a spice.

MACE [prob. of *mass* or *massy*] an ensign carried before a lord chancellor, and other great officers.

MACHIAVI'LIANISM [of *Nicholas Machiavel*, a politician of *Florence* in *Italy*] a politic principle, not to stick at any thing to compass a design, to break thro' the most solemn obligations, to commit the greatest villanies, in order to remove any obstructions to great and ambitious designs; especially in relation to government.

MACHI'NA [of *μηχανή*, *Gr.*] invention, art] an engine, a machine, that consists more in art and invention, than in strength and solidity. *L.*

MACHI'NAL [*machinalis*, *L.*] belonging to an engine.

MACHI'NAMENT [*machinamentum*, *L.*] an engine.

MA'CHINE, an engine compos'd of several parts, set together by the art of mechanism, as springs, wheels, &c. for raising or stopping the motion of bodies, used in raising water, architecture, military, and many other affairs.

Simple MA'CHINES, are the ballance, lever, pully, wheel, wedge and screw.

Compound MA'CHINES, are such as are compounded or made up of simple ones.

MACHINE [with *Architeās*] an assemblage of several pieces of timber, so disposed, that a small number of men, by the help of ropes and pullies, may be able to raise vast loads of weights.

Hydraulick MACHINE, a machine for raising or conducting of water, as a sluice, pump, &c.

Warlick MACHINES [among the *Ancients*] were for launching arrows, javelins, stones, or for battering down walls, as battering rams, &c. but now artillery bombs, petards, &c. are so called.

Dramatick MACHINES, are those where the poet brings some deity or supernatural being upon the stage, either to solve some difficulty, or perform some exploit beyond the reach of human power.

MACHI'NERY, an assemblage of machines or engines, by which any thing is performed; also contrivance.

MACIA'NUS [with *Botan.*] a crab-tree or wilding. *L.*

MACIA'TION, a making lean. *L.*

MA'CILENCY [*macilentia*, *L.*] leanness.

MA'CKLER, a seller of weavers goods.

MACRO'BIUS [*μακρόβιος* of *μακρός* long, and *βίος* life, *Gr.*] long lived; a proper name.

MACROPI'PER [of *μακρός* and *πιπέρης* *Gr.*] long pepper.

MACTA'TION, a killing or slaying. *L.*

MA'CULA, a spot or stain. *L.*

MACULA *Hepatica* [*i. e.* the *Liver Spot*] a spot of a brown or sad colour, about the breadth of the hand, on the breast, back or groin, and sometimes over the whole body. *L.*

MA'CULÆ *solares*, dark spots, of an irregular figure which appear in the sun. *L.*

MACULO'SE [*maculosus*, *L.*] full of spots or stains.

MA'DNESS [*ḡemaad*, *Sax.*] a kind of delirium without a fever, attended with rage, and a total deprivation of reason; also enraged, fury.

MAD NEP-Wort, &c. herbs.

MADIFICA'TION, a moistening or wetting, properly the receiving so much moisture, that the body is quite soaked thro' by it.

MA'DIDNESS [*madiditas*, *L.*] moistness, wetness.

MA'DRIGAL, a sort of *Italian* air or song to be set to musick; a little amorous piece, which contains a certain number of unequal verses, not tied to the scrupulous regularity of a sonnet; or the subtlety of an epigram, but consists of some tender, nice, delicate thoughts, suitably express'd in it. It consists of one single rank of verses, and in that is different from a *Canzonet*, which consists of several strophes or ranks of verses, which return in the same order and number.

MÆA'NDER [*Μαίανδρος*, *Gr.*] a river in *Pbrygia*, full of turnings and windings in its course, as it is said, to the number of 600; whence any thing that is full of intricacy and difficulty is called a *Meander*. *L.*

MÆANDER [with *Architects*] a fret-work in arched roofs, or carved cranks in vaults and caves. *L.*

MÆA'NDRATED [*meandratus*, *L.*] turned, intricately wrought.

MÆMACTE'RIA [*μαιμακτηρία* of *μαίμακτον*, *Gr.*] sacred festivals celebrated to *Jupiter*, the rainy or showery.

MÆMACTE'RION [*μαιμακτηριών*, *Gr.*] the 5th month among the *Athenians*, being about our *September*.

MÆR, comes from the *Saxon* word *Meere*, noted. See *Mer*.

MAGA'DES certain musical instruments used by the ancients.

MAGAZI'NE [*magazin*, *F.*] is a publick store-house; but it is most commonly used to signify a place where all sorts of warlike stores are kept; where guns are cast; smiths, carpenters and wheel-wrights, &c. are constantly employed in making all things belonging to an artillery; as carriages, waggons, &c.

MAGDA'LEON [*μαγδαλία*, *Gr.*] a roll of salve or plaister.

MA'GI, philosophers, astrologers and priests among the *Egyptians* and *Asiatics*.

MAGIAN, of or pertaining to the magi.

MA'GGOTTINESS, fulness of maggots: also freakish, whimsical humour.

MA'GGOTY, full of maggots; also freakish, &c.

MA'GICK [*μαγία*, *Gr.*] is by some distinguished into 4 kinds,

Natural MAGICK, natural philosophy, or the application of natural active causes to passive causes; by means of which many surprizing, but natural effects are produced; but the *Arabians* corrupting it, and filling it with many superstitious vanities, the name of it began to be understood in an ill sense.

Natural MAGICK [according to the description of some] is by art and industry to produce vegetables before their natural time, as ripe roses, figs, &c. in *February*; also the causing lightning, thunder, rain, winds, transfigurations and transmutations of animals, such as *Roger Bacon* is said to have performed by *Natural Magick*.

Divine MAGICK, which is performed by the immediate grace of the Almighty, and depends on that spirit and power, which discovers itself in noble operations; such as prophecy, miracles; such magicians were *Moses*, *Joshua*, the prophets and apostles.

Celestial MAGICK, attributes to spirits a kind of rule or dominion over the planets, a dominion over men, and on this it raises a ridiculous kind of system, nearly bordering on judiciary astrology.

White MAGICK, called also *Theurgick*, performed by the assistance of an angel, which, upon account of religion, enjoins fasting, piety and purity, that the soul which is desirous of commerce with the superior deities, may not be in any thing diverted by the body, being sinful or polluted.

MAGICK *Geodetick*, magick performed by the assistance of a *Dæmon*.

Superstitious **MAGICK**, is performed by the invocation of devils; and the effects of it are very evil and wicked, tho' very strange and surpassing the power of nature; and are said to be performed by means of some compact, either express or tacit, with evil spirits. But their power is not near to what is imagined, nor do they produce half the effects commonly ascribed to them.

Mathematical **MAGICK**, is that which by mathematical learning, and the assistance of the celestial influences, produces seemingly miraculous works; as, walking and speaking images, as also by mechanical science, and rare art, beyond the reach of vulgar capacities. See Bishop *Wilkins*, &c.

5	10	3
4	6	8
9	2	7

MAGICK Square, is when numbers in an arithmetical proportion, are disposed into such parallel and equal ranks, as that the sum of each row, as well diagonally as laterally, shall be equal, as in the square they make 18.

MAGI'CIAN [*magicien*, *F. magus*, *L. of μάγος*, *Gr.*] the *Persians* called those *magos* or magicians, that the *Greeks* called *μαγιστοί*; the *Latins* *sapientes*; the *Gauls*, *druids*; the *Egyptians*, *prophets* or *priests*; the *Indians*, *Gymnosophists*; the *English* *cunning men*, *wizards* or *conjurers*.

Simon the Samaritan, was honoured with a statue at *Rome*, for his excellency in the magick art, in the time of *Claudius Cesar*, with this inscription, *To Simon the holy god*; and *Ceneus* among the *Greeks*, was worshipped as a god in the days of *Augustus*, for his skill in the magick art.

MA'GISTERIES [with *Chymists*] sometimes signifies resins and resinous juices, as the magisteries of *Jalap*, *Scammony*, &c.

MA'GISTERY [*magistere*, *F. magisterium*, *L.*] a very fine chymical powder, made by dissolving and precipitating the matter, as magistery of *Bismuth*, *Coral*, *Lead*, &c.

MAGISTRY [according to *Mr. Boyle*] a preparation of a body (not an analysis of it, because the principles are not spread) whereby the whole, or very near the whole of it, by some additament is turned into a body of a different kind.

MAGI'STRATURE, magistracy.

MA'GNA Arteria [with *Anatomists*] the great artery, a vessel consisting of 4 coats, which beats continually, proceeding from the left ventricle of the heart, and carrying the spiruous blood thence, by its branches, to all parts of the body for their nourishment. The *Aorta*. *L.*

MAGNA Charta [*i. e.* the great *Paper* or *Charter*] king *John*, to appease his ba-

rons, is said to have yielded to laws and articles of government, much like to those of *Magna Charta*. But at this time we find no law written ancients than this *Magna Charta*, which was granted the 9th year of *Henry III.* and confirmed by *Edward I.* This was approv'd of by the subjects as so beneficial a law, and of so great equity, in comparison to those which were in use before it, that king *Henry* had for granting it the 15th penny of all the moveable goods, of both the temporality and spirituality.

It is called the great charter, either because it contained more than many other charters; or because of the great and remarkable solemnity in the denouncing excommunication and direful anathemas against the infringers of it. For when king *Henry III.* swore to the observation of this charter, the bishops holding lighted candles, extinguished them, and then threw them on the ground, and every one said, *Thus let him be extinguished and sink in hell, who violates this charter.* Or else, because it contained the sum of all the liberties of *England*; or else, because there was another charter, called *Charta de Foresta*, established with it, which was the less of the two.

MAGNA Mater, *Magna Pater*. See *Vesta* and *Jupiter*.

MAGNÆ'VOUS [*magnavus*, *L.*] of very great age.

MAGNANI'MITY [*magnanimitas*, *L.*] this the ancients used to represent, hieroglyphically, by a lion rampant.

MAGNA'NIMOUSNESS [of *magnanimus*, *L.*] magnanimity, greatness of mind.

MA'GNES arsenical [with *Chymists*] a composition of equal parts of arsenick, sulphur and antimony, melted together over the fire, and condensed in manner of a stone. It is called *Magnes*, or a *Magnet*, because it is supposed, being worn, to defend the weather from infection, during the time that malignant diseases reign, and that by its maenetical virtue.

MAGNES Microcosmicus. See *Unguentum Armarium*.

MAGNE'TICAL Azimuth [with *Astron.*] is the apparent distance of the sun, from the north or south point of the horizon.

MAGNETICAL Amplitude [in *Navig.*] is the different rising and setting of the sun, from the east or west point of the compass.

MA'GNETISM [with *Chymists*] a certain virtue, whereby one thing becomes effected at the same time with another, either in the same or a different manner.

MAGNI'FICENTNESS [*magnificentia*, *L.*] a largeness of soul, in conceiving and ma-

managing great things; state, greatness, generosity, stateliness, costliness.

MAGNI'FIC [*magnificus*, L.] magnificent. *Milton*.

MA'GNIFYING *Glass* [in *Opticks*] a little convex glass, lens, &c. which in transmitting the rays of light reflects them so, as that the parallel ones become converging, and those which were diverging become parallel; by which means objects view'd thro' them appear larger than when view'd by the naked eye.

MAGNI'LOQUY [*magniloquium*, L.] lofty speech, speaking of great matters.

MAGNI'LOQUOUS [*magniloquus*, L.] speaking big, loud, or of great matters.

Commensurable MA'GNITUDES [with *Geometricians*] are such as may be measured by one and the same common measure.

MAGNUS *pes* [with *Anat.*] i. e. the great Foot, is all that part of the body that reaches from the buttocks down to the end of the toes; comprehending the thigh, leg and foot.

MAGOPHONI'A [of *μαγ* and *φόνος*, Gr. murder] a festival observed by the *Persians*, in commemoration of the massacre of the *Magi*, who had usurped the throne upon the death of *Cambyfes*.

MA'HIM } [in *Law*] is a hurt receiv'd

MAY'HIM } in a man's body, by which he loses the use of any member, that is, or might be a defence to him in battle.

MA'HUM } [*mebaigne*, F.] maim,

MA'HIM } wound, hurt.

MAHO'METAN, of or pertaining to *Mahomet*.

MAI'A, one of the *Atlantides*.

MAI'DEN [in *Scotland*, &c.] an instrument or machine used in beheading persons.

MAIDEN-Head [*Mæden-hæde*, Sax.] the hymen of a virgin.

MAJE'STATIVENESS }

MAJE'STICALNESS } stateliness.

MA'JESTY [*majestas*, L.] an air or mien that is venerable and full of authority; stateliness, greatness, loftiness; also a title of honour, usually given to sovereign princes.

MAIL, a speck on the feathers of birds.

MAIN of an Horse. See *Mane*.

To set a MAIN } [of *main*, F. a hand]

To throw a MAIN } to throw with box and dice, &c.

MAIN-Yard of a Ship, that yard that belongs to the main-mast, which is usually $\frac{2}{3}$ of the length of the ship's keel.

MAJOR of a Regiment, an officer whose business it is to convey all orders to the regiment, to draw it up and exercise it, to see it march in good order; to rally it, if

it happens to be broken in an engagement. He is the only officer of foot who is allowed to ride on horse-back.

MAJOR of a fortified Town, has the charge of the guards, rounds, patrols and centinels.

MAJOR and MINOR [in *Musick*] are spoken of the concords which differ from each other by a semi-tone.

MAJORA'NA [with *Botan.*] the herb *Marjoram*. L.

MA'JORITY, the time or office of a major or mayor of a city, &c.

MA'IZE, a kind of *Indian-wheat*, which bears an ear a foot, sometimes a foot and an half long upon a stalk of 6 or 8 foot high.

To MAKE his Law [*Law Term*] is for a person to perform the law he has formerly bound himself to, i. e. to clear himself of an action brought against him; by his oath and the oaths of his neighbours.

To MAKE Customs } [*Law Term*] is to

To MAKE Services } execute or perform them.

MAKE Hawk [with *Falconers*] an old, stanch hawk, who being us'd to fly is fit to instruct a young one.

MA'KER [of *ἔκδοκα*, Sax. to make] one who causes, forms or frames.

MAL Administration, a mismanagement of a publick employment.

MALA [with *Anat.*] the cheek-bone or cheek itself, the ball of the cheek.

MALA [in old *Rec.*] signifies a mail or port-mail; a bag to carry writings, letters, &c. such as post-boys carry.

MALÆ Os [with *Anat.*] one of the bones of the upper jaw, which joins to the Os *Sphenoides* on the upper part, and to the Os *Maxillare* on the lower part; also having a long process or knob call'd *Processus Zygomaticus* on its outward part.

MALA'CHE [*μαλάχη*, Gr.] a sort of mallows. L.

MALACOCI'SSUS [with *Botan.*] a kind of ivy. L.

MA'LADIES [*maladies*, F.] diseases.

MA'LADROI'T, awkward, clumsy. F.

MALAGOI'DES [with *Botan.*] a plant with a mallow-flower; but having a fruit, tho' dry, like that of bramble.

MALAGNE'TTA [with *Apoth.*] grains of paradise. L.

MA'LAPERTNESS, sauciness, extraordinary readiness to give saucy language.

To MALA'XATE [*malaxatum*, L.] to make soft or mollify.

MALAXA'TION [in *Pharm.*] the working of pills, and especially plaisters with other things with the hand, a pestle or other instrument; a moistening or softening of hard bodies.

MALBRA'NCHISM, the doctrine or sentiments of rather *Malbranch*, a priest of the oratory of *France*, and much the same as *Cartesianism*.

MALE-Contents [*male-contenti*, *L.* *mal-contentis*, *F.*] discontented persons, especially such as are uneasy and dissatisfied with their sovereign prince or his ministry, and wish for or attempt a change of government.

MALEDI'CTED [*maledictus*, *L.*] cursed or banned.

MALEDICTION [in old *Deeds*] an imprecation or curse, which was anciently annexed to grants of lands, &c. made to churches and religious houses to deter persons from attempting to alienate or apply them to other uses.

MALE'FICK Planets [with *Astrologers*] the planets *Saturn* and *Mars*, so called on account of the evil effects attributed to them.

MALE'FICKNESS [of *malificus*, *L.*] injuriousness.

MALEGE'RENT [*male-gerens*, *L.*] ill-behaving, unthrifty, improvident.

MA'LENDERS [in a *Horse*] a disease, being chops or chinks on the bending or joint of a horse's knee, which sometimes suppurate; when these chops appear in the bending of the hough, they are called *se-landers*.

MALE'VOLENTNESS [*malevolentia*, *L.*] ill-will, hatred, spight.

MALI'CIOUSNESS [of *malitiosus*, *L.* *malicieux*, *F.*] fulness of malice, spitefulness.

MALI'GNANTNESS [*malignitas*, *L.*] hurtfulness, mischievousness, malignant nature or quality, ill-will.

A MALIGNANT [*malignus*, *L.*] an envious, ill affected person.

MALL } [*q. pellere malleo*, to
PALL-MALL } drive with a mallet] a sort of play or exercise with a wooden ball, and an instrument called a *Mall*, by which the ball is struck with great force and art, so as to run through an iron arch, at the end of a long alley, smoothly gravell-ed and boarded on each side. This arch is call'd the *pass*, and the alley is also call'd the *Mall*.

MA'LLEATED [*malleatus*, *L.*] hammered or wrought with a hammer.

MA'LLEABLENESS, the quality of being beaten out or wrought with a hammer, and spreads, being beaten, without breaking or cracking, which glass will not bear, but gold will, to the highest degree of any metal whatsoever.

MA'LLET [*malleus*, *L.*] a sort of wooden hammer.

MALOCOTOO'N [*q. malum*, an apple,

and *codona*, *L.* cotton, because of its downy coat] a sort of peach, called also *Melocotony*.

MALOGRANA'TUM [with *Anat.*] the cartilage or gristle; called also *Xipboides* or sword-like.

The Cross of MA'LTA, which is worn by the knights of *St. John of Jerusalem*, is a cross of 8 points, according to the form in the escutcheon hereunto annexed.



MA'LOPE [with *Botan.*] a kind of mallows.

MA'LTHA [*μαλθα* of *μαλασσω*, *Gr.* to mollify] pitch and wax melted together; also a kind of terrace made of quicklime and hog's-grease.

MALTHA'CODE [*μαλθακώδης*, *Gr.*] a medicine softened with wax.

MA'LVA [with *Botan.*] the herb common mallows. *L.*

MALVA'CEOUS [*malvaceus*, *L.*] like, belonging to, or made with mallows. *L.*

MALVAVI'SCUS [with *Botan.*] the herb mirth-mallows.

MALVOISI'N [*q. d. mal* evil, *voisin* a neighbour, *F.*] an ancient warlike engine for casting stones, battering walls, &c.

MA'LUM, evil, mischief, calamity, affliction, disease, &c. *L.*

MALUM Terra [with *Botan.*] the *Apple of the Earth*, the herb birth-wort; so called, because its fruit resembles the apple. *L.*

MA'MALUKES [prob. of מלכות, *Heb.* under the dominion of another] a dynasty which reigned a considerable time in *Egypt*. Light horsemen, an order of valiant soldiers, who were at first *Circassian* slaves brought up to military exercises, in which they were very expert, and were the chief military support of the *Saracens* in *Egypt*; but having killed sultan *Mou-dam*, they took upon themselves the government.

MA'MIN-Tree [in *Jamaica*] a tree that grows plentifully in the woods, yielding a pleasant liquor, drunk by the inhabitants, &c. call'd the *Planter's Toddy Tree*.

MAMMA'RIA [with *Anat.*] an artery that issues out of the subclavian branch of the ascending trunk of the *Aorta*, and supplies the breasts. *L.*

MAMMILLA'RIS Arteria, the same as *Mammaria*.

MAMMILA'RES [in *Anat.*] two little protuberances something resembling nipples found under the fore ventricles of the brain, and supposed to be the organs of smelling.

To **MA'MMOCK** [prob. of ממן, *Br.* little

little or small, and *Qek*, a diminutive] to break into bits or sciss.

MA'MMON [מַמּוֹן, Syr. riches or grain, of the Heb. מַמְנִי, i. e. plenty, leaving out the (י) hemantick at the beginning] the God of wealth and riches.

MAMO'ERA [with *Botan.*] the dug-tree. L.

MAN *well the top* [Sea Term] is a word of command, when men are ordered to go into the top of a ship.

MAN *the Ladder* } [among Sailors]

MAN *the Ship's side* } is a word of command, when any person of figure is at the side of the ship, ready to enter or be helped into it.

MA'NFULNESS [of man and *Kulneyye*, Sax.] valour, stoutness.

MANSLAU'GHTER [man-ylæhte of *ylægan*, Sax. to slay] the killing of a man without malice propense, whether in a rencounter or carelessly, and differs both from murder and chance medly, in that they both import a present intent to kill. This offence is felony by the law; but allowed the benefit of the clergy for the first time; but the convict forfeits his goods and chattels.

A MA'NAGE [for *Horses*] a riding-ground or academy with a pillar fixed in the center of it, to which horses are tied that are beginning to learn, and pillars set up on the sides 2 by 2, in order to teach horses to raise their fore-legs; the *Manage* is also the particular way of working or riding a horse.

High MANAGE, is the high or raised airs, which are proper for leaping horses.

MA'NAGE [manage, F] the managing of a family of a concern, &c.

MANATE' } [about the island *Hispani-*
MINATI' } *ola*] a fish of the whale kind, and some of them so large that they can scarce be drawn by a yoke of oxen.



MANCHE
MAUNCHE
[in *Heral.*] an odd fashioned. Sleeve with

long hangers to it, as in the figures here annexed. F.

MA'NCERON [with *French Heral.*] a sleeve used indifferently with *Manche*, and signifies any sort of sleeve.

MANDA'MUS [i. e. we command] a writ so called, commanding corporations to restore aldermen and others to office, out of which they have been put unjustly.

MANDAMUS, the name of a writ directed to an escheator to find an office after the death of one that was the king's tenant.

MANDAMUS, is also a charge to a she-

riff to take into the hands of the king all the lands and tenements of the king's widow, who contrary to her oath formerly given, had married without the king's consent.

MANDARIN, the language spoke by the *Mandarins* and in the court of *China*, and is that in *China* that the *Latin* is in *Europe*; the *Mandarins* being always men of letters.

MANDERIL, a kind of wooden pulley, that is part of a turner's leath, of which there are several kinds, as flat, hollow, pin and skrew manderils.

MA'NDIL, a sort of cap or turban worn by the *Persians*.

MA'NDRAKE [מַנְדְּרֵא, Heb. *mandra*, Gr. a cave or den, because of its growing near caves and shady places, or as some say, of *mandra*, i. e. the knee of a man] a plant, whose divided root bears some resemblance to the legs and thighs of a man. It bears a yellow fruit, called *Mandrake-apples*.

To MA'NDUCATE [manducatum, L.] to chew, to eat.

MA'NDY Thursday } [q. dies, manda-
MA'NDY Thursday } ti, i. e. the day of command] the thursday next before *Easter*, so denominated from our Saviour's giving a charge to his disciples before his last supper. It has been an ancient practice in *England*, for the kings and queens on that day to wash the feet of so many poor men as they had reigned years, and to give them a dole of cloth, shoes, stockings, money, bread and fish, in imitation of our Saviour, who wash'd the disciples feet at his ordering the Lord's supper, bidding them do the like to one another.

MA'NDUCI [among the *Romans*] the name of certain hideous figures of persons, which were design'd to entertain some and fright others at their plays. The mothers used to fright their children with their names, by crying *Manducus venit*.

MA'NENT [manens, L.] remaining, abiding.

MA'NENTS [Old Law] for *Tenentes*, holding or possessing tenants. L.

MA'NEQUINE [with *Painters*, &c.] a little statue or model usually made of wax or wood, the junctures whereof are so contrived, that it may be put into any attitude at pleasure, and its draperies and folds may be disposed at discretion.

MA'NE-SHEET [with *Grooms*] is a covering for the upper part of a horse's head, and all round his neck, which at one end has two holes for the ears to pass through, and then joins to the halter on the fore-part, and likewise to the surcingle or long girth on the horse's back.

MA'NES

MA'NES, were certain *Roman* deities, which some suppose to have been the souls of persons deceased; and others, that they were infernal gods, and gods of the dead. Some are of opinion, that the celestial gods were those of the living, and the *Manes* the gods of the dead. Others take *Manes* to be the gods of the night, and that the *Latin* word *Mane* was thence derived. *Apuleius* writes, that they were *Demons* or *Genii*, which were sometimes called *Lemures*, of which the good were called *Lares familiares*, and the bad *Larvæ*. The *Manes* were supposed to preside over tombs, and had adoration paid to them accordingly.

MA'NETHE [מן, *Heb.*] a weight or sum of money among the *Jews*, about an 100 shekels in gold val. 75 l. 60 in silver val. 7 l. 10 s.

MANG-Corn } [Old Rec.] mixed corn,
MUNG-Corn } maslin.

MA'NGINESS [demangeaison, *F.*] a having the mange, a sort of itching distemper, common to dogs.

MANI'A [μανία of μανίωμα, *Gr.* to be mad, or μᾶν to be carried with violence] a kind of madness, by which the faculties of judgment and imagination are deprav'd, and the patient is possess'd with great rage and anger. *L.*

MA'NICATED [mancicatus, *L.*] wearing a sleeve, glove or gantlet.

MANI'CUN [μανικὸν of μανίωμα, *Gr.* because it makes mad] an herb, called also *Dorycnion*, a kind of knightshade. *L.*

MANICO'RDIIUM, a musical instrument in form of a spinner, its strings are covered with scarlet cloth to deaden and soften the sound. It is used in nunneries by the nuns to learn to play, and not disturb the silence of the dormitory.

MA'NIFESTNESS, plainness, &c. to be seen, &c.

MANIFE'STO, an apology or publick declaration in writing made by a prince, shewing his intentions in any enterprize; the motives that induced him to it, and the reasons on which his right and pretensions are founded.

MA'NIFOLD [of mani and feol'dan, *Sax.*] a great many.

MANI'LE } [in *Africa*] one of the
MENI'LE } principal commodities carried to those coasts by the *Europeans* to traffick with the *Negroes* in exchange for slaves. It is brass rings in the form of bracelets, which the natives deck their legs and arms with. But the better sort of them wear the *Manilles* made of silver and gold, but these are of their own manufacture.

MANIPULA'TION, a term used in mines, to signify the manner of digging the silver.

MANI'PULUS [among *Apothecaries*] an handful of herbs, roots, flowers, &c. i. e. as much as one can take up in his hand. *L.*

MA'NNA [with *Physic.*] a sort of sweet liquor, which drops of itself, or else is let out by cutting from the branches and leaves of ash-trees in *Calabria* in *Italy*; or, as others say, a kind of dew congealed on trees and plants in *Syria*, *Germany* and *Calabria*, but the *Calabrian* is most in use.

MANNA'SI } [about *Jamaica*] a cer-
MANNA'TI } tain monstrous fish, called the sea-cow from its resembling a cow, that brings forth her young ones alive and suckles them with milk from her dugs; she is an amphibious animal, lives for the most part in the water, but feeds on grass in the fields.

MA'NNER [with *Painters*, *Carvers*, &c.] a particular habit or mode the artist has in managing his hand, pencil, instrument, &c. thus they say the manner of *Reuben*, *Titian*, &c.

A good MANNER [in *Painting*, &c.] a habit or peculiar way of painting, agreeable to the rules of art; natural, strong, easy and duly proportioned.

A bad MANNER, the contrary of the former.

Grand MANNER } [in *Architec.*] is
La Grande MANIERE } said of an order heroically and gigantically designed; where the division of the principal members have all a bold and ample relieve.

MANNER [with *Musick*] is a particular way of singing or playing; which is often express'd by saying, *he has a good manner*.

MA'NNUS [μᾶννος, *Gr.*] a nag, an ambling nag, a genner. *O. L.* Hence *Mantheof* is used for a horse-stealer in king *Alfred's* law.

MANO'METER } [of μᾶν & thin, and
MA'NOSCOPE } μέτρον measure, or of σκόπος, *Gr.*] an instrument to measure or shew the alterations in the rarity and density of the air.

MA'NOR } [of manoir, *F.* of ma-
MA'NOUR } nendo, *L.* because the lord did usually reside there] was a noble sort of fee anciently granted, partly to tenants for certain services, and partly reserved for the use of the lord's family, a jurisdiction over his tenants for their farms.

The original of manours was this: The king anciently granted a certain compass of ground to some man of merit, for him and his heirs to dwell upon, and exercise some jurisdiction, more or less, within that circuit; for which the lord performed such services, and paid such annual rents, as was required by the grant. Now the Lord parcelling this land out to other

meaner men, received rents and services of them; and so as he was tenant to the king, they also were tenants to him.

The whole Fee was called a *Lordship*, of old a *Barony*, from whence comes the term *Court Baron*, which is always appendant to the manour.

Manour at this time, signifies rather the jurisdiction or royalty incorporeal, than the *Land* or *Site*; for a man may have a manour in gross, i. e. the right and interest of a *Court-Baron*, with the perquisites belonging to it, and another person, or others, have every foot of the land.

MA'NSION [in *Law*] the lord of a manour's chief dwelling house within his fee; other wise called the capital messuage.

MANSUEFA'CTION, a taming or making gentle. L.

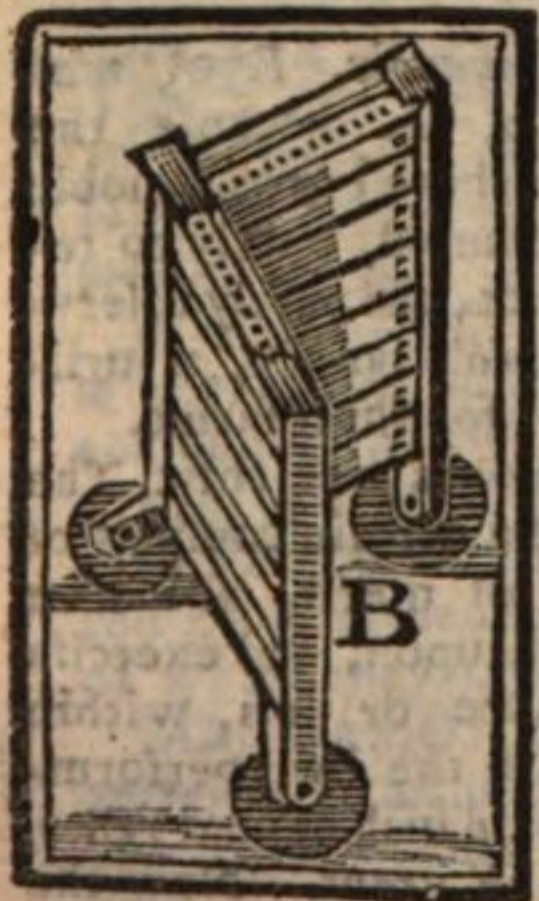
MA'NSIUS [in *ant. Deeds*] a farm; *Mansus* and *Mansion* are also used for *Messuagium*, a messuage and dwelling-house.

MA'NTELET, a short purple mantle, worn by bishops in *France*, over their *Robet*, on some special occasions. F.

MA'NTELETS [with *Military Men*] are great planks of wood, in height about 5 foot, and in thickness 3 inches, which are used at sieges to cover the men from the enemies fire; being pushed forward on small trucks, and are either single or double.



Single MANTELETS, are composed of two or three such planks, joined together with bars of iron, to the measure of three foot or three foot and a half broad, to cover those that carry them from the enemies fire. See the figure.



of the place. See the figure.

Double MANTELETS, are composed by putting earth between two such rows of planks, and are used in making approaches and batteries near the place, as others are in making lodgments on the counterscarp. They are cover'd with latins, and are to cover the soldiers from the grenades and fire-works

MANTELLE' [Heraldry] is when the two upper ends of a shield are cut off by lines drawn from the upper edge of the shield to that part of the sides, where the chief line should part it, so forming a triangle of a different colour or metal from the shield, as if a mantle were thrown over it, and the ends drawn back, according to the figure. F.



MA'NTHA *agrestis* [with *Botan.*] the herb calamint. F.

MA'NTIA [with *Botan.*] the bush called *Rubus*. L.

MA'NTICE [*μαντική*, Gr.] divination or foretelling things to come.

MA'NTLE [of *manteau*, F.] is the same in *English* as *Mantelle*, F. and tho' *Manteau* with us signifies a long robe; yet it was a military habit, used in ancient times by great commanders in the field, as well to manifest their high places, as also (being cast over their armour) to repel the extremity of wet, cold and heat, and withal to preserve their armour from rust, and so preserve its glittering lustre.

MA'NTLINGS [in *Heral.*] as now represented about shields, are a sort of flourishings: however, they are always suppos'd in blazon to be doubled; that is, lined throughout with some part of the furs. *French* heralds say, that these *Mantlings* or *Mantles* were originally short coverings, that commanders wore over their helmets, to defend their head from the weather; and that coming away from battle, they wore them hanging about them in a ragged manner, caused by the many cuts that they had received on their heads; and therefore the more hacked they were, the more honourable they were accounted; and that in process of time they were by degrees made deeper, and so from the helmet, to hang down below the whole shield, and were adorned either according to the honour of the bearer, or fancy of the painter.



MA'NTUA } [*manteau*, F. prob. so
MA'NTOE } called from *Mantua*, a dukedom in *Italy*] a loose gown worn by women, an upper garment.

MANTU'RNA [among the *Romans*] a goddess who was supposed to oblige wives to stay at home.

MA'NUAL Operation [of *manus*, L.] any thing done or performed by the hand.

Sign MANUAL, the signing of a deed or writing under hand and seal.

MANU'BIAE, the spoils taken in war, or the money made of the booty taken from the enemy. L.

MANUCODIA'TA, the bird of paradise. MANU-

MANUDU'CTOR, one who leads by the hand. *L.*

MANUFA'CTURE [of *manus* a hand, and *factura* a making, or *facio*, *L.* to make] handy-work, or any commodity made by the hand, or things that are the natural product of a country, as woollen cloths, bayze, stuffs, hats, &c. of wool, linen cloth of flax, &c. *F.*

MANUFACTURE, the place or work-house where manufactures are wrought or carried on.

To MANUFACTURE [*manu facere*, *L.* *manufacturer*, *F.*] to make or work up with the hands.

MANUMI'SSION [of *manus* and *mittere* to send] an enfranchizing or setting a slave or bond-man free; which in former times was performed before a magistrate with divers ceremonies.

MA'NU *jurare* [*Old Rec.*] to take an oath.

MANU *opera* [*Old Rec.*] stolen goods taken upon a thief apprehended in the fact.

MANU *pes* [*Old Rec.*] a foot of full and usual measure.

MANU *tertia, sexta aut decima jurare* [*Old Rec.*] was when the person who took the oath, brought so many to swear with him, that they did firmly believe that what he swore was true. *L.*

MANUS *media & infima homines* [in *Ant. Deeds*] signifies men of a mean condition, or of the lowest rank or degree.

MANUSPA'STUS [in *Law*] a domestick or household servant. *L.*

MAP [*mappa*, *L.*] a plain figure, representing the several parts of the surface of the earth, according to the laws of perspective, or it is a projection of the surface of the globe, or a part thereof in *Plano*, describing the several countries, islands, seas, rivers, with the situation of cities, woods, hills, &c.

Universal MAPS, such as exhibit the whole surface of the earth, or the two hemispheres.

MAPPA'RIOUS [of *mappa*, *L.* a handkerchief] an officer among the Romans, who in the games of the circus and gladiators, gave the signal for their beginning, by throwing an handkerchief that he had before received for that purpose of the emperor. *L.*

MA'RACOC [with *Botan.*] the passion flower.

MARA'NASIN, the king of men, a name given by the *Sidonians* to *Jupiter*.

MA'RATHRUM [*μαράθρον*, *Gr.*] garden-fennel. *L.*

MARAU'DING, ranging about as soldiers in quest of plunder, forage, &c.

MA'RBLING of Books [in *Book-binding*] the sprinkling them with colours on the outside, and working them with a pencil in imitation of marble.

MARCA'SITAL, of or pertaining to marcasites.

MARCA'SSIN [in *Heraldry*] is a wild boar, differing from the old, not only in size, which may not be visible in arms, but that its tail hangs down; whereas that of an old boar is always turned round in a ring, with only the end hanging. *F.*

MARCE'LLIANISM [of *Marcellus* of *Ancyra* their leader] the doctrine and opinions of the *Marcellians*, who are said to have held the errors of *Sabellius*: the *Marcellians* did not own the three hypotheses.

MARCE'SCENT [*marcescens*, *L.*] growing withered, fading.

MARCE'SSIBLENESS [*marcescibilis*, *L.*] withering or fading nature.

MARCH [of the god *Mars*, to whom it was dedicated] now reckoned with us the 3d month in the year; heretofore it was the 1st, and is still reckoned so in some ecclesiastical computations; the year of our Lord beginning on the 25th day of *March*. The ancients used to paint *March* tawny, with a fierce aspect, a helmet on his head, leaning upon a spade, holding *Aries* in his right hand, and almond blossoms and cions in his left, and with a basket of garden seeds on his arm.

MA'RCHERS } those noblemen,
Lord MARCHERS } who in ancient times inhabited near the borders of *Wales* and *Scotland*, and secured the marches and bounds of them, ruling like petty kings by their private laws.

MA'RCITES [so called of *Marcus*, who conferr'd the priesthood and administration of the sacraments on women] a sect of hereticks in the 2d century who called themselves *Perfetti*, and made a profession of doing every thing with a great deal of liberty and without fear.

MA'RCOR [with *Physic.*] a disease, the same as *Marasmus*.

MARCO'SSIANS [so called of one *Marcus* an *Egyptian*, who was also reputed a magician] an ancient sect of hereticks, a branch of the *Gnosticks*. They had a great number of apocryphal books, which they held for canonical, out of these they pick'd several idle fables concerning the infancy of *Jesus Christ*, which they put off for true histories. Many of these fables are still in credit among the *Greek* monks.

MA'RESCHAL *de Camp* [in *France*] the same as a major general with us; an officer, whose post is next to that of the lieutenant general.

MARE'TTUM [*Old Law*] ground overflow'd, either by the sea or rivers, marsh-ground.

MA'RGENT [*marge, F. margo, L.*] the brink or bank of any water, or the blank space about the edges of a page of a book, either printed or written.

MA'RGINATED [*marginatus, L.*] having a margin or margent.

MARI'Æ *Glacies* [with *Botan.*] the herb call'd Our Lady's Slipper. *L.*

MARINE'LLA [with *Botan.*] the herb Valerian or great Set-wall. *L.*

MARI'SCUM } [*in Domesday-book*]
MARI'SCUS } a fenny or marshy ground. *L.*

MARITA'GIO *forisfactio* [*Old Rec.*] forfeiture of marriage; a writ which lay for the lord, against his ward or tenant, by knights service, who was under age; who when his lord offered him a convenient marriage, refused it, and married another person without his lord's consent.

MARITA'GIUM *liberum*, frank-marriage was where a baron, knight or freeholder granted such a part of his estate with a daughter, to her husband and the heirs of his body, without any homage or service.

MA'RITATED [*maritatus, L.*] married.

MARK [*meapic, mancuf and mancuya, Sax.*] among the Saxons, contained 30 of their pence, which was in value 6s. It is not certain at what time it came to be valued at 13s. and 4d. but it was so in the year 1194.

MARK of Gold [*in ancient Times*] was the quantity of 8 ounces, and was in value 17l. 13s. and 4d. of our coin at this time.

MARK Weight, a foreign weight, commonly 8 ounces, and a mark pound is 16 ounces.

MARK [*in France, Holland, &c.*] a weight used for gold and silver containing 8 ounces, or 64 drams, or 192 penny weight. When gold or silver are sold by the Mark, it is divided into 24 grains, and the grain into 24 primes.

MA'RKET [*mercatus, L. marcké, F.*] a place where provisions or goods are sold; also sale of goods.

MARMARY'GÆ [*or μαρμαρίω, Gr. to shine*] flashings of light that appear before the eyes in some disorders of the head.

MARMARI'TIS } [*μαρμαρίτις, Gr.*]

MARMORA'RIA } the herb Brankwin or Bears-breech. *L.*

MA'RMORA *Arundeliana* [so called of the earl of Arundel, who procured them from the East, or from his grandson Henry, who made a present of them to the

university of Oxford] marbles, whereon appears a chronicle of the city of Athens, cut in capital letters in the island of Paros, 263 years before the birth of our Saviour Jesus Christ.

MARMORA'TA *aurium* [with *Physicians*] ear-wax, a certain excrement of the ears laid there in the auditory passage, from the opening of the arteries, or sweat out from the cartilages. *L.*

MA'RMORATED [*marmoratus, L.*] made of, wrought in, covered with marble.

MARMORE'LLA [with *Botan.*] agrimony, liverwort. *L.*

MARMO'REOUS [*marmoreus, L.*] of or like marble.

MAROO'NING, setting a person on shore on an uninhabited island.

MARO'TIC *Stile* [*in French poetry*] a peculiar, gay, merry, yet simple and natural manner of writing, introduced by one Marot, and since imitated by others. The difference between the Marotic stile and the Burlesque, consists in this, that the Marotic is most simple, but its simplicity has its nobleness, the Burlesque is low and groveling, and borrows false and tinsel ornaments from the crowd, which people of taste despise.

Letters of MARQUE, letters of reprisal, granted by a king, &c. by which the subjects of a country are licensed to make reprisals on those of another.

MA'RQUESS } [so called from March,
MA'RQUIS } *Germ. i. e. a limit or boundary*, because anciently they were governors of *Marches* or frontier countries] is an order of nobility between a duke and an earl or count, that was not known in England till the time of king Richard II. who in the year 1337, created his favourite, Robert Vere, who was then earl of Oxford, marquis of Dublin. The title given to a marquis in writing, is most noble, most honourable, and potent Prince; and by the king he is stiled, Our right trusty, and entirely beloved Cousin.

The honour of a marquis is hereditary, and the eldest son of a marquis, is, by the courtesy of England, called earl or lord of a place; but the youngest sons are called lord Robert, lord John, &c. A marquis's cap is the same with a duke's, and their coroners differ from those of dukes; in that, whereas a duke's is adorned with only flowers and leaves, a marquis's has flowers and pyramids, with pearls on them intermix'd, as in the figure.

MA'RQUESSET, a marchioness or wife of a marquis.



MARQUE'TTE [ancient customs in *Scotland*] a right or due, which the women paid to the king or lord, to ransom themselves from that infamous custom, by which they were obliged to pass the first night of their marriage with their lords. So called, probably, because the fee was half a mark of silver.

MA'RQUETRY, a sort of chequered inlaid work, made of wood of a variety of colours, in the shape of flowers, knots, or other devices. *F.*

To **MARR** [of *marran*, *Sax. Skinner*; or of *μαρῆς*, *Gr. Mer. Cas.*] to spoil, to corrupt, to deface.

MA'RRIAGE [*mariage, F.*] a civil contract, by which a man and a woman are joined together.

Duty or Service of MARRIAGE [in *Ancient Customs*] old maids and widows above 60, who held fees in body, or were charged with any personal and military services were anciently obliged to marry, that they might render those services to the lord by their husbands, or to indemnify the lord, which they could not do in person.

For the proportion that marriages bear to births, and births to burials, Mr. *Denham* has given us a table for several parts of *Europe*, that for *England* in general, is

Marriages to Births as 1. to 4. 36.

Births to Burials as 1. 12. to 1.

from which table it appears that marriages one with another do each produce about 4 births. And by Mr. *King's* computation, about 1 in 104 persons marry; and the number of people being estimated in *England* at 5 millions and a half, about 41000 of them marry annually.

MA'RRIAGEABLENESS, fitness or ripeness for marriage.

MARRO'QUIN, commonly called *Morocco*, the skin of a goat or some other animal like it, dress'd in sumach or galls, and coloured of red, yellow, blue, &c.

MARRUBIA'STRUM [with *Botan.*] the herb Bastard Hore-hound. *H.*

MARRU'BIUM nigrum [with *Botan.*] black or stinking Hound. *L.*

MARS [with *Astronomers*] one of the seven planets, whose character is ♂.

MARS [according to *Varro*, was so denominated of *mares, L. males*; because he presided over them in battle; but others say, of *Mavors*, of *magna*, great things, and *verto* to turn; others from *ἀπὸς* of *ἀναιρεῖν*, *Gr. killing*; or as others will have it from *מָרְאָה* a lion, or *מָרְאָה* he tore in sunder; and others from *mamers* in the *Sabine* tongue] the god of war, as the poets feign, was the son of *Juno*, begotten without the assistance of her hus-

band *Jupiter*; for *Juno* being displeased that her husband *Jupiter* should bring forth *Minerva*, by the striking of his head; she consulted with the goddess *Flora*, how she might of herself bring forth a son; *Flora* had her touch a flower which grew in the field *Olenius*, which she having done, she conceived and bare *Mars*, who being a son of discontent, was made a god of war and discord. He was never grateful to *Jupiter*, and in his minority was nursed by *Thero*, in the northern climates, that are inclinable to war. He lay with *Venus* the wife of *Vulcan*, who, by his craft, had made an iron net, and cast it about them, as he found them naked; which net was so artificially made, that neither of them could disentangle themselves; and then he called all the gods to see them in that posture, which caused much laughter among them; but at length, by the entreaty of *Neptune*, he set them at liberty.

He was represented riding in a high chariot, drawn by two furious horses, by some named *Terror*, and *Pavor* or fear, with all his armour, offensive and defensive. His attendants were three frightful spirits, *Apprehension*, *Contention* and *Clamour* in tattered garments: Before him flew *Fame* full of eyes, ears and tongues.

He was said by some to have been born in *Thrace*, because the people of that country offered human sacrifices to him, and others offered to him, the wolf, the vulture, the dog, the pye, the calf and the horse. *Justin* says, the *Scythians* had no other god; but *Herodotus* says, they worshipped other gods; but did allow no temples or statues, but only to *Mars*. The *Romans* had him in high esteem, because they derived their original from him, and gave out, that *Romulus* was his son.

They would not suffer his statues and images to be erected in their city; but without it, to intimate their inclination to foreign, rather than civil war. His priests were called *Salii* (of *Saliendo*) because they danced and skipped about his altars, which were erected under the same roof with those of *Venus*, to express the happy influences that the stars *Mars* and *Venus* bestowed on children, when they met in their nativities.

Mars is said to be the first prince that invented the discipline of war and the forming of armies, and therefore is supposed to be the same with *Nimrod* or *Belus* among the *Assyrians*.

MARS [with *Astrol.*] is called the lesser unfortunate, because of its scorching and drying qualities.

MARS



MARS [with *Heralds*] signifies *gules*, or red, assign'd him on account of his being so much concerned in blood, according to heathen *Theology*.

MARSH [*μερς*, *Sax.* *maersche*, *Du.* *marais*, *F.*] a standing pool of water mixt with earth, whose bottom is very dirty, which dries up and diminishes very much in the summer; also low lands, that are sometimes overflowed by the sea or rivers; or that are well watered with rivers, ditches, &c.

MA'RSHAL [*marſchalk*, *Teut.* *mareschal*, *F.*] anciently was the master of the horse [so called of *mar* a horse, and *ſcalch* a ruler, *Germ.*] but is now the title of several considerable offices.

To **MA'RSHAL** [*Milit. Aff.*] to lodge, to put in due order or rank, to draw up according to the ruler of the military art.

MA'RSHALLING [in *Heraldry*] is disposing of all persons and things in all solemnities and celebrations, coronations, interviews, marriages, funerals, triumphs, and the like; also an orderly disposing of sundry coat armours, pertaining to distinct families, and of their contingent ornaments, with their parts and appurtenances in their proper places.

MART Town, a large town that is noted for a great fair, to which people of several nations resort, as *Frankfort* in *Germany*, &c.

MA'RTAGON [with *Florists*] a flower, a kind of lily.

MA'RTIALNESS [of *martialis*, *L.*] warlikeness.

MARTIA'TUM Unguentum [in *Pharmacy*] the soldiers ointment. *L.*

MARTI'COLIST [*marticola*, *L.*] a worshipper of *Mars*; also one that loves war.

MARTI'GENOUS [*martigena*, *L.*] begotten by *Mars*.



MA'RTLETS [in *Heraldry*] are what are called *Martinetts*, small birds, whose feet are so short, they are seldom to be seen, and their wings so long, that should they pitch upon a level, they would not be able to rise; wherefore they alight not, but upon places aloft, that they may take flight again, by throwing themselves off. See the figure.

MA'RTYRED [*martyrisé*, *F.* of *μαρτυρίζεις*, *Gr.*] having suffered martyrdom.

To **MA'RTYRIZE** [*μαρτυρίζω*, *Gr.*] to put to death on the account of religion, or for bearing testimony to the truth.

MARTYRO'LOGY [*μαρτυρολογία* of *μαρτυρ* a martyr, and *λόγος*, *Gr.* a speech, &c.] a history of martyrs; also a

register anciently kept in religious houses, wherein was an account of the donations of benefactors, and the days of the month and year when they died, &c.

MARTYRO'LOGIST, one who writes a history of martyrs.

MA'RVELLOUS [*marveilleux*, *F.*] wonderful.

MA'RVELLOUSNESS, wonderfulness.

MAS, the male kind. *L.*

MASCHA'LE [*μαχαλῆ*, *Gr.*] the arm-pit.

MA'SCLES [in *Heraldry*]

mascles, *F.* some say that *Mascles* represent the holes or marshes of nets; others, that they represent spots in certain flints about *Roses*, and are called *Masculæ* in *Latin*, which small flints being cut in two, this figure appears on the inside of them.



MA'SCULINE Rhimes [in *French poetry*] such as are made with words which have a strong, open and accented pronunciation, as *amour*, *joul*, *moil* and *fort*; whereas feminine rhimes are such as have an *e* feminine in their last syllable, as *pere*, *mere*, &c.

MASCULINE Planets [with *AstroL.*] are *Sol*, *Mars*, *Jupiter*, *Saturn*; but *Mercury* is a kind of hermaphrodite.

MA'SCULY [in *Heraldry*] full of mascles.

MASH [of *misceo*, *L.* to mingle] a mixture.

To **MASK**, to put on a mask, or put on a disguise; to go to masks or masquerades.

MASONS were incorporated about the year 1419, having been call'd the *Free Masons*, a fraternity of great account, who have been honoured by several kings, and very many nobility and gentry being of their society.



They are governed by a master and two wardens, 25 assistants, and there are 65 on the livery, the fine for which is 5 *L.* and that for stewards 10.

Their armorial ensigns are, *Azure* on a chevron between three castles *argent*, a pair of compasses somewhat extended of the first. Crest a castle of the 2d.

Their hall is in *Basing-Lane*.

MA'SONRY [*maconnerie*, *F.*] masons work; the art of hewing, cutting or squaring stones, and fitting them for the uses of building; also the assembling and joining them together with mortar.

Bound MASONRY, is that wherein the stones were placed one over another like tiles,

tiles, the joints of the beds being level, and the mounters perpendicular.

Greek MASONRY, is that, where after two stones are laid, which make a course, another is laid at the end, which makes two courses.

MASONRY by equal Courses, the same as bound masonry, only that the stones are not hewed.

MASONRY by unequal Courses, is made of unhewn stones, and laid in bound work; but not of the same thickness, nor observing any equality.

MASONRY fill'd up in the Middle, is made of unhewn stones thrown in at random upon mortar.

Compound MASONRY, is formed of all the rest.

Free MA'NSONS } a very ancient so-
Accepted MASONS } ciety or body of men, so called, either for some extraordinary knowledge of masonry which they are supposed to be masters of; or because the first founders of the society were persons of that profession. These are now in all or most nations in *Europe*; what the end of their societies is, yet remains in some measure a secret, unless that they tend to promote friendship, society, mutual assistance and good fellowship; or what *Samuel Prichard* has lately publish'd in his pamphlet, entitled, *Masonry Dissc'd*.

MA'SORAH [מסרה, *Heb.* i. e. tradition] criticisms of the *Jewish* rabbies, on the *Hebrew* text of the Bible; consisting of various readings; and an account in what form every word is met with through the scripture; also a computation of all the verses, words and letters of it.

MA'SORITES [or מסרה, *Heb.* tradition, or מסרה to bend] a name given to those rabbins, who, under *Esdra* the scribe, purged the *Hebrew* Bible of the errors crept into it in the *Babylonish* captivity; divided the canonical books into 22, and those 22 books into chapters, and the chapters into verses; distinguished the manner of reading from that of writing, which they call the *Keri* and *Cetib*; made the punctuation, that supplies the want of vowels, &c. These continued 130 years, and ended in rabbi *Simon the Just*, who went to meet *Alexander the great* in his pontifical robes. *Capellus* denies this, especially as to the invention of the *Hebrew* points, and ascribes it to the *Masorites* of *Tiberius*, 400 years after *Christ*.

MASQUE a covering for the face; a visard. *F.*

MASQUE [with *Architects*] certain pieces of sculpture, representing some hideous form; grotesque or satyrs faces, used to fill up or adorn some vacant places.

MASS [in *Mathematicks*] the matter of any body cohering with it, i. e. moving and gravitating along with it; and is distinguished from its bulk or volumn, which is its expansion in length, breadth and thickness.

MASS of Blood [with *Anat.*] all the blood in a human body.

MASS [with *Apothecaries*] every physical composition of powders, and other ingredients wrought into one lump.

MASS [with *Surgeons*] an oblong and sharp pointed instrument which is put into a trapan, that it may stand more firmly.

MASS [with *Latin Authors*] is generally used to signify all kinds of divine service, or a lesson of that service; but in the *Romish* church, it signifies an oblation, which they call *Mass*, and frequently liturgy, or church service.

High MASS } is that sung by choristers,
Grand MASS } and celebrated with the assistance of a deacon and sub-deacon.

Low MASS, is that wherein the prayers are all barely rehearsed without any singing, and performed without much ceremony, or the assistance of any deacon or sub-deacon.

The MASS of the Beata, or the *Mass of our Lady*, is that perform'd and offered to God by the intercession of the virgin *Mary*.

Beau MASS } a mass rehearsed e-
Perfumed MASS } very day, at which the ladies and *Beau-monde* of the place attend.

Common MASS, or mass of the community in a monastery, is a mass celebrated at certain hours, whereat the whole body or community assists.

MASS of the Holy Ghost, a mass which is celebrated at the beginning of any solemnity, or ecclesiastical assembly, beginning with the invocation of the *Holy Ghost*.

Holy-day MASS, is such on which certain prayers or lectures are read suitable to the day.

MASS of Judgment, a mass wherein a person clear'd himself of any calumny by some proof agreed upon.

MASS of the Dead, a mass perform'd at the request of the deceased. which begins with *Requiem*, thence called a *Requiem*.

MASS of a Saint, is that wherein God is invoc'd by the intercession of some saint.

MASS of Security, a mass anciently rehearsed at examination of *Catechumens*, when enquiry was made as to their disposition for baptism.

Dry MASS, is one wherein there is no consecration.

Votive MASS, an extraordinary mass besides that of the day, rehearsed on some extraordinary occasion.

MASSSES [in *Painting*] are the large part of a picture, containing the great lights and shadows; so that when it is almost dark, we can only see the masses of a picture, i. e. the great lights and shadows.

MASSA'LIANS, sectaries, whose tenet was, that persons ought to be continually at prayer.

MA'SSIVE } [massif, F.] solid, weightry;
MA'SSY } not delicate, as a massive column is, one which is too short for the order it bears.

MA'SSINESS } solid weightiness,
MA'SSIVENESS } bulkiness.



MASSONE' } [in *Heral.*]
MASSONE'D } is when an ordinary is represented in the manner of a stone wall, with all the joints between the stones appearing, as they generally do in stone buildings; and so the import of the word is, as much as done in masons work. See the figure.

MASSORA [מסורה, Heb. tradition] a performance on the *Hebrew* bible by some ancient *Jews*, *Rabbins*, to secure it from any alterations, and to be a *Hedge to the Law*; by numbering the verses, words and letters of the text, and marking all the variations of it.

MASSORITES, *Jewish* doctors, authors of the *Massora*.

MAST [mæst, Sax.] of a ship; also the fruit of the oak, beech, chestnut, &c.

Fore MAST [of a Ship] stands in the fore-part or fore-castle, and is about 4-5 of the main mast in length.

Misen MAST [of a Ship] stands aft in the sternmost part of it, and is in length about half that of the main-mast.

Top MASTS [in a Ship] are those masts that are fixed upon the main, fore, misen-masts and bow-sprit.

Top Gallant MASTS [in a Ship] are those fixed to the head of the main and fore-top-masts; they carry flag staves on their tops, whereon are hanged the flags, pendants, &c.

Fury MAST [in a Ship] is a mast made of yards, or other pieces of timber spliced or fished together, wounding them with ropes. This mast is set up, when in a storm or fight, a mast is born over-board, till they can be provided with a better.

Armed MAST [in a Ship] is a mast made of more than one tree.

Over MASTED } a ship is said so to be,
Taut MASTED } when her masts are either too long or too big, which makes

her lie too much down by the wind, and labour too much a hull.

Under MASTED, a ship is said so to be, when her masts are either too small, or too short, which hinders her from bearing so much sail as is requisite to give her true way.

MASTER of the Ordnance, a great officer, to whose care all the king's ordnance and artillery is committed.

MASTER-Wort [with *Botan.*] an herb, whose leaves resemble *Angelica*, except that they grow on lesser stalks, and lower.

MA'STERLESS, ungovernable, unruly, having no master.

MASTICA'TION, a chewing, which action breaks the meat to pieces, by the help of the teeth; so that by that means being mix'd with the spittle, it is prepared both to be the more easily swallowed and digested in the stomach.

MASTIGA'DOUR [with *Horsemen*] a *Slabbering Bit*, a snaffle of iron, all smooth, and of a piece, guarded with *Pater-Nosters*, and composed of 3 halves of great, made into demi-ovals of unequal bigness, the lesser being inclosed within the greater, which ought to be about half a foot high. A *Mastigadour* is mounted with a head and two reins.

MA'STINUS [Old Rec.] a mastiff.

MATCH [with *Gunners*] a sort of rope made of such combustible stuff, that being once lighted, it will burn on by degrees, and regularly, without ever going out, as long as any of it is left.

MA'TCHLESNESS [of match, lea and neyre, Sax.] uncapableness of being matched or equalled.

To MATE [mate, Sax.] to amaze or astonish, to dash, daunt or put out of countenance.

To MA'TE, to match, to pair, or equal.

MATEOTE'CHNY [ματαιοτεχνία, Gr.] a vain or idle science.

Pia MATER, a skin which immediately clothes the brain and *Cerebellum*. It is very full of blood vessels, and is supposed to be designed for keeping in the spirits there bred, and to hinder them from flying away. L.

MATE'RIA Medica, all that is made use of in the art of physick, either for the prevention or cure of diseases, whether prepared from vegetables, minerals, or animals.

MATERIA Prima [with *Philosophers*] the first matter or subject of all forms substantial. L.

MATE'RIALNESS, momentariness, weightiness.

MATE'RIALIST, a druggist or drugster.

MATE-

MATE'RIALISTS, an ancient sect, who ing possessed with this principle, out of nothing comes nothing, had recourse to eternal matter, on which they supposed God wrought in the creation.

MATE'RIALS [*materialia*, L.] tools or stuff proper for the making or doing any thing.

MATE'RIATED [*materiatus*, L.] made of matter.

MATE'RNAL Affection [*Hieroglyphically*] was represented by the pelican, which is said to strike blood out of its own breast to feed its young.

MATE'RNALNESS, motherliness, motherly affection.

MA'TH [with *Husbandmen*] a mowing, as *Aftermath*, after-grass, or second mowing of grass.

MA'THEMA [*μαθημα*, Gr.] the mathematicks or mathematical arts.

MATHEMA'TICAL Composition, is the synthetical method, or that which proceeds by certain degrees or steps, from known quantities in the search of unknown, and then demonstrates, that the quantities so found will satisfy the proportion.

MATHEMA'TICKS [*mathematiques*, F. *artes mathematicae*, L. *τιχμα μαθηματικα*, Gr.] in its original signification comprehended any kind of discipline or learning; but now the word is usually apply'd to some noble sciences, which are taught by true demonstration, and are exercis'd about *Quantity*, i. e. whatsoever is capable of being numbered or measured, which is compriz'd under numbers, lines, superficies and solids.

Pure MATHEMATICKS, are *Arithmetick* and *Geometry*, and consider the quantity abstractedly, and without any relation to matter.

Simple MATHEMATICKS, the same as pure mathematicks.

MA'THESIS [*μαθησις* of *μαθησασθαι*, Gr. to learn] the mathematicks.

MA'TINS [in the *Romish* church] the first part of the daily service.

MATRA'LES [among the *Romans*] a festival observ'd by the matrons on the first of *June*, in honour of the goddess *Matuta*, or *Ino*, the wife of *Atamas*, king of *Thebes*. They only entered the temple with a slave, and their sisters children; the slave they cuff'd in memory of the jealousy of *Ino*, and pray'd for their sisters children, but not for their own.



MA'TRASS [with *Chymists*] a bolt-head, a long, straight-necked vessel of glass, fitted to the nose of an alembick, and frequently used in distillation, and are also call'd receivers, of this form.

MATRICA'RIA [with *Botan.*] the herb, feverfew, white-wort or motherwort. L.

MA'TRICE [with *Dyers*] is apply'd to the first simple colours, whence all the rest are derived and composed, as black, white, blue, red and fallow or root colour.

MA'TRICE } [*Anat.*] the mother or
MA'TRIX } womb, or that part of the female of any kind, wherein the foetus is conceived and nourished till the time of its delivery.

MATRI'CULA, a roll, list or register, in the which the name of persons are entered. L.

MATRICULA'TION, the act of matriculating or registering the names of students in a college.

MATRISA'LVIA [with *Botan.*] the herb Clary.

To **MA'TRISATE** [*matrisatum*, L.] to imitate the mother.

MATRISY'LVA [with *Botan.*] the plant wood-bind or honey-suckle. L.

MA'TRIX [of *μητρα*, Gr. the mother] the matrice. L.

MATRIX [with *Surgeons*] that part of the womb in which the child is conceived.

MATRIX } any thing serving for the
MATRICE } place of generation of a body, whether organical, as the matrix of animals; or inorganical, as those of vegetables, metals or minerals.

MATRIX Ecclesiae, the mother church; either a cathedral, with respect to the parochial churches in the same diocese; or a parish church, in respect to the chapels depending on it.

MA'TRIX [with *Botan.*] the pith of trees or herbs, which they also call *Cor*.

MA'TRON [*matroné*, F. *matrona* of *mater*, L.] a virtuous, prudent, motherly woman, that keeps her family under good government or discipline, and such an one, as to chastity and exemplary life, to whom young virgins may be safely committed to be educated.

MATRON [of an *Hospital*] a grave woman that looks after the children.

MA'TRONS [in a *Law* sense] married women of experience, who have been mothers of children, such as are empannelled upon juries or convicts, who plead their bellies.

MATRO'NAL [*matronalis*, L.] of or belonging to a matron.

MATRONA'LIA [among the *Romans*] the feast of the matrons, instituted by *Romulus*, and celebrated by the Roman women in honour of *Mars*; to whom they thought themselves oblig'd for the happiness of bearing good children; a favour which he first conferr'd on his mistress

Rhea; during the time of which, the men sent presents to the women, as the women in like manner did to the men on the *Saturnalia*. It was observ'd on the first of *March* for pregnancy, the year then beginning to bear fruit.

MATRO'SSES [in a *Train of Artillery*] a sort of soldiers next in degree under the gunners, who assist them about the guns, in traversing, spunging and firing, loading, &c. They carry fire-locks, and march along with store waggons, as a guard, and also as assistants in case a waggon should break, &c.

MAT [*matta*, *L.*] rushes interwoven to lay on floors, and for various other uses.

MAT Weed, an herb or plant: call'd also *Feather-grass* and *Spanish-rush*, of which mats and frails are made.

MA'TTER [*materia*, *L.*] the stuff any thing is made or consists of; also cause or occasion; business or thing; also that which runs out of a sore.

MATTER [with *Natural Philosophers*] is a solid, divisible and passive substance call'd body, and first principal of natural things; which is extended into length, breadth and thickness; which is capable of putting on all manner of directions and degrees of swiftness.

Nude MATTER [in *Law*] is the naked or bare allegation of a thing done, to be prov'd only by witnesses, and not by a record, or any specialty in writing under seal.

MATU'RA, the goddess of ripe corn.

MATURA'NTIA [in *Physick*] such medicines as promote maturation, ripeners. *L.*

MATU'RENESS [of *maturitas*, *L.*] ripeness of fruit or years, the arrival of any thing to its just degree of perfection.

MATURE'SCENT [*maturefcens*, *L.*] waxing ripe.

MATU'TA [in the old *Roman* language, signified good] she had a temple at *Rome* built by *Servilius Tullius*. Some say she was *Ino*, the nurse of *Bacchus*, and wife of *Atamas*; others will have her to be *Aurora*. *L.*

MATUTI'LIA [so called of *Matuta*] feasts in *May*, consecrated to *Matuta* or *Leucothoe*. All maid servants except one were excluded from those feasts, and this one, every matron was to strike on the cheek, because *Matuta* was plagued with jealousy, that her husband loved her maid better than he did her.

MAU'DLED } [prob. of *matutinus*, *L.*

MAU'DLIN } of the morning] besotted or disordered by drinking strong liquors, especially in a morning.

MAUSOLÆ'UM, a stately sepulchre,

built by *Artemisia*, queen of *Caria*, for *Mausolus* her husband, whom she lov'd so dearly, that besides this edifice, she caused the ashes of his body, after it had been burnt, to be put into a cup of wine, and drank them, to give him a lodging in her heart. This sepulchre was built by 4 of the most excellent artificers of that time. It was square, 411 foot in compass, and 45 cubits high; the square looking to the east was made by *Scapas*; that towards the west by *Leochares*; that to the south by *Timotheus*, and that towards the north by *Briax*. On the top of it was a brazen chariot, with many wonderful and curious inventions. The whole was enrich'd with so many rare ornaments, that it was esteemed one of the greatest wonders of the world.

MA'WKISHNESS [of *Māga* a maw or stomach, *yeoc* sick, and *neyye*, *Sax.*] sickness at the stomach, squeamishness; also a nauseous Taste.

MAXI'LLA inferior [with *Anatomists*] the lower jaw-bone which is moveable, and in which the under-teeth are inserted.

MAXILLA superior [with *Anatomists*] the upper jaw-bone or cheek-bone, which is composed of 12 bones, 6 on each side; but some say 13, the odd one they call *Vomer*. *L.*

MAXI'LLAR [*maxillaris*, *L.*] of or pertaining to the jaw-bone.

MAXILLA'RIS Glandula [*Anat.*] a considerable gland of the conglomerate kind, situate on the inside under the lower jaw-bone. *L.*

MA'XY [with *Tin Miners*] is what they call a weed of the marchasite kind, when the load or vein of oar degenerates into this or any thing else, that is not tin, they call it a *Weed*.

MAY [of *majores*, so called by *Romulus*, in honour of his senators; or, as others say, from *Maia*, the mother of *Mercury*, to whom sacrifices were offered in that month] the 5th and most pleasant month in the year with us. The ancients used to paint *May* with a lovely aspect, in a robe of white and green, embroidered with daffodils, haw-thorn and blue-bottles, and on his head a garland of white and damask roses, holding a lute in one hand, and a nightingal on the fore-finger of the other.

MAY Fly [so called of the month of *May*, wherein it is produced] an insect called a water-cricket, which in this month creeping out of the river turns to a fly: It lies commonly under stones near the banks, and is a good bait for some sorts of fish.

MAY Games, certain sports or merri-ments, dancing, &c. used on the first day of *May*, which seem to have taken their rise from the like customs of the *Romans*, who followed such sports in honour of *Maja* or *Flora*, the goddess of flowers.

MA'YOR [anciently, as some say, *meyr*, rather of *miret*, *Brit.* to, keep or preserve, than of the *Latin major*, or, as others say, of *מלך*, *Hebrew* or *Syriack*, which signifies lord, and the old *Saxons* being descended of the old *Germans*, who (as *Berosus* says) descended of the old *Hebrews*, and so had retained many *Hebrew* words; and thence the word *mayor* is deriv'd of *מלך*, which of it self signifying lord, the addition of lord to it is a tautology.

MA'ZY [of *maze*, *Sax.*] of or belonging to a maze, intricate.

MA'ZEMENT [of *maze*, *Sax.* a gulph] amazement.

MEA'GRE [in a figurative Sense] dry, barren, as a meagre stile, a jejune, barren, dry stile.

MEA'GRENESS [of *mægre* and *neye*, *Sax.*] leanness.

MEA'LED, pulveriz'd or reduced to powder.

MEA'LINESS [*mæle*, *Ælic* and *neye*, *Sax.*] mealy nature, &c.

A **MEAN** [of *moyen*, *F.*] a middle.

MEAN [in *Law*] the middle between two extremes; and that either first in time, as *his Action was mean*, betwixt the disseisin made to him and his recovery, i. e. in the interim or the mean time; or secondly in dignity, as there is a *Lord mean* and *Tenant mean*.

MEAN Axis [in *Opticks*] is a right line drawn from the point of concourse of the optick nerves, thro' the middle of the right line, which joins the extremity or end of the same optick nerves.

MEAN proportional [in *Musick*] the second of any three proportionals.

MEA'NING [of *mænan*, *Sax.* to mean] sense, signification.

MEA'NNESS [prob. of *mæne* bad, or *Æmene* and *neye*, *Sax.*] lowness, pitifulness, poorness, &c.

Continual MEANS [with *Aritb.*] are when one root or first number is multiplied by it self, and the following numbers likewise by themselves, the numbers taken between one and the number last produced, are called *continual Means*; as 2, the root multiply'd by it self produces 4; which 4 multiplied by it self, produces 16, and 16 being squared, produces 256; and so 2. 4. and 16, are continual means between 1 and 256.

MEA'SLES [*messen*, *Du.*] a distemper

or cutaneous disease, consisting in a general appearance of eruptions, not tending to suppuration, with a fever.

MEA'SURABLENESS, capableness of being measured.

MEA'SURE of a Number [in *Aritbmetick*] is such a number as divides another without leaving any fraction.

MEASURE of a Line [Geometry] is any right line taken at pleasure.

MEASURE [with *Philos.*] as time is the measure of motion.

MEASURE Note [in *Musick*] is a *Se-Time Note* } *mibreve*; so named, because it is of a certain determinate measure or length of time by itself; and all the rest of the notes are measured by, or adjusted to its value.

MEASURE [in *Poetry*] is a certain number of syllables, which are distinguished and heard separately by the ear from another number of syllables. The union of 2 or more measures make a verse, and in the variety of measure consists the chief harmony of verse.

MEASURE [in *Geometry*] any certain quantity assumed as one or unity, to which the ratio of other homogeneous or similar quantities is express'd.

MEASURE of a Figure or plane surface, is a square, whose side is of any determinate length.

MEASURE of a Solid, is a cube, the sides of which are of any length at pleasure.

MEASURE of an Angle, is an arch described from the vertex, *a*, in any place between its legs, as *b c*.



MEASURE of Velocity [in *Mechanicks*] is the space pass'd over by the moving body in any given time.

MEASURE of the Mass [in *Mechanicks*] is the weight or quantity of matter of it.

MEA'THES [*meðo*, *Sax.*] mead, a sort of drink made with hony, metheglin. *Milton.*

MEA'TUS cysticus [*Anat.*] a biliary duct, about the bigness of a goose-quill, which is joined to the *Meatus Hepaticus*, at about two inches distance from the gall-bladder.

MEAWING [*miaulizatio*, *L.*] the crying of a cat.

MECHA'NICAL Science, is that which is conversant about the outward frame and structure of bodies, and the figures they obtain by workmanship.

MECHANICAL Philosophy, is that which explains the phenomena or appearances of nature from mechanick principles, viz. from the motion, rest, figure, size, &c. of

etc. of the small particles of matter, and is the same with the *Corpuscular Philosophy*.

MECHANICAL Powers, are the five simple machines, to which all others, how complex soever, may be reduced, and of the assemblage whereof they are all compounded, the *Ballance, Lever, Wheel, Pulley, Wedge* and *Screw*.

MECHANICALNESS, mechanical nature, property or quality.

MECHANICKS [*mechanique, F. artes mechanice, L. μηχανική, Gr.*] the science of motion, or that part of the mathematics that shews or demonstrates the effects of *Powers*, or moving forces, and applies them to engines, machines, &c. and demonstrates the laws of motion, &c.

ME'CON [*μήκων, Gr.*] the poppy, a flower.

MECO'NIS [with *Botanists*] a kind of lettuce.

ME'DAL [*medaille, F. of metallum, L.*] a piece of metal in the form of money, stamped to preserve the memory of some illustrious person, some notable victory, or something that is a peculiar benefit to a nation or state.

Ancient MEDALS, such as were struck between the 3d and the 7th century.

Modern MEDALS, those that have been struck within these 300 years.

Consular MEDALS, such as were struck during the time that *Rome* was govern'd by consuls, and are so called in distinction to imperial medals.

Imperial MEDALS of the upper Empire, such as were struck from the beginning of *Julius Caesar's* reign, to the year of Christ, 260.

Imperial MEDALS of the lower Empire, are those till the time of taking of *Constantinople*, near 1200 years.

Singular MEDALS, are either such as are not found in the cabinets of the curious; but are only met with by chance; or such, of which there is not above one of a sort extant.

Spurious MEDALS, are such as are counterfeited and put off as antique, when they are not.

Mutilated MEDALS, are such as are not intire, or are defaced.

Redintegrated MEDALS, are such wherein the letters *Rest* are found, which intimates that they have been restored by the emperor.

Dip'd MEDALS, are such as are struck with pure copper and afterwards silvered.

Covered or Plated MEDALS, such as have a leaf of silver over the copper.

Grain'd or Indented MEDALS, are those whose edges are cut like teeth.

Countermark'd MEDALS, are those that

are cut on the side of the head or on the reverse.

MEDA'LLION, a medal of an extraordinary large size, such as princes used to present to some particular persons, as a token of their esteem.

ME'DDLING [prob. of *meler, F.* to mingle] concerning one's self with or about.

MEDIANA Linea [*Anatomy*] a line or seam running down the middle of the tongue, and dividing it into 2 equal parts.

MEDIA'STINA } [with *Anat.*] is a branch of the subclavian vein, which arises from the trunk of the *Cava*, or great hollow vein, and proceeds to the *Mediastinum* and *Thymus*. *L.*

ME'DIATE [*mediatus, L.*] that which is in the middle between two extremes; or it is a term of relation to two extremes apply'd to a third, which is in the middle.

MEDIA'TION [in *Geom.*] with respect to lines, is called bisection or bipartition.

MEDIA'TRINA, a goddess who was supposed to cure sick people at her feasts, which were in *September*, the *Romans* drank new wines mixt with old, which served them instead of physick.

ME'DICA [*μηδική, Gr.*] a kind of trefoil, call'd medick fodder.

MEDICAME'NTAL, medicinal.

ME'DICATED, meats or drinks, are such as have medicinal ingredients mingled with them.

MEDICI'NAL Days [with *Physicians*] those days in which an imperfect and ill crisis of a distemper often happens; and are so called, because medicines may be given on them. They are reckoned the 6th, 8th, 10th, 12th, 16th, 18th, &c.

MEDICINAL-Hours, those hours proper to take medicines in, of which there are four, viz. the *Morning* fasting, about an hour after *Dinner*, about four hours after *Dinner*, and going to *Bed*.

ME'DICINE [*medicina, L.*] an art that assists nature, and is design'd for the preserving of health in human bodies as much as is possible, by the use of proper remedies. It is divided into five parts.

1. *Physiology*, which treats of a human constitution, as it is found and well.

2. *Pathology*, which treats of the preternatural constitution of our bodies.

3. *Semiotica*, which treats of the signs of health and diseases.

4. *Hygiæna*, that which delivers rules for the regimen, to be observed in the preservation of health.

5. *Therapeutica*, which teaches the management of diet, and also comprehends surgery and the art of medicine properly so called.

MEDICO-

MEDICO-PHYSICAL, of or pertaining to natural physick.

MEDITA'TION, deep consideration; an action whereby we consider any thing closely, or wherein the mind is employ'd in the search of any truth.

MEDITRINA'LIA [of *Meditrina*, a certain goddess of physick] feasts celebrated by the *Romans* on the 30th of *September*, and so called, because they then began to drink new wine, mingled with the old, which they held to be medicinal, and serv'd them instead of physick. *L.*

ME'DIUM [with *Philosophers*] is the peculiar constitution or frame of any space thro' which bodies move; thus *Air* is the *Medium* in which all living creatures on the land breathe and live; where all meteors breed and move; the *Water* is the *Medium* in which fishes live and move.

Ætherial MEDIUM } [according to Sir
Subtil MEDIUM } *Isaac Newton*] a more universal, aerial medium than that particular one wherein we live and breathe, and much more rare, subtil, elastick and active than air; and by that means freely permeating the pores and interstices of all other mediums, and diffusing itself thro' the whole creation. And by the intervention of which his opinion is, that most of the great *Phænomena* of nature are affected.

MEDIUM Cæli [with *Astrologers*] the middle heaven, the 12th house, or the angle of the *South* in a scheme, in which planets and stars have the greatest height they can have, and of consequence dart rays more direct and of greater strength and efficacy.

Logical MEDIUM, is an agreement, reason or consideration, for which any thing is affirmed or denied: or that cause why the greater extreme is attributed to or deny'd of the less in the conclusion.

Arithmetical MEDIUM, is that which is equally distant from each extreme, called *Medium rei*.

Geometrical MEDIUM, is that where the same ratio is preserved between the first and second, and the second and the third terms, called *Medium Personæ*.

MEDIUM Participationis [with *Schoolmen*] is a medium that is said to be compounded of the two extremes. *F.*

MEDIUM Negationis } [with *School-*
MEDIUM Remotionis } *men*] is that whereof both the extremes are derived. *L.*

MEDIUM Quo [*School-term*] the form or faculty whereby an agent produces an effect. *L.*

MEDIUM sub quo [in the *Schools*] is that which renders the power to act complete in the general, without determining it to any particular object. *L.*

MEDIUM quod } [with *Schoolmen*]
MEDIUM suppositi } is somewhat between the agent and patient, which receives the action of the one ere it arrive at the other. *L.*

MEDU'LLA Oblongata [*Anat.*] the medullary part of the brain and *cerebellum* joined in one, it is included within the skull, and is the beginning of the spinal marrow; it descends to the *Os Sacrum*, and sends forth ten pair of nerves to the chest, lower belly and limbs.

MEDULLA Ossium [*Anat.*] the marrow of the bones, a soft, fatty substance, placed in the cavities or pores of divers bones; it is inclosed in a membrane, and is devoid; is red in the greater cavities, white in the less; as also soft and juicy in spongy bones.

MEDULLA Spinalis [*Anat.*] is a continuation of the *Medulla Oblongata* without the skull, that descends down the middle of the back. It consists, as the brain does, of two parts; a white and medullary, or a cineritious or glandulous, the one without and the other within.

MEDU'LLINE [*medullinus, L.*] of or belonging to marrow.

MEDUSA [*Μηδῆσα, Gr.*] the daughter of *Phorcus*, by a sea-monster call'd *Cetus*, or the whale, as the poets tell us, had hair as yellow as gold; *Neptune*, being enamoured with her beauty, lay with her in *Minerva's* temple, and on her begat *Pegasus*; at which *Minerva* being provoked turned her hair into snakes, and all that afterwards look'd on it were turned into stones. *Perseus* cut off *Medusa's* head, when the snakes were a sleep, and carrying it into *Africa*, fill'd it full of serpents.

MEE'KNESS [prob. of *meca* or *mæca, Sax.* equal] gentleness, quietness of temper, not apt to be provoked to anger.

MEGÆ'RA [*Envy*] one of the 3 furies of hell; the other being *Alesto*, which signifies want of repose, and *Tysiphone*, vengeance, violent death.

MEGALE'SIA [*μεγαλήσια, Gr.*] the *Megalensian* games, certain games celebrated by the *Romans*, on the 5th of *April*, in honour of *Cybele*, the grand-mother of the Gods. In the procession, the women danc'd before the image of the goddess, and the magistrates appeared in all their robes. *L.*

MEGALOCOE'LOS [of *μέγας* great and *κοιλία, Gr.* the belly] one who has a large prominent belly.

ME'LA [with *Surgeons*] an instrument to probe ulcers, or to draw a stone out of the yard, &c. called also *Speculum* and *Tenta*.

MELAMPO'DIUM [*μελαμπόδιον, Gr.*] black hellebore. *L.*

MELA'M-

MELA'MPYRUM [*μελάμυρον* of *μέλας* black, and *πύρον*, Gr. wheat] cow-wheat or horse-flower; a weed full of branches, and having seed like fenugreek, very noxious to corn. L.

MELA'NION [*μελάνιον*, Gr.] the black, blue or purple violet.

MELANOPI'PER [with *Botanists*] the herb bishop's wort, St Katherine's flower. L.

MELANO'RRHIZON [*μελανόρριζον*, Gr.] an herb, call'd also *Veratrum Nigrum*. L.

MELA'NTHEMON, the herb chamomil.

MELA'NTHIUM [*μελάνθιον*, Gr.] the herb *Nigella Romana* or coriander of Rome, pepper wort.

MELEA'GRIS [with *Florists*] a flower called a frillary.

MELICE'RIA [*μελικηρίς* of *μέλι* hony and *κηρίς*, Gr.] a tumor shut up within a tunick, proceeding from a matter like hony, without pain, yielding if pressed, but quickly returning again.

ME'LICET, a fish, called also a keeling.

MELI'CHROS [*μελίχρος*, Gr.] a precious stone of a yellow colour like hony.

MELI'CHRYROS [*μελίχρυς*, Gr.] an Indian stone of the jacinth kind.

MELI'CRATUM [*μελίκρατον* of *μέλι* hony, and *κραίνω* to mingle, Gr.] a drink made of one part of hony and eight parts rain-water.

MELI'NE [*μελινή*, Gr.] the herb melium or balm-mint. L.

MELI'NUM [with *Botanists*] the herb balm-gentle.

MELIPHY'LLUM } [*μελισσοφυλ-*
MELYSSOPHY'LLUM } *λον* of *μέλισ-*
σα balm, and *φύλλον*, Gr. a leaf, *q. d.* bees-leaf] the herb balm or balm-gentle. L.

MELI'SSA [*μέλισσα* of *μέλι*, Gr. hony] balm or baulm. L.

MELI'TES [*μελίτης*, Gr.] a precious stone of the colour of an orange or quince.

MELITI'TES [*μηλιτίτης*, Gr.] a greyish stone, which when pulveriz'd yields a milky liquor, of a taste somewhat like hony.

MELLI'FLUENT [*mellifluus*, L.] flowing with honey, full of sweetness; also eloquent.

ME'LLITISM, wine mingled with hony. L.

ME'LLOWNESS [of *meapra* and *meysse*, Sax.] softness of taste, ripeness.

MELOCA'RDUUS [with *Botan.*] the hedge hog thistle. L.

MELO'CARPON [*μελόκαρπον*, Gr.] an herb call'd *Aristolochia longa* or *Rotunda*.

MELO'DIOUSNESS [*melodieux*, F.]

fulness of melody, harmoniousness of sound.

ME'LODY [*μελοδία* of *μέλος* a verse, and *ὠδή* a song, Gr.] a sweet ayre, or pleasing musical tune.

MELOME'LE, quiddany, marmalade.

MELOME'LUM [of *μήλον* an apple, and *μέλι* honey, Gr.] the sweeting, an apple.

MELO'PEPON [*μελόπεπον*, Gr.] the melon or musk-melon; a sort of pumpkin like a quince; a garden cucumber.

ME'LOPES [with *Physicians*] are spots (like those that remain in the skin after beating) in malignant and pestilential fevers.

ME'LOS [with *Oculists*] a distemper in the eye, when there is so great a bursting out of the uveous coat, that it seems like an apple.

ME'LOTHRUM [*μήλοθρον*, Gr.] an herb or shrub called *Vitis Alba*. L.

MELPO'MENE [*Μελπομένη* of *μέλομαι*, Gr. to sing] one of the muses, to whom poets ascribe the invention of tragedy. She was represented in painting, *lyc.* like a virago, with a grave and majestic countenance, cloathed in a mantle of changeable crimson, having her head adorned with diamonds, pearls and rubies, holding scepters, with crowns upon them, in her left hand, and in her right hand a naked poniard; and at her feet crowns and scepters lying.

ME'MBER [in a *Metaphorical Sense*] a part of a body ecclesiastick, civil or politick, as a member of *Christ*, of a society, of parliament, *lyc.* L.

ME'MBERS [*membra*, L. *membres*, F.] the outward parts of the body, that grow, as it were branches from the trunk of a tree.

The MEMBERS of a Man, are divided into similiary or simple and compound.

Similiary MEMBERS [with *Anatom.*] are the bones, which in a human body, are to the number of 306, of which 70 go to compose the head, 65 to the back and breast; 84 to the two shoulders, arms and hands; and 90 in the two thighs, haunches, legs and feet.

Besides bones, there are cartilages, the ligaments, tendons, fibres, or small fillets, strait, traversing in roundness and oblique.

Also veins (which are reckoned equal to the number of the days in the year, *i. e.* 365) the arteries, nerves and flesh. In these are included the kernels, the entrails (in their substance) the bowels and the muscles, which are accounted in number 415. To these may be added the skin, fat and marrow.

Compound MEMBERS [with *Anatom.*] are of two sorts, external and internal.

External

External Compound MEMBERS [with *Anatom.*] are the head, breast, belly, arms and legs.

Internal Compound MEMBERS [with *Anatom.*] are of three sorts, *Natural*, *Vital* and *Animal*. Of these last,

The natural internal Compound MEMBERS [with *Anatom.*] are those that serve the lower belly, as the nutritive faculty or power, *i. e.* the first digestion, by which the food is converted into chyle or suck. These are the pipe or passage from the mouth to the stomach and the bowels. Others serve the second concoction, and cause the chyle to convert into blood and nourishment, and separate the excrements; 2d, those that serve the middle belly, as the heart, lungs, &c. called *vitals*, which see. And the

Animal internal MEMBERS [with *Anatom.*] they are disposed in 5 ranks, *viz.* the outward and inward skin of the brain, the smaller streams of it, *i. e.* the marrow of the back-bone and the nerves: The organs or instruments of exterior sense, *viz.* the eyes, ears and nostrils: The fuliginous and phlegmatick excrements.

ME'MBRANA *musculorum communis* [*Anatomy*] the common membrane or covering of the muscles, which spreads over all the body except the skull. *L.*

ME'MBRANE [*membrana, L.*] a similar part of an animal body; being a thin, white, flexible expanded skin, formed of several sorts of fibres interwoven together, serving to cover or wrap some up some certain parts of the body.

MEMBRA'NOUS [*membraneus, L.*] of, or pertaining to, or full of membranes.

ME'MBRED [in *Herald.*] *membré, F.* is a term by which they express the limbs and legs of a bird: When the beak and legs are of a different colour from the body, they say, beaked and membred of such a colour.

MEMBRE'TTO [with *Architects*] a pilaster that bears up an arch. They are often fluted, but not with above seven or nine chanelles. They are commonly used to adorn door-cases, galleries, fronts and chimney-pieces, and to bear up the cornishes and friezes in wainscot. *Italian.*

MEMBRIFICA'TION, a making or producing members or limbs.

MEMBRO'SE [*membrosus, L.*] having large members.

MEMOIRS [*memoires, F.*] histories written by such persons who have had a hand in the management, or else have been eye-witnesses of the transacting of affairs, containing a plain narration, either of the actions of their prince or statesmen, or of themselves; also a journal of the acts and

proceedings of a society, as those of the royal society, &c.

MEMOIRS [*memoires, F. memorialia, L.*] papers deliver'd by ambassadors to the princes or states, to whom they are sent upon any occasion.

ME'MORABLENESS [of *memorabilis, L.*] worthiness of remembrance, famousness, notableness.

ME'MORY [*memoria, L. memoire, F.*] a power or faculty of the mind, whereby it retains or recollects the simple ideas, or the images and remembrance of the things we have seen, imagined, understood, &c. The most that can be said of it is, that it is an extraordinary and useful, natural faculty and endowment some persons have so excelled the common part of mankind in, that historians tell us, that *Cyrus*, emperor of *Persia*, could call all his soldiers in his numerous army by their names. And that *Seneca*, the philosopher, could recite 2000 names at the first hearing of them. *Pope Clement* the VI. had so good a memory, and what was absolutely his own, he never forgot it. *Zuinger* asserts, that a young man of the island of *Corfica*, could readily recite, after once hearing, 36000 words of all sorts, either backwards or forwards, or any way, and taught this science to others.

MEMPHITES [so called of *Memphis* in *Egypt*] a sort of stone framed for this property, that being pulveriz'd and smear'd on a part of a body to be amputated, it will deaden it so that the patient shall feel no pain in the operation.

MENA'NDRIANS [so called of *Menander*, a disciple of *Simon Magus*, and a Magician] *St. Irenaeus* represents him, as pretending to be the first virtue, hitherto unknown to the world, and to have been sent by the angels for the salvation of all mankind; and taught that none could be saved unless he was baptized in his name.

ME'NDICABLE [*mendicabilis, L.*] that may be begged.

ME'NDICANT *Frier*, a monk that goes up and down begging alms.

ME'NDICATED [*mendicatus, L.*] begged, obtained by begging.

ME'NDING [*emendans, L.*] repairing a thing worn out or damaged; reforming in manners; growing better in health.

ME'NDOSÆ COSTÆ [*Anatomy*] the false ribs.

MENIA'NTHESS, marsh tree-foil or buck-beans.

ME'NINX [*μενίγγς, Gr.*] the skin of the brain.

Crassa MENINX [with *Anatom.*] the same as *Dura mater*, the thicker of the two *Meninges* or thin skins, which inclose the

he substance or marrow of the brain, which is next the skull.

Tenuis MENINX [with *Anatomists*] the same as *Pia mater*, one of the thin skins that covers the marrow of the brain, the thinner of them, and that which immediately covers it.

A MENI'PPEAN [of *Menippus*, a satyrical or crabbed philosopher] a satyr both in verse and prose.

MENI'SCUS [μηνίσκος, Gr.] a little moon.

MENOGE'NION [μηνογένιον, Gr.] the plant Peony. L.

MENOLO'GION [μηνολόγιον, Gr.] an account of the course of the moon, an almanack. L.

MENO'LOGY. See *Menologion*.

MENSA'LIA [with *Canonists*] mensal benefices. L.

MENSA'LIA [in *old Deeds*] parsonages or spiritual livings, united to the tables of religious houses.

ME'NSES [i. e. months, q. καταμήνια τὰ ἐμηνία, Gr.] the monthly courses of women, or purgations, which in young maids usually begin about the age of 12 or 14; but cease in those that are past bearing.

ME'NSTRUOUS } [menstruus, L.] of
ME'NSTRUAL } or pertaining to women's monthly courses.

ME'NSTRUOUSNESS, menstruous quality or condition, or such as is common to women in their monthly courses.

ME'NSTRUUM [of *mensis*, L. a month] and is thence derived by *Chymists*, because they say that a mixt body cannot be completely dissolved in less than forty days; and thence forty days is called a *Chymical* or *Philosophical Month*. A dissolving liquor that will dissolve and separate the parts of hard bodies, which will eat thro' hard metals and dissolve stones, as *Vinegar*, *Aqua-Fortis*, &c. L.

ME'NSTRUUM *mulierum* [with *Physicians*] women's monthly courses or terms, the same as *Menses*. L.

ME'NSURAL, of, or pertaining to measure.

ME'NSURABLENESS [of *mensurabilis*, L.] capableness of being measured.

ME'NTAL [mentalis, L.] belonging to the chin.

MENTAL [of *mens*, L.] belonging to the mind.

ME'NTHA [μένθη, Gr.] the herb Mint. L.

MENTHA'STRUM } [with *Botanists*]
MENTA'STRUM } wild-mint, horse-mint. L.

ME'NTULATED [mentulatus, L.] having a large Penis.

MEPHI'TICAL [mephiticus, L. of מִתְפַּח, Syr.] stinking, noxious, poisonous.

MEPHI'TES

MEPHI'TICAL Exhalations } poison-
ous and
noxious steams issuing out of the earth, from whatsoever cause.

MERA'CEOUS [meraceus, L.] pure, clear, without mixture, spoken of wine, i. e. as it is pressed out of the grape, neat.

MERCATO'RUM *Festum*, a festival observed by trading people of *Rome*, in honour of *Mercury*, on the 15th day of *May*, at which they pray'd to him to forgive their cheating, and prosper their trade. L.

ME'RCENARINESS [of *mercenarius*, L.] mercenary disposition or nature.

ME'RCERS were incorporated Anno

1393, and consist of 4 wardens, and about 40 (but uncertain) assistants, and 283 on the livery, for which the fine is 53 l. 4 s. This is the first of the 12 companies. Their arms are *gules*, a demi-virgin with her hair dishevelled, crown'd, issuing out (and within an orb) of clouds all proper. The motto, *Honor Deo*. Their hall is in *Cheapside*.



ME'RCHANDIZING [merchandisant, F.] dealing as a merchant, trading, trafficking.

MERCHANT TAILORS,

the patent for the arms of this company (then called tailors and *Linen Armourers*) was granted Anno 1480. And in the year 1501, they were incorporated by *Henry VII.* by the name of *Merchant Tailors*, and their supporters were granted them in the year 1585. They are govern'd by a master, 4 wardens, and about 40 assistants, and there are on the livery 485, the fine for which is 15 l. Their armorial ensigns are *argent*, a tent royal between 2 parliament robes *gules*, lined *ermine*; on a chief *azure* a lion of *England*. Crest, a holy lamb in glory proper. Supporters, 2 camels or. The motto, *Concordia parva res crescunt*. Their hall is in *Thread-needle-Street*.



Merchant Tailors is derived of *merchandises tailleurs*, of *tailler*, F. to cut, *mercatores scissores*, L. for when incorporated into a company, they do not seem to have been tailors, i. e. makers of clothes, by the addition of the words *merchandises* of *merchander*, to buy and sell, to merchandise; and

and mercator, *L.* of *mercari*, of the same signification in *Latin*, and *merchant* in *English*; but rather woollen drapers or mercers that cut cloths, stuffs and silks for sale; and the *Latin*, expressing the word tailor by *scissor*, favours this notion; but if it must have reference to dealers in apparel, it rather appears they were salesmen, than working tailors, by the addition of the word *merchant*, which is not added to any other handicraft. Some say they were honoured with the additional title of *merchant*, by king *Henry VII.* who was a brother of that company, as were 6 kings more, *viz.* king *Richard II.* and *III.* king *Edward IV.* king *Henry IV.* *V.* and *VI.*

ME'RCHENLAGE [*mýrcna-laġa*, *Sax.*] the law of the *Mercians*, a people who anciently inhabited 8 counties in *England*.

MERCHE'TUM [in *Scotland*] a commutation of money or cattle anciently given to the lord to buy off that old, impious custom of the lord's lying the first night with the bridal daughter of a tenant; which word was afterwards used for the fine tenants paid to their lord, to have leave to marry their daughters.

ME'RCIFUL [of *merci*, *F.* of *merces*, *L.* a reward, and *full*] full of pity or commiseration.

ME'RCIFULNESS, fulness of pity, &c.

ME'RCILESS [of *merci* and *less*, *L.*] void of mercy, cruel.

ME'RCILESNESS, cruelty.

MERCU'RIAL Phosphorus, a light arising from the shaking mercury in *vacuo*.

MERCU'RIOUS Vita [the *Mercury of Life*] a chymical preparation made of butter of antimony, washed or diluted in a great quantity of warm water, till it turn to a white powder. *L.* The same is by chymists also called *Algarot*.

ME'RCURY [of the *Philosophers*] a pure, fluid substance, in form of common mercury, said to be in all metals, and capable of being extracted from them.

MERCURY [in *Astronomy*] the least of all the planets, and also the lowest except the moon. Its characteristick is ☿.

MERCURY [with *Herbalists*] a plant, of which there are two sorts, *viz.* Dog-mercury, and Good-harry, or *Bonus Hericurus*.

MERCURY [in *Heraldry*] in blazoning by planets, signifies purple or purpure.

MERCURY [so called, as some say, as tho' *medicurius* of *medium* the middle, and *curius quasi currens*, *i. e.* running or stepping in between; because speech, of which this deity is made the president, runs to and again between two persons

conversing together; others derive the name of *Mercury*, *q. mercium curam*, as one taking care of merchandize, he being supposed to be the god of merchandizers] he was, as the poets feign, the son of *Jupiter* and *Maia*, the daughter of *Atlas*, who bears the heavens up with his shoulders, and was born upon mount *Cyllene* in *Arcadia*. His common office was to be the common messenger and interpreter of the gods, and therefore had wings on his head and heels, and a *Caduceus*, which is a rod with two serpents twisted round it, in his hand, in token of peace, and amity. Other of his offices were to guard the ways, and guide the deceas'd souls into hell; and therefore the poets say, that none can die till *Mercury* comes to break the tie that unites the body and soul together; and according to the opinion of the *Metempsychosis*, when these souls have passed many years in the *Elysian* fields, and have drank of the river *Lethe*, he, by virtue of his rod, caused them to pass into other bodies to live again.

To him is attributed the invention of the lute, and a kind of harp which he presented to *Apollo*. He was accounted the god of eloquence, and also of thieves, having been a very dexterous thief himself, as appears in his stealing his sword from *Mars*, a pair of tongues from *Vulcan*, *Venus's* girdle from her, *Neptune's* trident from him, and *Apollo's* arrows and his beasts, when he fed *Admetus's* cattle. He had also contrived to have stolen away *Jupiter's* thunder-bolts; but omitted to put it in execution out of fear.

Mercury is said to have had one son by his sister, the goddess *Venus*, who was named *Hermaphrodite*, who happening to meet with the nymph *Salmacis* at a fountain; the gods, at her request, made both their bodies but one, in such a manner, that both sexes were conserved intire. By this fable the poets would intimate the union that should be between married persons, who ought to be as one body and one heart.

He was much revered by the *Egyptians*, who worshipped him in the image of a dog, called *Anubis*.

It is very probable that the famous *Trismegistus*, who flourished in the first ages of the world, was worshipped under the name of *Mercury*. His statue was usually placed in markets, and therefore he was called *Ἀγορεύς*; he was painted with yellow hair, and a purse in his hand, to intimate the advantage that is to be expected from learning and diligence. His statues were placed in high-ways, unto which they offered their first fruits.

His image was sometimes that of *Hercules Gallicus*, out of whose mouth came forth chains of gold, which were joined to the ears of several little men that stood at his feet, to express the power of eloquence that enslaves the auditors.

The ancients also painted him in a coat of flame-colour, with a mantle of pure white, trimmed with gold and silver, his hair long, yellow and curled, his cap or hat white, with white wings on it, and on his feet, holding in his hand a *Caduceus*, or rod of silver, with two serpents twining.

ME'RCY [in *Painting*, &c.] is represented as a lady, sitting upon a lion, holding a spear in one hand, and an arrow which she seems to cast away in the other.

MERCY Seat [among the *Jews*] a table or cover lined on both sides with plates of gold, and set over the ark of the covenant, on each side of which was a cherubim of gold, with wings spreading over the *Mercy-Seat*, their faces looking one towards another.

MERDO'SE [*merdosus*, L.] full of dung or ordure.

ME'RE [me je, *Sax.*] a line or boundary, dividing ploughed lands in a common.

MERE'NNIUM } [of *merreign* or *mer*
MERA'NNUM } *rin*, O. F.] any tim-
MARE'MIUM } ber or materials of
MERRE'MIUM } wood for building.
Old Latin Records.

MERENNIUM *Vetus* [Old Lat. Rec.] the refuse wood, or old pieces of timber and boards, left in the midst of rubbish after building, repairing or pulling down of houses.

MERETRI'CIOUSNESS [*meretricius*, L.] whorishness.

MERIDIAN [*linea meridiana* of *meridies*, L. noon or mid-day] the first meridian is altogether arbitrary, and therefore astronomers and geographers generally make their own meridians. The ancients placed their first meridian at *Fero*, one of the *Canary* islands; and from the place where the meridian cross'd the equator, number'd their longitude, eastward, round the whole globe; but since the discovery of *America*, every nation place h their first meridian at the chief city of their kingdom; and then from that meridian accounts longitude east and west upon the equator.

MERIDIAN [of a *cœlestial Globe*] on it each way from the equinoctial, is counted the north and south declination of the sun or stars.

MERIDIAN [of a *terrestrial Globe*] is that graduated brazen meridian on which

the latitude of places is counted.

Magnetical MERIDIAN, is a great circle, which the magnetic needle, or needle of the mariners compass only respects.

First MERIDIAN [in *Geog.*] is that from which the rest are reckoned, accounted east or west.

MERI'DIONAL [*meridionalis*, L.] lying, or that is towards the south, southern.

MERIDIONA'LITY of a Place, its situation in respect to the meridian.

ME'RIT of *Congruity* [School term] is when there is no just proportion between the action and the reward; but the goodness and liberality of the bestower makes up what was wanting in the action.

MERIT of *Condignity* [School term] is when there is an absolute equality and just estimation, between the action and the reward, as in the wages of a workman.

MERITO'RIOUSNESS [of *meritorius*, L.] deservingness.

ME'RLON [in *Fortification*] that part of a parapet, that is between, or is terminated by two embrasures of a battery; so that its height and thickness is the same with that of the parapet, which is generally in length from 8 to 9 foot next the guns, and 6 on the outside; 6 foot in height, and 18 foot thick.

ME'RMAID [prob. of *mare*, L. or *mer*, F. the sea, and *maid*] a sea monster, which is described by painters and poets with the upper parts of a woman, and the lower of a fish.

MERMAID [with *Heralds*] tho' there may perhaps be some animals in the sea, that may bear some resemblance to what is found in coat-armour; yet, as they are painted in some bearings, as *gules*, a *Mermaid* proper, attiring herself with her comb and glass, they are only fancies of painters.

MERMAIDS, whereas it has been thought they have been only the product of painters invention, it is confidently reported that there is in the following lake, fishes which differ in nothing from mankind, but in the want of speech and reason. Father *Francis de Pavia*, a missionary, being in the kingdom of *Congo* in *Africa*, who would not believe that there was such creatures, affirms, that the queen of *Singa* did see, in a river coming out of the lake *Zaire*, many mermaids something resembling a woman in the breasts, nipples, hands and arms; but the lower part is perfect fish, the head round, the face like a calf, a large mouth, little ears, and round full eyes. Which creatures father *Merula* often saw and eat of them.

ME'ROBIBE [*merobibus*, L.] one who drinks pure wine without any mixture of water.

ME'RRINESS [of *mýrē* and *neyre*, Sax.] chearfulness, gayness of mind.

MES Air [in *Horsemanship*] is a manage, half *terra a terra*, and half a *corvet*.

MESENTE'RICK Plexus [Anat.] a piece of net-work, formed by the branches or ramifications of the *Par Vagum*.

MESENTE'RICK Arteries [with *Anatomists*] arteries belonging to the mesentery. The upper of which is said to spread it self amidst the small guts, and the under one to pass on to the lower part of the mesentery.

MESENTERICK Vein [with *Anatom.*] the right branch of the *Vena porta*, which extends or spreads it self over the guts *Jejunum*, *Ileum*, *Cæcum* and *Colon*.

MESE'NTERY [with *Anatomists*] a membranous part, situated in the lower belly; which is enrich'd with glandules or kernels, nerves, arteries, veins and vessels, which carry the juices call'd *Chyle* and *Lympha*, and fasten the bowels to the back, and to one another.

MESOCRA'NON [of *μέσων* the middle, and *κεφάλον*, Gr. the head] the crown of the head.

MESO'PHÆRUM [*μεσόφαιρον*, Gr.] Indian Spikenard, one of the three sorts that bears a leaf of the middle size. L.

MESOGLO'SSI [Anat.] muscles the same as *Genioglossi*.

MESO-LO'GARITHM, logarithms of the cosigns and cotangents.

MESO'LEUCUS [*μεσόλευκος*, Gr.] a precious stone, black, and having a white streak in the middle.

MESOME'LAS [*μεσομέλας*, Gr.] a precious stone with a black vein, parting every colour in the midst.

MESO'MPHALON [of *μέσος* and *ὀμφαλον*, Gr. the navel] the middle of the navel.

MESOPLEU'RIA [*μεσοπλευρίον* of *μέσος* the middle, and *πλευράν*, Gr. the *Pleura*] the middle spaces between the ribs.

MESPI'LUM [*μεσπίλον*, Gr.] a Medlar-tree. L.

ME'SPILUS [with *Botan.*] a Medlar-tree. L.

MESS [on *Ship Board*] a division of a ship's crew, sometimes 3, 4 or 6, who jointly diet together, for the more easy distribution of the victuals.

ME'SSE, an *Indian* piece of money, in value 1500 pettries or 15 d. *Sterling*.

MESSIEU'RS, is a *French* title of honour or civility, is the plural number of

Monfieur, and with us signifies *Sirs*.

MESSUA'GIUM [in *Scotland*] the same as a manour-house in *England*; the principal place or dwelling-house within a barony or lordship.

MESY'MNICUM, a name given by the ancients to a certain part of, or to verses in their tragedy; it was a kind of burden, as *Io Pæan*, *Hymen*; *O Hymenæe*, or the like.

META'BASIS [with *Rhetoricians*] a figure by which the orator passes from one thing to another, as *these things are most delightful*: *Nor are these things less pleasurable*.

METACA'RPIUM [with *Anatomists*] the back of the hand, which is composed of four small longish bones, which stretch out the palm of the hand, and are named *Post Brachialia*. L.

ME'TACISM [with *Gram.*] a defect in the pronunciation in the letter M.

ME'TALS [*metalla*, L. *μέταλλα*, Gr.] well digested and compact bodies, generated by the heat of the sun, and subterraneous fires in the bowels of the earth, which are heavy, hard and fusible, and are capable either of being melted with a very strong fire, or hammered out into thin plates; they are generally reckoned seven, gold, silver, copper, tin, iron, lead and quick-silver. The particles that compose these metals are salt, oil and earth, which being mingled together, and meeting in the long and branchy pores of the inward parts of the earth, are there so straitly linked together, that art has not yet found out means to separate them.

Bath METAL } a factitious metal,
Princes METAL } composed of the finest brass, mixed with tin or some mineral.

Bell METAL, a composition of copper and tin melted together.

METALS [in *Heraldry*] are only two, *Gold* or *Or*, and *Silver* called *Argent*. And it is a general rule in *Heraldry*, never to place metal upon metal, or colour upon colour; so that if the field be of any colour, the bearing must be of one of the metals.

Over-METAL [in *Gunnery*] in disparting a piece of ordnance, gunners say, it is laid over metal, when the mouth of it lies higher than the breech.

To be laid under METAL [in *Gunnery*] is when the mouth of a piece of ordnance lies lower than her breech.

Right with METAL [in *Gunnery*] when a piece of ordnance lies truly level, point blank, or right with the mark, gunners say, she lies right with her metal.

Superficies of METALS [in *Gunnery*] is the surface or outside of a gun.

META'LEPSIS [*μετάληψις*, Gr.] a participating or taking; also a translating or transferring. L.

METALEPSIS [with *Rhetoricians*] is a continuation of a Trope in one word, thro' a succession of significations, the same that in *Latin* is call'd *Participatio* and *Transumptio*. L.

METALLU'RGIST [of *μέταλλον* metal, and *ἐργατῆς* a workman, Gr.] a metallist, one that works in metals, or searches into the nature of them, as chymists do.

METANGI'SMONITES [of *ἄγγος*, Gr. a vessel] a sort of Christian hereticks, who say, that the *Word* is in the father, as one vessel is in another.

METAPE'DIUM [with *Anatom.*] the instep, that part of the foot which answers to the *Metatarsus* in the hand. L.

ME'TAPHOR [*μετάφορα*, Gr.] is a putting a foreign name for a proper one, which is borrowed from something like that it is spoken of; as the king is said to be the *Head* of his *Kingdom*; because the head is the chief of all the *Members*. *Metaphors* ought to be taken from those things that are sensible by the body, which the eye often meets with, and of which the mind will form an image, without searching after it.

METAPHY'SICKS [*ars metaphysica*, of *μεταφυσικῆ*, Gr. q. d. treating of things above or beyond nature] is a science which considers beings, as being abstracted from all matter; in beings it considers two things. 1. The essence of it, which seems to have a real being, tho it does not exist, as a rose in the depth of winter. 2. The existence which is actually in being, as the existence of a rose or tulip, is that by which they now are. In every being it considers three properties; the *Unity*, the *Goodness* and *Truth* of it. And it also treats of *Powers*, *Acts*, *Principles* and *Causes*. And in opposition to *Aristotle*, and others, proves that the world was not eternal; so that the *Metaphysicks* may be call'd *natural Theology*, and transcends all the other parts of philosophy.

General METAPHYSICKS, gives an account of being in its abstract nature; and under this notion it may bear this definition. Being is that which has in itself a real and positive existence.

META'PTOSIS [*μεταπτώσις*, Gr.] a falling away.

META'STASIS [*μετάστασις*, Gr.] a change, when one thing is put for another.

METE'MPTOSIS [with *Mathematicians*] used particularly in chronology, ex-

pressing the solar equation, necessary to prevent the new moon from happening a day too late: as on the contrary *Proemph-tosis* signifies the lunar equation, necessary to prevent the new moon from happening a day too soon.

METEOROLO'GICAL [of *μετεωρολογικός*, Gr.] of or pertaining to meteors or meteorology.

METEORO'SCOPE, an ancient mathematical instrument for determining the distances, magnitudes and places of the heavenly bodies.

ME'TEORS [*meteora*, L. of *μετέωρον* of *μετά* beyond, and *αίρω*, Gr. to lift up, and so are denominated from their elevations, because for the most part they appear to be high in the air] these, according to *Descartes*, are certain various expressions made upon the elements, exhibiting them in different forms; as *ignis fatuus*, *ignis pyramidalis*, *draco volans*, &c. meteors are distinguished into three sorts, *Fiery*, *Airy* and *Watery*.

Fiery METEORS, are compos'd of a fat, sulphurous kindled smok: when this is diversified according to their figure, situation, motion and magnitude. For when this fat is kindled, the smoke appears in the form of a lighted candle, it is called by the *Latins*, *Ignis fatuus*, i. e. *Jack in a lantern*, or *Will in a wisp* by the *English*. When it appears like a cross bar or beam, the *Latins* call it *trabs*. When it resembles a pillar of fire standing upright, they call it *Ignis pyramidalis*; and when the middle parts are thicker and broader than the ends, they call it *Draco volans*, i. e. a *flying Dragon*; and when it seems to skip like a goat, appears sometimes kindled, and sometimes not, they call it *Capra saltans*, i. e. a *skipping Goat*.

Appearing METEORS, are appearances call'd mock suns, mock moons, the meteor call'd *Virga*, in the form of a rod or fire-brand.

METEREO'SCOPIST [of *μετέωρον* and *σκοπέω*, Gr. to view] one who studies the difference of sublime heavenly bodies, the distance of the stars, &c.

ME'THOD [with *Logicians*] is the art of disposing a series of thoughts, either to find out a truth that is unknown to our selves, or to convince others of a truth that we know; and this method is call'd *Analysis* and *Synthesis*.

Analytical METHOD [with *Mathematicians*] or *Algebra*, is nothing but a general *Analysis* of the pure mathematicks; or it is so call'd, because it shews how to solve questions, and demonstrate theorems, by inquiring into the fundamental nature and frame of things, which is as it were

(for that purpose) resolv'd into parts, or taken all to pieces, and then put together again.

Poristical METHOD [with *Mathematicians*] is a method that shews when, by what means, and how many different ways a problem may be resolved.

Syntbetical METHOD of enquiry or demonstration [with *Mathematicians*] is when the enquirer pursues the truth, chiefly by reasons drawn from principles that have been before established, and propositions that have been before prov'd; and so proceeds by a long regular chain, till at length he arrives at the conclusion. This is the method that *Euclid* has follow'd in his elements, and that most of the ancients have follow'd in the demonstrations, and is contradistinguished from the analytical method.

Zetetic METHOD [with *Mathem.*] is the analytick or algebraical method of resolving questions; by which the nature and reason of the thing is chiefly sought for and discovered.

METOCHE' [μετοχή, Gr.] a term in architecture used for the space and interval between the dentils.

METO'PION [μετόπιον, Gr.] a plant that yields the gum called *Galbanum*. L.

ME'TOPS [μετόπα, Gr.] a space or interval between every triglyph in the frieze of the *Dorick* order, which among the ancients used to be adorned with the heads of beasts, basons, vases, and other instruments used in sacrificing; also the space between the mortice holes of rafters and planks.

METOPO'SCOPIST [of μετωποσκοπία of μέτωπον the forehead, and σκοπέω, Gr. to view, &c.] one who tells the nature or inclinations of men, by looking in their faces.

METOPUM [μετά after, and ὤψ, Gr. the eye] the forehead.

ME'TRA, it is related, that *Metra*, the daughter of *Eristibon*, could change her shape whenever she pleased. The reality of the fable is, *Eristibon* was a man of *Thessaly*, who having spent all, he was reduced to poverty. He had a daughter named *Metra*, a very beautiful woman, so handsome, that whoever did but see her fell in love with her. But in those days men did not hire mistresses with money; but instead of it, some gave horses, some cows, some sheep, or whatsoever *Metra* demanded. Upon this the *Thessalians*, seeing that all these necessities of life were scraped together for *Eristibon*, said *Metra* was his horse, his cow, and every thing else. *Palapbatus*.

ME'TRICE [μετρική, Gr.] that part

of ancient musick, employ'd about the quantities of syllables.

METROCOMI'A [μετροκομία, Gr.] a town that had other towns under its jurisdiction.

ME'TTLESOM [of metallum, L. and Yom, Sax] full of vigour, sprightly.

ME'TTLESOMNESS, briskness, liveliness.

ME'TZO tincto [i. e. middle tincture] a particular way of engraving copper-plates, by punching and scraping them.

MEUM [μῆνον, Gr.] the herb Mew, wild dill or spikenel, which produces stalks and leaves, like the wild annis.

MEUM and TUUM [i. e. mine and thine] signifies property; that which of right or justice belongs to, or is the peculiar property of any person or persons, whether obtained by legal conveyance, as an inheritance or a legacy, or by purchase or acquisition, by labour, merit, &c. L.

MEW [hieroglyphically] a sea-mew, being a bird so very light, as to be carried away with every wind, was by the ancients put to represent an unconstant person, and one unsettled in his mind.

ME'ZZANINE [in *Architect.*] an *Entre-sole*, or little window, lets in height than breadth, serving to illuminate an *Attic*, &c.

MI'CE, of *Mouſe*; which see.

MI-COUPÉ' [in *Heraldry*] is a term used by *French* heralds, when the *Eſcutcheon* is parted *per fesse*, only half way a cross, where some other partition meets it; and in blazon it ought to be exprest, whether such partition is to be a *Dextra*, or a *Sinistra*.

MICRO'METER [of μικρός and μέτρον, Gr. measure] an astronomical instrument made of brass, having a movement, a plate divided like the dial-plate of a clock, with an index or hand, &c. which may be fitted to a large telescope, and used in finding the diameters of the stars.

MI'CROPHONES [of μικρός and φωνή a voice, Gr.] an instrument magnifying small sounds.

MI'CROSPHÆRUM [μικρόσφαιρον, Gr.] the plant spikenard with a small leaf, the least and best of the three sorts. L.

MICROACOU'STICKS [of μικρός little, and ακούω, Gr. to hear] instruments to help the hearing and magnify sounds.

MICROPSY'CHE [μικροψυχία of μικρός and ψυχή, Gr. the soul] meanness of spirit, faint-heartedness, cowardliness.

MICROSCO'PICAL, of or pertaining to a *Microscope*.

MIDAS [i. e. μὴδὲν ἰδὼν, i. e. seeing or knowing nothing] a rich king in *Phrygia*, who reigned about A. M. 2648, in the time that *Deborah* judged *Israel*, who (according to the poets) having entertained

Bac-

Bacchus as his guest, ask'd of him that he might have this faculty, that all he touch'd might be turned into gold; which being granted, he turned his palace utensils, &c. and also his meat into gold, as soon as he came to touch it; at last, seeing his folly, he desired to have this gift taken from him again, and was ordered to wash himself in the river *Pactolus*, where having washed away all his golden with, *Pactolus* was hence called *Crysolus*, i. e. flowing with gold. After this, he being judge between *Pan* and *Apollo*, who sang best, he gave his verdict for *Pan*; at which *Apollo* being provoked gave him asses ears. The moral of the fable is taken to be, that *Midas* being a tyrant, and having many hearers, and tale-bearers, by them he knew all that was done and spoken in all his kingdom, as if he had long ears to hear what every one said; and by his turning all into gold is signified, that he used to oppress his subjects, the better to store his coffers, which is often and as foolishly wash'd and watted away, as it is gotten by cruel and unlawful means.

MIDDLE Base [in *Heraldry*] is the middle part of the base, represented by the letter H in the escutcheon. See *Escutcheon*, letter E.

MIDDLE Chief [in *Heraldry*] is the middle part of the chief, represented by the letter G, in the escutcheon *Ibid*.

MIDDLEMOST [of *miðel* and *mæȝt*, *Sax.*] that in the midst.

MIDDLING [of *miðle*, *Sax.*] indifferent, between two extremes.

MID HEAVEN [in *Astron.*] that point of the ecliptick, which culminates, or is in the meridian.

MIGHTINESS [*mihtigneȝe*, *Sax.*] powerfulness.

MIGRANA [with *Physicians*] a megrim or pain in the head. *L.*

MIGRATION, a removing or shifting the habitation, the passage or removal of any thing out of one state or place into another, particularly of colonies of people, birds, &c. into other countries.

MILDEWED [of *milðeape*, *Sax.*] infested, damaged, corrupted with mildew.

MILDNESS [*milðneȝe*, *Sax.*] gentleness of temper.

MILE English, contains 8 furlongs, every furlong 40 poles or lugs, every pole 16 feet and a half; so that the mile contains 5280 feet, or 1000 paces.

MILE in Germany, about 5 miles *English*.

MILE in Italy, something more than an *English* one.

MILE in Scotland, 1500 geometrical paces.

MILEGUE'TTA, cardamom grains.

MILIA'RES Glandulae [*Anat.*] those very small and infinitely numerous glands which secrete the sweat and matter that exudes in insensible transpiration.

MILIARIS Herpes [with *Physicians*] a sort of yellowish wheals or bladders, resembling the seed of miller, which seize the skin, cause a great itching, and turn to eating ulcers. *L.*

MILITARY Exercises, are the evolutions or various manners of ranging and exercising soldiers.

MILITARY Column, a column, on which is engraven a list of the troops of an army, employ'd in any expedition.

MILITARY Fever, a kind of malignant fever frequent in armies, by reason of the ill food, &c. of the soldiery.

MILITARY Way, a way made for the passage of an army.

MILKY, of the nature of milk.

MILUM, millet, a sort of small grain. *L.*

MILIUM Solis [with *Botan.*] the herb gromwel. *L.*

MILLAINS [on *Gunter's line*] are the 3d subdivision of the primes, and express the thousandth part of them.

MILLE'NNIUM [of *mille* and *annus*, *L.*] the 1000 years reign of Christ here on earth.

MILLEPEDES, insects call'd hog-lice or fows. *L.*

MILPHOSIS [*μίλφωσις*, *Gr.*] the falling off of the hair of the eye-brows.

MILRI'NE [in *Heraldry*] as a cross *Milrine*, is a cross that has the four ends clamped and turned again, as the *Milrine* itself is that carries the millstone, and is formed as that is also; only the *Milrine* hath but 2 limbs, whereas the *Cross Moline* hath 4.

MILVI'NE [*milvinus*, *L.*] belonging to a kite or glede.

MIM'ME [*μίμος*, *Gr.*] See *Mimick*.

MIMO'GRAPHER [*mimographus*, *L.* *μιμόγραφος*, *Gr.*] a writer of wanton matters, jests or buffoonry.

MIMO'LOGY [*μιμολόγιον*, *Gr.*] a making of rhymes.

MIMO'LOGGER [*μιμολόγος*, *Gr.*] one who recites rhymes.

MIMO'SA Planta [with *Botan.*] the sensible plant.

MIMULUS [with *Bot.*] the herb rattle or louse-wort. *L.*

MIMUS [*μίμος* of *μιμείδαι*, *Gr.* i. e. to imitate] a mimick or buffoon.

To go **MINCING**, is to walk with a wanton tripping gait or jutting gesture, tossing or holding up the head with a proud air.

MINDFUL [*mindful*, *Sax.*] regardful, thinking on.

MIND-

MI'NDLESS [mindleay, Sax.] regardless.

MI'NDFULNESS [mindfulneyye, Sax.] regardfulness, observance.

MINE [minera, L. minere, F.] a place where metals, &c. are dug. Mines or metals are chiefly found under mountains, and especially in places that face the East and South sun.

That ground which is rich in mines, is generally barren, and sends forth noxious steams and vapours, prejudicial to the health of mankind, and the growth of vegetables.

It is not improbable, but the finding out of metals in mines, was owing to the conflagration of woods; and Aristotle relates, that some shepherds in Spain having set a wood on fire, found melted silver run down in the same place.

MINE [in Gunnery] a hole or pit dug by pioneers under any place or work, having a passage or alley about five foot square, with several turnings and windings, at the end of which is the place or hole call'd the Chamber of the mine, which is just under the work designed to be blown up, which is filled with barrels of gunpowder, in order to blow it up.

Chamber of a MINE [in Milit. Affairs] is the small space at the end of the gallery, like a small chamber, where the barrels of powder are deposited, for blowing up what is proposed to be sprung.

Gallery of a MINE, is the first passage made under ground, being no higher nor broader than to suffer a man to work upon his knees, and which reaches to the chambers.

To MINE [miner, F.] to dig cavities in the earth and fill them with gunpowder.

MINERA [in Medicine, &c.] a term apply'd to those parts of the body, wherein there are collections and coacervations of humours made, which harden from obstructions and cause diseases, as *minera morbi*.

MI'NERALS [mineralia, L. of מִנְרָא, Heb. i. e. from the earth] mixed and solid bodies, generated of exhalations and vapours, inclosed in the bowels of the earth, which is the matter of which metals are formed in process of time.

Half MINERALS [mineralia media, L.] are those minerals that are as it were of a middle nature, between stones and metals, such as several sorts of earth, salts and sulphurs, as ruddle, black lead, alum, vitriol, &c.

MINERA'LOGIST [of mineralia, L. and λήγω, Gr.] an author who treats of minerals.

MINE'RVA [so called of *minando*, threatening] the poets tell us, that Jupiter having taken a resolution to bring forth the

goddess *Minerva* or *Pallas*, alone by himself, without the assistance of *Juno*, *Minerva* came out of his brain in gallant armour, holding a lance in her hand, and dancing a dance called the *Pyrrbick*, which was a warlike dance, invented by *Pyrrhus*, the son of *Achilles*. And that *Vulcan* at this time did the office of a midwife, cleaving Jupiter's skull with a sharp hatchet, that *Pallas* might creep out. Being thus accoutred, she was held to be the goddess of war, and to be concerned in all battle. They attribute to this goddess the invention of several sciences and useful inventions, as spinning, weaving, the use of oil, the art of colouring cloth, of building, and the like, making her the goddess of wisdom and all arts. The *Athenians* paid her a singular honour and respect, and instituted several solemn festivals in honour of this goddess, which were celebrated with divers rare spectacles and expressions of joy. She refused to be married to any of the gods, and so led a virgin life. In one of those festivals, the boys and girls used to pray to the goddess for wisdom and learning, of which she had the patronage; and the youths carried their masters their fee or present, which was call'd *Minerval*.

Minerva represents wisdom, that is, skilful knowledge join'd with direct practice, comprehends the understanding of the noblest arts, the best accomplishments of the mind, together with all virtues; but more especially that of charity.

The poets make five *Minerva's*: The 1st, *Apollo's* mother; the 2d, the daughter of *Nile*, which was worshipped by the *Egyptians*, in the city of *Sai*; the 3d, that beforementioned; the 4th, the daughter of *Jupiter* and *Corypha*; and the 5th, the daughter of *Pallantis*, whom she killed, he attempting to ravish her.

MINE'RVA [in Painting] is represented in a blue mantle, embroidered with silver.

MI'NIATURE [mignature, F.] a painting of pictures in water-colours; also very small; a delicate kind of painting, consisting of little points or dots, instead of lines, commonly done on vellum, with very thin, simple water colours.

MI'NIM [with Printers] a small sort of printing letter.

MINIM [with Musicians] a note of slow time, two of which make a semibrief; as two crotchets make a minim, two quavers a crotchet, and two semiquavers a quaver.

MI'NIMENTS [in Law] muniments are the evidences or writings whereby a man is enabled to defend his title to his estate.

MI'NIMS [of minima, L.] little things, pigmies. Milton.

MINIO'

MINIO'GRAPHY [*miniographia*, L.] a writing with vermillion.

MI'NION of the largest Size [with Gunners] a piece of ordnance of 3 inches and a half diameter at the bore, 8 foot in length, and containing 1000 pound weight of metal; carries a ball 3 inches diameter, weighing 3 pound 12 ounces. The charge of powder is 3 L. 1-4th; and its point blank shot is 125 paces.

Ordinary MINION [with Gunners] a large gun 3 inches diameter at the bore, in length 7 foot, its weight in metal about 800 pound, carries a bullet of 2 inches 1-8th diameter, and weight 3 L. and 1-2. The charge of powder is 2 inches and a half, and its point blank shot is 120 paces.

MI'NISTRAL [*ministralis*, L.] belonging to a minister.

MI'NISTRANT [*ministrans*, L.] ministring, serving. *Milton*.

MINISTRA'TION, a ministring or serving.

MI'NIUM [with Painters] red lead; it is made of common lead, calcined in a reverberatory furnace; or else of white lead, put into an earthen pan, and stirr'd with a spatula over a fire.

MI'NORATED [*minoratus*, L.] diminished or made less.

MI'NORIES, near *Aldgate*, so called of a cloister of *Minorites*, or friars minors there.

MI'NOS, a king of *Crete*, the son of *Jupiter* and *Europa*, as the poets feign, he lived *Anno Mundi* 2670. He first gave laws to the inhabitants of *Crete*, and for his justice was made chief judge of hell, and umpire with *Rhadamanthus* and *Aacus*. He married *Pasiphae*, the daughter of *Sol*, and had many children by her. The *Athenians* having out of envy to his son *Apon*, on account of his many heroick acts, murdered him, he made fierce war upon them, and compelled them to give seven of the sons of their nobility yearly, to be devoured by the monster *Minotaurus*, from which cruel tribute *Theseus* at length delivered them. *Daedalus* made an intricate labyrinth for this *Minos*, where the *Minotaur* was kept.

MINOS was painted with long, brown, curled hair, crowned with a crown of gold, in a robe of blue and silver, with buskins of gold on his legs.

MINOTAU'RUS, a double formed monster, having partly the shape of a man, and partly that of a bull, begotten, as the poets feign, by *Pasiphae*, the wife of *Minos*, and a bull, by the contrivance of *Daedalus*. This monster was kept by *Minos* in the labyrinth of *Crete*, and was fed with

man's flesh, which was brought to him from *Athens*. The moral is, as some say, that *Pasiphae* lay with one *Taurus*, a servant of *Minos*; others say, that she fled away in a ship call'd *Taurus*, that had been made by *Daedalus*.

MINT [*mentha*, L. *μινθῆ*, Gr.] an herb well known.

MI'NTED [of mynetan, Sax.] coined as money.

MI'NUET, a dance, or the tune belonging to it.

MINU'SCULÆ [with Printers] the small or running letters, as distinguished from the *Majuscule* or capital ones. L.

MI'NUTE [in Geography] the 60th part of a degree, which in the heavens is something more than an *English* mile.

MINUTE [in Architecture] is the 30th part of a measure, called a module. See *Module*.

MINUTE Line [with Navigators] a small, long line tied to a log of wood, having several knots or divisions at 50 foot distance, wound about a reel fixed in the gallery of a ship. The use of which is, by the help of a minute glass, to make an estimate, and keep an account of the way or course a ship runs at sea.

MINYACA'NTHE [*Botany*] an herb, a kind of trefoil.

MI-PARTY [in French Heraldry] a term used denoting the escutcheon is half way down, parted *per Pale*, and there cross'd by some other partition.

MI'QUELETS, a sort of foot soldiers inhabiting the *Pyrenean* mountains, armed with pistols under their belts, a carbine and a dagger.

MIRA'CULOUSNESS [*miraculosus*, L. *miraculeux*, F.] wonderfulness.

MIRI'FICENCE [*mirificentia*, L.] doing wonders.

MIRI'FICK [*mirificus*, L.] marvellous, wonderfully done, strangely wrought.

MI'RINESS [of *moyer*, Du. and *ness*] dirtiness, muddiness.

MI'RROUR [*Metaphorically*] a pattern or model, as he is a mirror of virtue and patience.

MI'RTHLESNESS [*μυρθηλεα* and *neye*, Sax.] melancholiness.

MISACCE'PTION [of *miss* for *amiss*, and *acceptio*, L.] a taking a thing wrong or ill.

To **MISADVI'SE** [of *mis* and *aviser*, F.] to give bad counsel.

MISA'NTHROPY [*μισανθρωπία* of *μισω* to hate, and *ανθρωπος*, Gr. a man] hatred of mankind.

To **MISAPPLY'** [of *mis* and *applicare*, L.] to apply ill.

MISAPPREHE'NSION, an apprehending wrong.

MISBECO'MING [of *mis*, *be* and *co*-man, *Sax.*] indecent.

MISBEGO'TTEN [of *mis* and *be* *gōt*-tan, *Sax.*] ill-begotten.

To MISBEHA'VE [of *mis* *be* and *haban*, *Sax.*] to behave ill.

MISBEHA'VIOUR, ill behaviour.

MISBELIE'F [of *mis* and *be*leay, *Sax.*] a false faith, unbeliever.

MISBO'DING [of *mis* and *bo*dian, *Sax.*] boding or threatening ill.

To MISCA'LL [of *mis* and *kalle* *n*, *Sax.*] to call wrong.

MISCELLA'NEOUSNESS [of *miscella*-neus, *L.*] mixture or mixedness together without order.

MISCHA'NCE [of *mis* and *chance*, *F.*] an unhappy accident.

MISCHIE'VOUS [of *mis* *chēf*, *obs. F.*] injurious, hurtful.

MISCHIE'VOUSNESS, hurtfulness, detrimentalness.

To MISCONCEI'VE [of *mis* and *conce*-voir, *F.*] to understand wrong.

MISCO'NDUCT [of *mis* and *conduite*, *F.*] ill conduct or management.

MISCONTE'NTED [of *mis* and *conten*-tus, *L.*] discontented.

To MISCOU'NSEL [of *mis* and *consule*-re, *L.*] to give bad counsel. *Milton.*

To MISCO'UNT [of *mis* and *conter*, *F.*] to reckon or number wrong.

To MISDEME'AN [of *mis* and *demener*, *F.*] to behave amiss.

MISDO'ING [of *mi* *doen*, *Sax.*] ill doing.

MISE [Law Term, in a Writ of Right] signifies the same that in other actions is called an issue. Accordingly this phrase, *to join the mise upon the meer*, signifies the same as to say, to join the *mise* upon the *clear Right*, i. e. to join issue upon this point, whether the tenant or demandment has the better right.

MI'SERABLENESS [*miserabilis*, *L.*] wretchedness; also niggardliness, covetousness.

MISERICO'RDIA [in Law] an arbitrary fine or amercement imposed on an offender, and it is called *Misericordia* or *Mercy*; because it ought to be very moderate, and rather less than the offence committed, and the entry is, *Ideo in misericordia*. *L.*

MISERICORDIA [in a Law Sense] also signifies sometimes a being quit or discharged of all manner of amercements that one happens to fall under the penalty of, in a forest. *L.*

MISERICORDIA [in Athens and Rome] a goddess who had in those places a temple, which was a sanctuary or place of refuge to criminals and unfortunate persons.

MISFA'SHIONED [of *mis* and *faconné*, *F.*] shapen wrong or illy.

MISFEA'NCE } [in Law] misdoings
MISFEASA'NCE } or trespasses. *F.*

To MISGI'VE [of *mi* *gi* *fan*, *Sax.*] to apprehend or fear some ill.

To MISGO'VERN [of *mis* and *gouver*-ner, *F.*] to rule amiss.

MISHA'P [prob. of *mi* *y*, *Sax.* and *hap*-per, *F.* to/snap] a mischance.

MISHA'PEN [of *mi* *y*-*ycapen*, *Sax.*] having an ill shape.

To MISIMPLO'Y [of *mis* and *employ*, *F.*] to use improperly.

To MISINFO'RM [of *mis* and *informer*, *F.* of *L.*] to inform wrong.

To MISJU'DGE [of *mis* and *juger*, *F.*] to judge wrong.

To MISINTE'RPRET [of *mis* and *inter*-pretare, *L.*] to interpret wrong.

To MISLE'AD [of *mi* *y* and *læ*dan, *Sax.*] to lead the wrong way.

To MISLI'KE [of *mi* *y*-*gelican*, *Sax.*] not to like, to disapprove.

To MISMA'NAGE [of *mis* and *menager*, *F.*] to manage ill.

MISMA'NAGEMENT [of *mis* and *me*-nagement, *F.*] bad management.

To MISMA'TCH [of *mis* and *mate*, a companion] to put things to others, to which they are not fellows.

MISNA, part of the Jewish talmud.

MISO'GYNIST [*misogynus*, *L.* of *μισό*-*γυνή*, *Gr.*] a woman-hater.

MISO'GYNY [*misogynia*, *L.* of *μισο*-*γυνεία*, *Gr.*] the hate and contempt of women.

MISO'PONIST [*misoponos*, *L.* of *μισό*-*πονός*, *Gr.*] one that hates labour.

To MISPE'ND [of *mi* *y* *ypen*dan, *Sax.*] to spend amiss, to waste.

To MISPLA'CE [of *mis* and *placer*, *F.*] to put in a wrong place.

MISPRI'NTED [of *mis* and *emprunté*, *F.*] printed wrong.

MISPRI'SION of Clerks [Law Term] is a default or neglect of clerks in writing, engraving or keeping records; for which default no processes are to be made void in law, or discontinued; but are to be amended by the justices of assize.

MISPRI'SION of Felony, &c. [in Law] is the making a light account of such a crime by not revealing it, when a person knows that it has been committed; or by suffering any person who has been committed to prison, even upon suspicion of it, to be discharged before he has been indicted for it. This offence of misprision, is finable by the justices before whom the offender has been convicted.

MISPRI'SION of Treason, is the concealing or not disclosing known treason; the

punishment for which offence is, that the offender shall lose his goods, and the profit of his lands, during the king's pleasure.

MISPROPORTIONED [of *mis* and *proportionné*, F. of L.] not proportional.

To **MISRECKON** [of *mi* *reccan* Sax.] to reckon wrong.

MISSA'TICUS [in *Dooms-Day Book*] a messenger.

MISSE'LDINE } [*mi* *tel'ta*, Sax.]

MISSE'LTOE } a sort of shrub or

MISTLE'TOE } shrubby plant that

grows on some trees, as the oak, &c. of which the ancients had this notion, that if thrushes which eat the berries, roosted all night on it, and dunged upon it, the dung turned to birdlime; and thence came the Latin proverb, *Turdus sibi malum cacat*, i. e. the Thrush shits her own sorrow.

MISTHOUGHT [of *mis* and *Soh't*, Sax.] an ill thought.

MI'SSEN Mast } [in a Ship] is a round

MI'ZZEN Mast } piece of timber, that is erected in the stern or back part of it; there are in some large ships two such masts, and when so, that mast of the two which stands next to the main mast, is called the *Main Missen*, and the other that stands near the poop, is call'd the *Bonaventure Missen*. The length allowed for a *Missen-Mast*, is half that of the *Main-Mast*; or the height of it is the same with that of the *Main Top-Mast* from the quarter-deck; and the length of the *Missen Top-Mast*, is half that.

MISSEN Sail [in a Ship] the sail that belong to the *Missen Yard*.

MISSEN Top-Sail [in a Ship] the sail that belongs to the *Missen Top-Sail Yard*.

MISSEN GROSS } a German coin in
Silver GROSS } value two pence halfpenny.

MI'SSION [of the Pope] a power or licence given by him, to preach the *Romish* doctrines in foreign countries.

To **MISTA'KE** [of *mis* and *tager*, Da. *tacken*, Du.] to err.

To **MISTEA'CH** [of *mi* *tecan*, Sax.] to teach wrong.

MI'STRESS [*maitresse*, F. *magistra*, L.] of an house; a kept mistress or concubine, a paramour or sweetheart.

To **MISTRU'ST** [of *mi* *trupian*, Sax.] to have a suspicion of.

MISTRUST [*mi* *trupa*, Sax.] suspicion, jealousy.

MISTRU'STFUL [of *mi* *trupa* and *kull*, Sax.] suspicious, jealous.

MISTRU'STFULNESS, suspicious temper, jealous-patedness.

MISTS [*mi* *te*, Sax.] vapours hovering over the earth, and staying till they are either drawn upwards by the rays of the sun,

or falling down to the earth by their own weight, where by a less degree of cold, they are changed into dew, and by a greater into hoar-frost.

MI'STY [of *mi* *ic*, Sax.] as misty weather.

MI'STURE [*mistura*, L.] a mixture, a mingle-mangle.

To **MISU'SE** [of *mis*-*user*, F.] to abuse; to make a wrong use of.

MI'SUSER [*misusare*, Ital.] an abuse of liberty and benefit.

To **MISUNDERSTA'ND** [of *mi* *y-un* *den* and *ytan'dan*, Sax.] to understand amiss.

MI'TCHELS [in *Masonry*] *Purbeck*, stones for paving, picked all of a size from 15 inches square to 2 foot, being squar'd and hew'd ready for paving.

MI TAILLE [in *French Heraldry*] signifies that the escutcheon is cut only half way athwart, by way of *Bend Sinister*. See the figure.



MITE'SCENT [*mitescens*, L.] growing mild.

MI'THRAX [*μιθραξ*, Gr.] a precious stone of a rose colour; but changeable when it is exposed to the sun. L.

MI'THRIDATE [*mithridatium*, L. *μιθριδάτης*, Gr. of *Mithridates*, king of *Pontus*, the inventor of it, among whose papers the receipt of it was found, and carried to *Rome* by *Pompey*] a confection, that is a preservative against poison; several of the ingredients of which are vipers flesh, opium, agarick, squills, &c.

MI'TIGANT [*mitigans*, L.] mitigating.

MI'TIGATED [*mitigatus*, L.] appeased, pacified, asswaged.

MI'TRAL [of *mitra*, L.] of, or belonging to, or like a mitre.

MITRANCHE [French *Heraldry*] signifies that the escutcheon is cut athwart, but only half way bendwise, that is by *Bend Dexter*, for the *Sinister* is called *Mi-taille*. See the figure.



MI'TRE [*mitra*, L. *μιτρεα*, Gr.] an ornament worn by popish bishops and abbots, when they walk or officiate in their formalities or *Pontificalibus*. The pope has four mitres, different in richness, which he wears according to the solemnity of the festival.

MITRE [with *Artificers*] an angle that is just 45 degrees.

MIXT *Mathematicks*, are those arts and sciences which treat of the properties of quantity, applied to material beings or sensible objects, as *Astronomy*, *Geography*, *Dialling*, *Navigation*, *Gauging*, *Surveying*, &c.

MIXT Action [in *Law*] is one that lies both for the thing detained, and against the person of the detainer.

MIXT Body [with *Schoolmen*] is a whole resulting from several ingredients, altered or new modified by the mixture.

Perfect MIXT Bodies, are the class of vital or animated bodies, where the elements or ingredients, they are composed of, are changed and transformed by a perfect mixture.

Imperfect MIXT Bodies, are inanimate bodies, the forms whereof remain still the same as of the ingredients which constitute them.

MIXT Mode [according to *Mr. Lock*] is a combination of several simple ideas of different kinds; as beauty consists of *Colour, Figure, Proportion, &c.*

MIXTURE [in *Physick*] an assemblage or union of several bodies of different properties in the same mass.

MIXTURE [in *Drapery*] the union, or rather confusion, of several wools of different colours, before they are spun.

MI'ZZLING [of *mi'z't*, *q. d.* mistling] raining in very small drops.

MOA'NFUL [of *mænan* and *Yull, Sax.*] sorrowful, lamentable, &c.

MOB, a woman's night-cap.

To **MOB** [of *mobile vulgus*, the rabble] to insult a person riotously.

MO'BBED, drest in a mob, also insulted by a mob.

MO'BBISH, like the rabble.

MO'BILE [*mobilis*, *L.*] moveable.

Primum MOBILE [in the *Ancient Astronomy*] a ninth heaven or sphere imagined to be above those of the planets and fixed stars.

MOBI'LIA Bona [in *Civil Law*] moveable goods. *L.*

MODA'LITY [with *Schoolmen*] the manner of a thing in the abstract, or the manner of existing.

MODE [*modus*, *L.* *mo'd*, *Sax.*] way, manner, fashion or garb.

The MODE of a thing [with *Logicians*] is that, which being conceived in a thing, and not being able to subsist without it, determines it to be after a certain manner, and causes it to be named such. This is also called the manner of a thing, or attribute or quality.

Internal MODES [in *Metaphysics*] those modes which are inherent in the substance, as roundness in a bowl.

External MODES, are those which are extraneous to the subject, as when we say a thing is beheld, desired, loved, &c.

Simple MODES, are combinations of simple ideas or even of the same simple ideas several times repeated, a score, a dozen, &c.

Mixt MODES, are combinations of simple ideas of several kinds, as *Beauty* consists in a composition of colour, figure, proportion, &c.

Immediate MODES [with *School-men*] are such as are immediately attributed to their subjects or substantives, as motion is an immediate mode of the body, understanding of the mind.

Mediate MODES, are those that are attributed to the subject by the intervention of some other mode; as swiftness and slowness are only attributable to the body in respect to its motion.

Essential MODES } are attributes,
Inseparable MODES } without which the substance cannot subsist; as wisdom, goodness, &c. in 'God; figure, place, quantity, &c. of the body.

Non-Essential MODES } are attributes
Separable MODES } which affect created substances, remaining affix'd to them so long as is necessary, as the whiteness of *Milk*, coldness of *Ice*, &c.

Positive MODES, are such as give to their substantives something positive, real and absolute.

Privative MODES, are attributed to subjects, when the mind perceives some attributes to be wanting therein, and frames a word which at first sight seems to denote something positive, but which in reality only denotes the want of some property or mode, as a privation of light is attributed to a blind man.

MODES of Spirit, are knowledge and willing.

MODES of Body, are figure, rest and motion.

MODES of thinking, the same as essential attributes.

MODES of having, are those whereby any thing may be had by another.

MODE [in *Musick*] the particular manner of constituting the octavo, as it consists of several essential or natural notes, besides the key.

MO'DEL [*modellus*, *L.* *modelle*, *F.*] an original or pattern proposed for any one to copy or imitate.

MODEL [with *Architects*] a kind of measure, which is the diameter of the bottom of a pillar in each order, by which the length, &c. of it is measured, and which is commonly divided into 60 equal parts, called *Minutes*; except in these of the *Doric* and *Tuscan* orders, where the model is but half the diameter.

MODEL [*modelle*, *F.* of *modulus*, *L.*] an original pattern which any workman proposes to imitate; it is made either of wood, stone, plaster, &c. and in architecture should be made by a scale, where

an inch or half inch represents a foot, for the more exact compleating the design.

MODEL [in the *Composite*, *Corinthian* and *Ionick* orders] is divided into 18 parts, the same as *Module*.

MO'DELLED [*modellé*, F.] framed or fashioned according to the model or pattern.

MO'DERATENESS [*moderatio*, L.] moderation.

MO'DERNS [according to some] all those authors who have written since *Boetius*.

MODERN Astronomy, takes its beginning from *Copernicus*.

MODERN Architecture, the present *Italian* manner of building; or it is rather in strictness what partakes partly of the antique, retaining something of its delicacy and solidity, and partly of the *Gothick*, whence it borrows members and ornaments without proportion or judgment.

MODERN Medals, such as have been struck within these 300 years.

MO'DERNNESS [of *modernus*, L.] newness, the being of late days.

The MODERNS [*les modernes*, F.] persons of later times, in contradiction to the ancients.

MO'DESTNESS [*modestia*, L.] modesty; modest behaviour, &c.

MO'DESTY [in *Painting*] is represented as a beautiful virgin, clothed in blue.

MODI'FICABLENESS [of *modificatio*, L.] capableness of being modified.

MODI'FICATED [*modificatus*, L.] modified.

MODI'FICATIVE, something that modifies or gives a thing a particular manner of being.

MO'DIFIED [*modifié*, F. of L.] having modality or manner of existence.

MODIFIED [with *Logicians*] a thing is said to be modified, when the substance is considered as determined by a certain mode or manner; as for example, when we consider a *Body*, the idea we have of it represents a *Thing* or *Substance*; because we consider it as a thing that subsists by itself, and has no occasion for any else to subsist it. But when we consider, that this body is round, the idea we have of roundness, represents to us only the manner of being or a *Mode*, which we conceive cannot subsist naturally without the *Body*, the roundness of which it is, when we join the mode with the thing, then we consider a round body, which idea represents to us a thing modified.

MODI'LION [of *modiglione*, Ital. i. e. little model] so called in respect to the greater, which is the diameter of the pillar in the *Dorick* order, a module is half

the diameter of the body of the column below, in other orders it is the whole diameter, and is commonly supposed to be divided into 60 equal parts called *Minutes*.

MO'DISHNESS [of *à la mode*, F.] fashionableness.

MO'DULE [in *Architecture*] a certain measure of bigness, taken at pleasure, for regulating the proportions of columns, and the symmetry or distribution of the whole building. *Modillions* are little inverted *Consoles*, under the *Soffit* or bottom of the *Drip* in the *Ionick*, *Composite* and *Corinthian* cornices, and ought to correspond to the middle of the columns. In the *Corinthian* they are always moulded with carved work. In the *Ionick* and *Composite* they are more simple, having seldom any ornament, except one single leaf underneath.

MOGILA'LOS [of *μόγλις* difficulty and *λαλέω*, Gr. to speak] one that has a difficulty in speaking.

MOIDO'RE, a *Portugal* gold coin, in value 27 shillings *Sterling*.

To **MOI'STEN** [of *moïeté*, F.] to make moist.

MOI'STNESS [of *moiteur*, F.] wettness, dampness.

MOLDA'VICA [with *Botan.*] *Baulm*. L.

To **MO'LDER** [of *molb*, Sax. earth] to turn to earth or dust.

MOLE'CULE [in *Physicks*] a little mass or part of any thing. L.

MOLI'NE [in *Heraldry*] as a *Cross Moline*, is a cross that runs round both ways, at all the extremities; but not so wide or sharp as that which is called *Anchored*.

MOLI'TIONS, grindings; also endeavours, attempts.

MOLLIE'NTIA [with *Physicians*] mollifying or softening medicines. L.

MO'LLIFYING [*mollificans*, L.] softening, assuaging.

MOLLIFY'INGNESS, mollification, softening quality.

MO'LOCH [מלך, Heb. i. e. a king] the idol *Moloch* is the same with *Saturn*, to whom the heathens sacrificed their sons and daughters, causing them to be burnt alive in a brazen image made for that purpose. The *Ammonites*, whose god this was, obliged all parents, either to offer up their children in this manner, or make them pass between two fires in honour of *Moloch*. And *Herodotus* says, that sometimes men offered themselves voluntarily to be burnt for this god. *Moloch* stood near *Jerusalem* in a beautiful valley, belonging to the children of *Hinnom*, in the midst of a pleasant grove, where the *Jews* imitated their profane neighbours. The *Carthaginians*

nians sacrificed 200 noblemen's children to *Moloch*, when *Agathocles* made war upon them in *Africa*.

MO'LOCHE [*μολοχη*, Gr.] the large sort of mallows or hoily-hocks.

MO'LT A } a duty or toll, paid by
MOLTU'RA } the vassals to the lord,
for grinding their corn at his mill.

MO'LTEN [*zemolten*, Sax.] melted or cast by a tounder.

MO'LTEN *Grease* [in *Horses*] a distemper which is a fermentation or ebullition of pituitous and impure humours, which precipitate and disembody into the guts, and sometimes kill horses.

MO'LTING } the falling off, or change

MOU'LTING } of feathers, hair, skin, horns, voice of animals, which happens to some annually; and to others at certain stages of their lives

MOLYBDÆ'NA [with *Botan.*] the herb great arse-smart.

MOLYBDI'TIS [*μολυβδῖτις*, Gr.] the spume of silver, commonly got out of lead.

MOLYBDOMANCY [*μολυβδομαντεία* of *μολυβδ* & lead, and *μαντεία*, Gr. divination] a divining, by observing the motions, figures, &c. of melted lead.

MOME'NTUM [in *Mechanicks*] is the same with *Impetus*, or quantity of motion in any moving body.

MOMENTA'NEOUSNESS } [of mo-
MO'MENTARINESS } mentane-
us, L.] shortness of duration or continuance.

MOME'NTOUSNESS [*momentosus*, L.] weightiness of concern; the being of moment or worth.

MO'MENTS [with *Naturalists*] are the quantities of motion in any moving body; also simply, the motion it self, which they call *vis insita*, or the power by which any moving bodies do continually change their places.

MOMO'RDICA [with *Botanists*] the male balsom-apple.

MO'MUS [*μῶμος*, Gr.] disgrace, reprehension] the carping god, who had his beginning from *Sleep* and the *Night*; and tho' he was very slothful and ignorant, and would do nothing himself, yet found fault with every thing that was done by others. Among others, he is said to have blamed *Vulcan*, for making man without a window in his breast, that his wiles might be visible. Whence all carpers are called *Momuses*. L.

MOMUS [in *Painting*, &c.] was represented in a darkish coloured robe, with beard and hair party-coloured.

MONANGIOPOLYSPE'RMOUS [of *μόνος* alone, *ἀγγεῖον* a vessel, *πολὺς* many, and *σπέρμα*, Gr. seed] a term apply'd to

such plants as have many seeds in one single seed vessel.

MONA'NTHUS [of *μόνος* single, and *ἄνθος* a flower, Gr.] that bears but one flower.

MONE [of *mænan*, Sax.] grieving and lamenting, bewailing.

MONI'TION [among *Civilians*] a warning given by ecclesiastical authority to a clerk, to reform his manners, upon intimation of his scandalous life. L.

MONOCA'RPOUS [of *μόνος* alone, and *κάρπος*, Gr. fruit] a term apply'd to such plants as bear but one single fruit.

MONK's *Rhubarb* [with *Botan.*] a kind of plant.

MO'NKISH, of or belonging to monks.

MONO'CEROS [*μονόκερως*, Gr.] an unicorn or beast that has but one horn; also the sene fish. L.

MONOCOTYLEDON [Bot.] which springs from the seed with a single leaf at first, as corn, tulips, onions, &c.

MONO'GAMIST, one who is of single marriage.

MONOGRA'MMA *Pictura* [of *μόνος* and *γραφμα*, Gr.] a picture that is drawn only in lines without colours.

MONOHE'MERA [of *μόνος* and *ἡμέρα*, Gr. a day] diseases that are cured in one day. L.

MONO'LOGIST [*monologus*, L. of *μονολόγος*, Gr.] one that loves to have all the talk to himself.

MO'NOLOGUE } [*μονολογία*, Gr.] a

MONO'LOGY } soliloquy, a dramatick scene, where only one actor speaks.

MO'NOME [in *Algebra*] a quantity that has but one denomination or name.

MONOPEGI'A, a sharp pain in the head affecting but one single place. L.

A MONOPE'TALOUS Flower, uniform and regular [with *Botanists*] is one in which the petal is not divided, or if divided, the segments answer each other.

MONOPETALOUS Flower, difform or irregular, is one in which the parts of the petal do not exactly answer one to the other.

MONOPHY'SITES [of *μόνος* alone or single, and *φύσις*, Gr. nature] a name given to all the sectaries in the *Levant*, who will allow of but one only nature in *Jesus Christ*.

MONOPHY'LLOS [of *μόνος* and *φύλλον*, Gr. a leaf] a plant that has but one leaf.

MO'NOPS [*μονῶψ*, Gr.] a beast in *Pæonia*, as big as a bull, who being pursued closely, voids a sort of sharp and fiery ordure, which if it lights upon the hunter, he dies immediately.

MONO-

MONOPY'RENOS [of *μόνος* and *πυρήν*, Gr.] a kernel which has one seed or kernel in the berry, phillyrea, mistletoe, &c.

MONOSPE'RMOS [of *μόνος* and *σπέρμα*, Gr. seed] which bears a single seed to each flower, as in *Valerian*, the *Marvel of Peru*, &c.

MO'NORHYME [of *μόνος* and *ῥυθμός*, Gr.] a poetical composition, all the verses whereof end with the same rhyme.

MONOTONI'A [of *μόνος* and *τόνος*, Gr. tone] the having but one tone; also a want of inflection or variation of voice, or a pronuntiation, where a long series of words are delivered with one unvaried tone.

MONSEIGNEU'R, a title used by the *French* to persons of a higher rank.

MONSIEU'R, a title used by them speaking to their equals.

MO'NSOONS, are periodical winds in the *Indian* or *Eastern* sea; that is, winds that blow one half the year one way, and the other half on the opposite points; and these points and times of shifting are different, in the different parts of the ocean; for in some places, the wind is constant for three months one way, then three months more the contrary way, and so all the year.

MO'NSTER [*monstrum*, L.] a natural birth, or the production of a living thing, degenerating from the proper and usual disposition of parts in the species it belongs to, as when it has too many or too few members; or some of them are extravagantly large; any thing against or besides the common course of nature.

MO'NSTRABLE [*monstrabilis*, L.] capable of being shewed or declared.

MO'NSTRANT [*monstrans*, L.] shewing or declaring.

MONSTRI'FICABLE [*monstrificabilis*, L.] very large, monstrous.

MONSTRO'SITY, monstrousness.

MO'NSTROUSNESS [*monstrosus*, L.] prodigiousness, the being beyond the ordinary course of nature.

MO'NSTRUM, a box, in which relics were kept.

MO'NTANISTS, ancient hereticks, so called of *Montanus* their leader.

MO'NTANT [in *French Heraldry*] signifies the same as we do by the moon in her increase, when she always faces to the right of the escutcheon.

Lunar Synodical MONTH, is the space of time between two conjunctions of the moon with the sun.

Lunar Periodical MONTH, the space of time wherein the moon makes her round thro' the zodiack.

Lunar illuminative MONTH, is the space from the first time of her appearance, after the new moon, to her first appearance the new moon following.

MONTH of Apparition } [with *Astro-*

MONTH of Illumination } *nomers*] is the space of 26 days 12 hours, in which the moon is to be seen; the other 3 days in which it is darkened by the sun being taken away.

MONTH Decretorial } also consists of
MONTH Medical } 26 days 12 hours.

MONTH of Consecution } [with *Astro-*

MONTH of Progression } *nomers*] is the same as synodical month, i. e. the space of time between one conjunction of the moon with the sun and another; being somewhat more than 29 days and a half.

MONTH of Peragrations } [with *A-*
MONTH Periodical } *stron.*] i. e.

the space of the moon's course from any point of the zodiack, to the same again, consisting of 27 days 7 hours and 45 minutes.

MONTH [in *Hieroglyphicks*] was represented by a palm-tree, sending forth a branch every new moon.

MONT-JOYE [among the *French*] a name by which they call heaps of stones, laid together by pilgrims, in which they stick crosses, when they are come within view of the end of their journey; and so those betwixt *St. Denis* in *France* and *Paris*, are called *St. Denis's Mont-joyes*. F.

MONT-JOYE [with *Military Men*] is a banner, so *Mont-joye St. Denis*, is as much as to say, the binner of *St. Denis*.

MONTOIR [in *Horsemanship*] a stone as high as the stirrups, which *Italian* riding masters mount their horses from, without putting their foot in the stirrup. *Ital.*

MONTOIR [with *Horsemen*] the poise or rest of the foot on the left stirrup. F.

MO'NUMENT [*monumentum*, L.] a memorial for after-ages, either a pillar, statue, tomb, &c. raised in memory of some famous person or action.

MOOD [*moðe*, *Sax.* mind] disposition, humour, temper.

MOO'DINESS [*moðic* and *neýre*, *Sax.*] doggedness, fullness.

MOODS [*modi*, L.] as the moods in grammar.

MOODS [with *Grammar*] determine the significations of verbs, as to the manner and circumstances of what is affirm'd or deny'd; some reckon four, as the *indicative*, *imperative*, the *potential* and *infinitive*; to these others add two more, the *optative* and *subjunctive*; which are
like-

literally the same with the potential; but are distinguish'd, the *optative* by the adverb, and the *subjunctive* by a conjunction.

MOODS [with *Logicians*] are the universal affirmative, the universal negative; and the particular affirmative, and the particular negative.

MOODS [with *Musicians*] are four. viz. 1. The perfect of the more. 2. The perfect of the less. 3. The imperfect of the more. 4. The imperfect of the less. But these moods are now grown much out of use, except the last, which is called the

Common MOOD, viz. that a large contains 2 longs, 4 breves, 8 semibreves, 16 minims, 32 crotchets, 48 quavers, &c.

MOODS [among the ancient *Greeks*] were five; the use of which was to shew in what key a song was set, and how the different keys had relation one to the other. These moods were called after provinces of *Greece*, viz. the *Dorick*, *Lydian*, *Ionian*, *Pbrygian* and *Æolick*; some of which were suited for light and soft airs, others to warlike tunes, and others to grave musick.

Dorick MOOD [in *Musick*] consisted of slow tuned notes, and was proper for the exciting persons to sobriety and piety.

Ionick MOOD, was for more light and soft musick; such as pleasant amorous songs, jiggs, courants, sarabands, &c.

Æolick MOOD, was of an airy, soft and delightful sound, such as our *Madrigals*, and was use ul to allay the passions, by means of its grateful variety and melodious harmony.

The Lydian MOOD, was a solemn grave musick, and the composition or descant was of slow time, adapted to sacred hymns, &c.

The Pbrygian MOOD, was a warlike musick, fit for trumpets, haurboys, and such like martial instruments; in order to animate and raise the minds of men to undertake military achievements.

MOO'DY [mo'dic, *Sax.*] fullen, &c.

MOON [mona, *Sax.*] one of the ten secondary planets, being the earths satellite or attendant, being only 60 semidiameters of the earth remov'd from it, which traverses through the zodiack in 27 days, 7 hours and 41 minutes; but does not overtake the sun in less than 29 days, 12 hours and 44 minutes. The moon was an ancient idol of *England*, and worshipped by the *Britains* in the form of a beautiful maid, having her head covered, and two ears standing out.



The form of this idol seems somewhat strange and ridiculous, for being made for a woman, she hath a short coat like a man; but it is more strange to see her hood with two such long ears. The holding of a moon before her breast, may seem to have been designed to express what she is; but the reason of her cha- peron with long ears, as also of her short coat and piked shoes, has not, that I find, been explained by the learned. This idol was worshipped by our *Saxon* ancestors, and from it *Monday* takes its name.

The MOON [in her *Decrement*] is in her waining.

The MOON [in her *Detriment*] is in her eclipse.

The MOON [in her *Complement*] is when she is at full.

The MOON *incressant*, is the same as in her increment.

The Colour of the MOON [in *Blazon*] is either proper, which is *Argent* or *Or*, as she is borne; but these two metals represent her best, unless she be in her detriment, and then sable is better.

MOON [in *Heraldry*] is always borne in coat armour, either increasing or decreasing; but never in the full. An increasing moon is a symbol of nobility and increase, called *Increment*.

The

The MOON [with *Divines*] is the hieroglyphick of the Christian church, who comparing *Jesus Christ* to the sun, compared the church to the moon, as receiving all its beauty and splendor from him.

The MOON [*Hieroglyphically*] represents inconstancy and lightness, because of its frequent changes.

MOO'NED, formed like the horned moon. *Milton*.

MOO'N-STRUCK, smitten by the moon; planet-struck. *Milton*.

To MOOR a Ship a Proviso [*Sea term*] is to have an anchor in the river, and a hawser on shore; in this case they say, the ship is moored with her head ashore.

MOOR [moon, *Sax.*] a marsh or fen; also a heath or barren ground.

MOO'RISH, pertaining to *Moors*, &c.

MOORS-Head [with *Horsemen*] so is a horse called of a roan colour, who besides the mixture or blending of a gray and a bay, has a black head, and black extremities, as the mane and tail.

MORAL Sense, the faculty whereby we discern or perceive what is good, virtuous, &c. in actions, manners, characters, &c.

MORAL Certainty, is a very strong probability, in contradiction to a mathematical demonstration.

MORAL Impossibility, is what is otherwise called a very great and almost insuperable difficulty, in opposition to a physical or natural impossibility.

MORAL Philosophy, that which is otherwise called *ethicks*, and is a science that teaches the directing and forming our manners; explains the nature and reason of action; and shews how we may acquire that happiness that is agreeable to human nature.

MORAL Actions, are such as render a rational or free agent good or evil, and so of consequence, rewardable or punishable, because he doth them.

MORALITY or *Moral Philosophy*, is a conformity to those unalterable obligations which result from the nature of our existence, and the necessary relation of life, whether to God as our Creator, or to man as our fellow-creature, or it is the doctrine of virtue, in order to attain the greatest happiness, and hath these three parts, *Ethicks*, *Oeconomicks* and *Politicks*.

Socrates is said to have been the first philosopher, who set himself about the reforming of manners; for till his time, the whole business of the philosophers, was the study of the heavenly bodies; tho' *Pythagoras* shew'd *Socrates* the way, yet the specimen that he gave was very

imperfect; he deducing his rules of *Morality*, from the observations of nature, which part of knowledge he acquired by conversing with the *Egyptian* priests.

The main aim of *Pythagoras's* moral doctrine, was to purge the mind from the impurities of the body, and from the clouds of the imagination. His morality seems to have had more purity and piety in it, than the other systems, but less exactness; his maxims being only a bare explication of divine worship, of natural honesty, of modesty, integrity, publick spiritedness, and other common offices of life.

The golden verses which go under the name of *Pythagoras*, were attributed to his disciples, who were as remarkable for the practice, as the theory of *Ethicks*. So that in the time of the first consuls of Rome, his sect was in that repute, that to be a wise man and a *Pythagorean*, were accounted terms equivalent.

To this morality of *Pythagoras*, *Socrates* added settled principles, and reduced it into method; his main design was to reform and purge the philosophy of *Pythagoras*. His whole doctrine was one continued lesson of virtue. He established it as a rule of discourse, to treat of the most serious subjects, without an air of too much seriousness, knowing that to please, was the surest method to persuade; and therefore his morals gain'd admittance, by a seeming easiness and agreeableness.

That doctrine of morality that was left him by his master *Socrates*, was improv'd by *Plato*, who carried each virtue to its last height and accomplishment, by mixing his ideas on the universal principle of philosophy thro' the whole design. His philosophy abounds with good lessons, which tend either to the encouragement of virtue, or discountenancing vice. *Diogenes* was contemporary with *Plato*, and commenc'd a severe pique against him, designing to expose the easiness and gentility of *Plato*, by an affectation of rigour. The foundation of his morals, were a vain haughtiness and moroseness of temper. *Plato* first rectified the doctrine of the immortality of the soul, which *Pere Rapin* says, *Socrates* learn'd from *Pythagoras*, *Pythagoras* from the *Aegyptians*, and the *Aegyptians* from the *Hebrews*, by the travels and converse of *Abraham*.

Aristotle formed the doctrine of *Plato*, his master, into a more regular body, by distinguishing the characters of publick and private virtue, &c.

But after all, this morality of *Aristotle's*, as well as that of *Socrates* and *Plato*, is

is only capable of making a philosopher; but has not strength enough to make an honest man, without the sublime philosophy of christianity; tho' this morality had a fine notion, sufficient to teach a man to know his duty; yet it was not sufficient to engage him to love and embrace it.

The morals of *Zeno* and *Epicurus* having made a great noise in the world, *Etbicks* from that time began to be cultivated more than any other part of philosophy, and the *summum bonum* was the main subject that was handed about, according to the various opinions, and sometimes according to the complexions and constitutions of philosophers: Some placing it in one thing, and some in another, till they had multiply'd to that degree, that *Varro* reckons up 288 different opinions. After *Zeno* and *Epicurus*, we find no new draught of morality. Indeed there are *Theophrastus's* characters, which are very good lessons of manners; and *Tully's* offices, which are founded upon the severest virtue; and *Seneca's* morals, which are less pure and exact; and *Pliny* gives us some bright and forcible strokes of morality; but *Epietetus* is the most rational of the *Stoicks*; but the *Christian* revelation has opened a way for such refin'd *Etbicks*, that it makes all the heathen morality appear to be dark and trivial.

The brightness of the *Christian Morality* amazed the *Pagans* themselves; and the lives of the primitive christians were so severely sober, that they were constant lessons of morality to the heathens; which put them upon reducing their morals to a purer standard: So that at last it became so severe, as to vie with that of the christians; and most of the philosophers in the time of *Antoninus*, joined themselves to the *Stoicks*. But, as a certain author says, all the *Heathen* or *Stoick Morality* appeared to be so weak, that they soon fell into the contempt of all such as seriously gave themselves to the study of virtue and a good life. For as to what *Zeno* taught concerning the indifference to pleasure and pain, glory and infamy, wealth and poverty, this was never really found, but under the discipline of faith, And besides the contentment and felicity under sufferings, which was so much boasted of by the heathen sages, it was never made good but by christian examples: And that the sum of the philosophical virtue of the heathens, upon a strict inquiry, seemed to be nothing but an art to conceal mens vices, and to flatter their pride; because the utmost that it could perform, was only to fill the mind with false ideas of constancy and resolution:

But the christians brought them into an acquaintance with their real infirmities, and instructed them how to restrain their irregular desires, which they were allow'd to enjoy by their former institutions. The new evangelical morals were established by the doctrine of these new lights; as *St. Basil*, *St. Chrysostom*, *St. Jerom*, *St. Ambrose*, *St. Austin*, &c. have been the most eminent ancient expositors of this divine morality.

MORA'SS [*mōratz*, *Dan.*] a marsh, fen, or low moist ground, to which waters drain from higher ground, and have no descent to carry them off.

MO'RBIIDNESS [of *morbidus*, *L.*] diseasedness, unsoundness of constitution.

MORBID [in *Painting*] term used of very fat flesh very strongly expressed.

MORBI'LLI [with *Physicians*] certain red spots, called the measles, which proceed from an infection in the blood; these spots do neither swell nor run with matter, and differ from the small-pox only in degree. *L.*

MO'RBUS Vernaculus [the epidemical or common disease] a disease which affects a great many persons in the same country; the cause of it being peculiar to the country where it reigns; as intermitting fevers to those who inhabit marshy places; a flux in several parts of the *West Indies* and *Ireland*; the scurvy in *Holland*, &c.

MORDA'CIOUSNESS [*mordacitas*, *L.*] bitingness, corroding quality.

MO'RDENT [*mordens*, *L.*] biting.

MO'RDICANTNESS [of *mordicans*, *L.*] bitingness.

MO'REL or } [with *Herbalists*] the
Petty MOREL } herb garden nightshade.

MOREO'VER [of *mæpe* and *open*, *Sax.*] and besides.

MORES } [North Country] high and
MAURES } open places; in other places it is used for low and boggy grounds.

MO'RGAGE [of *mort*, *F.* of *mortuus*, *L.* and *gage*, *F.* a pledge] a pawn of lands, tenements, &c.

To **MO'RGAGE** [of *mort* and *gager*, *F.* to pledge] to pawn lands, &c.

MORGAGEE, the party to whom any thing is mortgaged.

MO'RGAGER, the party who pawns or mortgages.

MORI'A [*μορφα*, *Gr.*] the goddess of folly.

MORI'A, a morion, a sort of steel cap or head-piece formerly in use. *L.*

MORI'GEROUSNESS [of *morigerus*, *L.*] obedientness.

Maid MO'RIAN } a boy dressed in a
Maid MA'RRION } girl's habit, hav-
 ing his head gaily trimmed, who dances
 with the morris-dancers.

MORPHÆA [with *Physicians*] a kind
 of morpew or white specks in the skin,
 which differs from *Leuce*, in that it does
 not pierce so deep as *Leuce* does. *L.*

MO'RPHEUS [so called, because, as
 tho' by the command of his lord, he re-
 presented *ταῖς μορφαῖς*, i. e. the counte-
 nances and shapes of men] the God of
 dreams, who had the power of taking up-
 on him all manner of shapes.

MORS [*Death*] was personified by the
 ancients, and represented as the only and
 most powerful minister of the infernal dei-
 ties, who brings all mortals down to the
 river *Acheron*.

The poets make her the daughter of
Nox [*Night*] and the sister of *Somnus*
 [*Sleep*] for whom, they say, she had a
 peculiar affection.

There was a temple among the *Eleans*,
 with the statue of a woman holding in her
 hands two boys asleep, a white one in her
 right, and a black one in her left; both of
 them having distorted legs. The inscrip-
 tion intimated that one of them was sleep
 and the other death, and that the woman
 that nourished them was *Night*.

If any sacrifice was grateful to her, it
 was a cock; but no sacrifices, no tem-
 ples, no priests nor ceremonies were ap-
 pointed to her, because she was accounted
 a most rigid deity, whom no prayers could
 move, no sacrifice pacify, and yet this very
 goddess was esteem'd as sent to mankind as
 the remedy of all evils, and the end of all
 grief and misery, and is as much to be desi-
 red by good men, when the laws of na-
 ture will permit her to come, as she is
 dreaded by men of wicked lives and affright-
 ed consciences.

MORSE, a sea ox, an amphibious ani-
 mal, living sometimes in the sea, and some-
 times on land; he is in size about the big-
 ness of an ox; but in shape rather resem-
 bles that of a lion; his skin is twice as
 thick as a bull's hide; his hair is short,
 like that of a seal; his teeth are as large
 as an elephant's, like them in form, and
 as good ivory; and train oil is made of
 his paunch.

MO'RSURE, a bite or biting. *F.*

MO'RSUS Diaboli [with *Botanists*] the
 herb devil's-bite or devil's-bit. *L.*

MO'RSUS Diaboli [with *Anatom.*] the
 outer ends of the *Tube Fallopiana* (i. e.
 those next to the ovaria) because their
 edges there appear jagged and torn.

MORSUS Gallina [with *Botan.*] the
 herb hen-bite, henbit or chickweed. *L.*

MORSUS Rana [i. e. the bite of a frog]
 the lesser water-lily. *L.*

MO'RTAISE [in *Blazonry*] or as our car-
 penters call it, *Mortise*; is a square piece
 of wood, with a square hole through it,
 which is properly the mortise, being to
 fasten another piece into it. *F.*

MO'RTAL [in a *Figurative Sense*] cruel,
 bitter, great.

MO'RTALNESS [*mortalitas*, *L.*] dead-
 liness, dying or killing nature.

Bills of MORTA'LITY, the weekly
 bills compiled by the parish clerks about
London; giving an account of the number
 of persons which die of each disease; and
 also of those who were born every week.

MO'RTAR Piece [with *Gunners*] a thick,
 short sort of cannon, having a very large
 bore, mounted on a very low, strong
 carriage, with wooden wheels of one in-
 tire piece, for throwing of bombs, car-
 casses, &c.

Coborn MORTARS. are made of ham-
 mered iron,

of four inches
 diameter at
 the bore, in
 length ten in-
 ches and a
 half, in the
 chace nine in-
 ches; being fixed upon a piece of oak twen-
 ty inches in length, ten and a half in
 breadth, and betwixt three or four in
 thickness; they stand fixt at forty five de-
 grees of elevation, and throw hand-gra-
 nades as all other hand-mortars do. See
 the figure.



Land MORTARS [in *Gunnery*] are of
 different sorts; the most common are 10,
 13, 14 and 15 inches diameter. They
 are mounted on a very thick plank; but
 have no wheels; but upon a march are
 laid upon a block carriage.

Hand MORTARS, are also of several
 sorts, as

Tinkers MORTARS, which are fixed
 at the end of a staff about 4 foot and a half
 long, and the other end being shod with
 iron to stick in the ground, while a soldier
 keeps it in an elevation with one hand,
 and fires it with the other.

Firelock MORTARS, are fix'd in a
 stock, with a lock like a firelock, and
 swing between two arches of iron, with
 holes answering to one another. These
 stand upon a plank of wood, and are por-
 table by one man, from one place to ano-
 ther.

MORTHLAGA [*morðslaga*, *Sax.*]
 a murderer or man-slayer.

MORTI'CINOUS [*morticinus*, *L.*] dy-
 ing of it self, not being killed.

MORTI-

MO'RTIFIED [*mortifié*, F. of L.] made or grown dead; subdued or conquered.

To **MO'RTIFY** *acid Spirits* [with *Chymists*] is to mix them with such things as destroy their strength, or hinder their operation.

To **MO'RTISE** } [with *Carpenters*]

To **MO'RTOISE** } is to fasten one piece of timber into another; or to fix the tenon of one piece of wood into a hole or mortise of another.

MORTISE [*mortaise*, F.] the hole made in one piece of wood to receive the tenon of another piece.

MORT NE [*Heraldry*] signifies born dead, F. and is applied to a



lion, that has neither tongue, teeth, nor claws; and the reason of calling it *born dead*, may be, that having neither tongue, teeth, nor claws, it is in a dead state, having no weapons to get nor tear his prey, nor a tongue to turn the meat in its mouth, which is a state of death to a beast of prey.

MO'RTUARIES, gifts left by a man at his death to the lord of the fee, mortuaries anciently were paid in beasts; but by a statute made in the 21st year of king *Henry VIII.* there is a certain rate set for the payment of them in money: But these mortuaries are not payable but in some particular places.

Caput **MORT** [with *Chymists*] the gross and earthy substance that remains of any mix'd body, after the moisture has been drawn out.

MO'RUM, a mulberry. L.

MORUM [with *Oculists*] a small soft swelling under the eye-lids. L.

MO'RUS [with *Botanists*] a mulberry-tree. L.

MOSA'ICK, belonging to *Moses*.

MOSAICK Work } [or rather *Musaick*

MOSAICK } work; so called, as some say, from the *Musea* of the *Greeks*. which were adorned both out and inside with it, and from whom *Pliny* says they were derived] is a curious work wrought with stones of divers colours, and divers metals, into the shape of knots, flowers, and other things, with that nicety of art, that they seem to be all but one stone, or rather the work of nature; or, as it is described by others, a sort of painting in small pebbles, cockles, and shells of divers colours, and of late also with pieces figured at pleasure; an ornament of much beauty and duration; but of most use in pavements and floorings.

MOSCHATELLI'NA [with *Botanists*] musk-crowfoot. L.

MOSKS } *Turkish* churches or tem-

MOSQUES } ples; they are built like

large halls, with isles, galleries, and domes, and are adorned on the inside with compartments and pieces of *Arabesque* work. There is always a pool on one side with several cocks for washing the hands.

MO'SCHUS [*μόσχος*, Gr.] a sort of perfume well known; or the little beast like a goat, of which it is bred. L.

MOSCHOCA'RION [of *μόσχος* musk, and *καρύα*, Gr. a nut] a nutmeg, an Indian spice.

MOSE, a beast in *New-England* 12 foot high, the body as big as a bull's, the neck like a stag's, the legs short, the tail longer than a buck's, and the tips of the horns 12 feet asunder.

MO'SSINESS [*meoγiḡ-neyye*, Sax.] fulness of moss, or being mossy.

MO'STLY [*mæγtlic*, Sax.] for the most part.

MO'TACISM [with *Gram.*] is a vowel following the letter *m*. L.

MO'THER Tongues, are such languages as seem to have no dependance upon, derivation from, or affinity with one another. Some have been of opinion, that at the confusion of languages at the building of *Babel*, there were formed 70 or 72 languages. But bishop *Wilkins* and others are of opinion that there were not so many, nor that men did then disperse into so many colonies.

There have been, and at this time there are in the world a far greater number. *Pliny* and *Strabo* relate that in *Dioscuria*, a town of *Colchos*, there were men of 300 nations, and so many distinct languages, did resort thither on account of traffick.

Some historians relate, that in every 80 miles of that vast continent, and almost in every particular valley of *Peru*, a distinct language or mother tongue to them was spoken.

And *Purchase* speaks of 1000 distinct languages spoken by the inhabitants of north *America*, about *Florida*.

Julius Scaliger asserts, that there are no more than eleven mother tongues used in *Europe*, of which four are of more general use and large extent, and the other seven of a narrower extent and use. Those of the larger extent are

1. The *Greek*, which in ancient times was used in *Europe*, *Asia* and *Africa*, which also did by dispersion and mixture with other people, degenerate into several dialects. As, the *Attick*, *Dorick*, *Æolick*, *Ionick*.

2. The *Latin*, which, tho' it is much of it derived from the *Greek*, had anciently four dialects, as *Petrus Crinitus* shews out of *Varro*. From the *Latin* are derived the *Italian*, *Spanish* and *French*.

3. The *Teutonick* or *German*, which is now distinguished into upper and lower.

The upper *Teutonick* has two notable dialects. 1. The *Danish*, *Scandian*, or as it may be called the *Gotbick*; to which the language used in *Denmark*, *Sweden*, *Norway* and *Island* do appertain. 2. The *Saxon*, from which much of the *English* and *Scotch* are derived, and also the *Frizian* language, and those languages on the north of the *Elve*.

4. The *Sclavonick*, which extends itself thro' many large territories, tho' not without some variation, as *Bohemia*, *Croatia*, *Dalmatia*, *Lithuania*, *Moscovia*, *Poland* and *Vandalia*, this is said to be a language used by 60 several nations.

The languages of lesser extent are,

1. The *Albanese* or old *Epirotick*, now in use in the mountainous parts of *Epirus*.

2. The *European Tartar* or *Scythian*, from which some suppose the *Irish* took its original.

3. As for the *Turkish* tongue, that originally is no other but the *Asiatick Tartarian* tongue, mixed with *Armenian*, *Persian*, much *Arabick*, and some *Greek*.

4. The *Hungarian*, used in the greatest part of that kingdom.

5. The *Finnick*, used in *Finland* and *Lapland*.

6. The *Cantabrian*, in use with the *Biscainers*, who live near the ocean on the *Pyrenean* hills, which border both on *Spain* and *France*.

7. The *Irish*, from thence brought over into some parts of *Scotland*, which Mr. *Camden* supposes to be derived from the *Welsh*.

8. The old *Gaulish* or *British*, still preserved in *Wales*, *Cornwal* and *Britain* in *France*.

To these Mr. *Brerewood* adds 4 more.

1. The *Arabick* that is now used in the steep mountains of *Granada*, which however is no mother tongue, being a dialect of the *Hebrew*.

2. The *Caucasian*, used in east *Friezland*.

3. The *Illyrian*, in the island *Veggia*.

4. The *Fazygian*, on the north-side of *Hungary*.

MOTHER-HOOD [of *moðer-hood*, *Sax.*] the state or relation of a mother.

MOTHER Churches, are such as have founded or erected others.

MO'THERING, a custom still retained in many places of *England*, of visiting parents on *Mid-lent-Sunday*; and it seems to be called *Mothering*, from the respect in old time paid to the *Mother Church*. It being the custom for people in popish times to visit their mother church on

Mid-lent-Sunday, and to make their offerings at the high-altar.

MO'THERLESS [of *moðer-leas*, *Sax.*] having no mother.

MO'THERLINESS [*moðer* and *Ze-ligneysse*, *Sax.*] motherly affection, behaviour, &c.

MO'THERY [of *moðer*, *Sax.*] having a white substance on it by reason of age; as liquors.

MO'TION [*motio*, *L.*] a moving or changing place.

MOTION, the action of a natural body which moves or stirs it; also an inclination; also a proposal or overture; also instance or request.

Proper MOTION, is a removal out of one proper place into another, as the motion of a wheel in a clock.

Improper MOTION, is the passage of a body out of one common place into another common place, as that of a clock when moved in a ship.

Absolute MOTION [with *Philosophers*] is the changing of the absolute place of any body that moves; so that the swiftness of its motion will be measured by the quantity of the absolute space, which the moving body has run through.

Simple MOTION, one that is produced from some one power.

Compound MOTION, is one produced by several conspiring powers.

Relative MOTION [with *Philosophers*] is a change of the relative place of a body that moves, the swiftness of which is estimated or measured by the quantity of relative space, which the thing moving runs over.

The MOTION of the Spirit, is called agitation, whereby the spirit agitates itself in the matter, seeking to inform it.

The MOTION of the Light, is that whereby the light and the heat diffuse themselves into all the parts.

The MOTION of Matter, is eightfold of expansion, contraction, aggregation, sympathy, continuity, impulsion, libration and liberty.

The MOTION of Expansion, is that whereby the matter being rarified with heat, dilates itself of its own accord, seeking larger room.

The MOTION of Contraction, is that whereby the matter is contracted, betaking itself into a narrower space by condensation.

The MOTION of Aggregation, is when a body is carried to its connaturals.

The MOTION of Sympathy, is that whereby a like body is drawn to its like.

The

The MOTION of Antipathy, is that where an unlike body is driven away by its contrary.

The MOTION of Continuity, is that whereby matter follows matter, shunning discontinuity.

The MOTION of Impulsion or Cession, is that whereby matter yields to matter that presseth upon it.

The MOTION of Libration, is that wherein the parts wave themselves to and fro, that they may be rightly placed in the whole.

The MOTION of Liberty, is that whereby a body, a part thereof being violently moved out of its place, and yet not plucked away, returns thither again.

MOTION of a Bomb or Cannon Ball, is the progress it makes in the air after it is delivered, and is of three sorts; as

Violent MOTION of a Ball, is the first expulsion of it, when the powder has worked its effect upon the ball; or so far as the ball or bomb may be supposed to go in a right line.

Mixt MOTION of a Ball, is when the weight of the bomb or ball begins to overcome the force that was given by the powder.

Natural MOTION of a Ball, is when the bomb or ball is falling.

Natural MOTION, is such a motion as has its principle or moving force within the moving body, as that of a stone falling towards the earth.

Violent MOTION, is a motion, the principle of which is without, and against which the moving body makes a resistance, as the motion of a stone thrown upwards.

Pretty MOTION [with *Horsemen*] a term used to signify the freedom of the fore-legs, when a horse bends them much upon the manage; also when a horse trots right out, and keeps his body strait, and his head high, and bends his fore-legs handsomely.

The Laws of MOTION [according to *Sir Is. Newton*] are,

1. That every body will continue its state, either of rest or motion, uniformly forward in a right line, unless it be made to change that state by some force impressed upon it.

2. That the change of motion is in proportion to the moving force expressed; and is always according to the direction of that right line in which the force is expressed.

3. That reaction is always equal and contrary to action; or, which is the same thing, the mutual actions of two bodies are equal, and directed towards contrary

parts; as when one body presses and draws another, 'tis as much pressed and drawn by that body.

Animal MOTION, is that whereby the situation, figure, magnitude, &c. of the parts, members, &c. of animals are changed, and is either

Spontaneous MOTION } which is that
Muscular MOTION } performed by means of the Muscles, at the direction or command of the will.

Natural MOTION } is that motion
Involuntary MOTION } that is effected without direction or command of the will.

Diurnal MOTION } [in *Astron.*] is a
Primary MOTION } motion whereby all the heavenly bodies, in the whole mundane sphere, appears to revolve every day round the earth from *East* to *West*.

Second MOTION } [in *Astron.*] is that
Proper MOTION } whereby a planet, star, or the like, advances a certain space every day, from *West* towards *East*.

MOTION [in *Musick*] is the manner of beating the measure, to hasten or slacken the time of the pronunciation of the words or notes.

MOTION [in *Mechanicks*] the inside of a watch.

MO'TRIX, a mover. *L.*

MO'TTO [in *Heraldry*] is some short sentence, either divine or heroick, just as the divisor was dispos'd; some allude to the name of the bearer; some to the bearing, and others to neither. It is generally in three or four words, placed in some scroll or compartment, usually at the bottom of the escutcheon; and so it is the last in blazoning.

To *MOVE a Court of Judicature*, is to propose a matter to it, in order to obtain their directions, &c.

MO'VEABLENESS } [*mobilitas, L.*] ca-
MOBI'LITY } pableness of being moved.

MO'VEABLE Signs [with *Astrol.*] are *Aries, Cancer, Libra* and *Capricorn*, which are so call'd, because they make the changes of the seasons, in spring, summer, autumn and winter. They are also called *Cardinal Signs*.

MO'ULDERING [of *mol'be, Sax.* earth, &c.] falling or crumbling into dust, &c.

MOU'LDINESS [prob. of *molynat, Sax.* or of *mucidus, L.*] a sort of hoariness, by reason of staleness, as bread, &c.

MOU'LDING [of *amoulder, Span.*] any thing cast in a mould.

MOU'LINET [in *Mechanicks*] a roller which being crossed with two Levers, is usually apply'd to cranes, capstans, &c.

and

and other machines for raising things of great weight.

MOUND [*q. mundus, L. the world*] a ball or globe with a cross upon it, which kings, &c. are represented with in their coronation robes, holding in their left hand, as they do a scepter in their right. It represents the sovereign majesty and jurisdiction of kings; and by the roundness of the mound, and the ensigning thereof with the cross, *Guillim* says, is signified, that the religion and faith of Christ ought to be received, and religiously embraced throughout his dominions, which high duty is residing in his own sovereign power.

MOUND [of *Plaster of Paris*] the quantity of 3000 *lib.*

MOUNT Egg [with *Tin Miners*] a different slug in the bottom of the float, that which remains after tin is melted down, and remelted from the burnt oar; which tho' it is of a tin colour, yet is of an iron nature, as has been discovered by applying a magnet to it.

MOU'NTAINOUSNESS [*montanus, L. montaigneux, F. and ness*] the having, or the fulness of high hills.

MOU'NTING [in *Heraldry*] signifies the same spoken of beasts of chase, as rampant does of beasts of prey.

MOURAI'LE [with *Horsemen*] barnacles, an instrument of iron or wood, composed of 2 branches, joined at one end with a hinge to hold a horse by the nose, to prevent his struggling and getting loose, when an incision is made, or the fire given, &c. *F.*

MOU'RNFUL [of *mojan, and yull, Sax.*] sorrowful, &c.

MOU'RNFULNESS, sorrowfulness.

MOU'RNING, bewailing, lamenting, grieving; also a particular habit worn on the death of some relations, &c.

MOUSE [*muγ, Sax. mus, L.*] an animal well known.

A **MOUSE** [*Hieroglyphically*] was by the antients used to signify a good choice, because mice ate said, by their smell, to distinguish the best cheese, &c. among a great many.



MOUSSUE' [in *Heraldry*] as *Croix Moussue*, is a cross rounded off at the end, as in the figure. *F.*

MOUTH [*moδ, Sax.*] a well known part of the body of an animal; that part of a human face consisting of the lips, the gums, the inside of the cheeks, and the palate.

MOU'THEFUL [*muδyull, Sax.*] that may well be put into the mouth at once.

A *fine MOUTH* [*Horsemanship*] a horse

is said to have a *fine Mouth* that stops, if the horseman does but bend his body backwards, and raise his hand, without staying for the check of the bridle: such a mouth is also called *sensible, light and loyal.*

A *fix'd MOUTH* } [with *Horsemen*]
A *certain MOUTH* } is when a horse does not chuck or beat upon the hand.

A *false MOUTH* [with *Horsemen*] is, when tho' the parts of a horse's mouth look well, and are well form'd, it is not at all sensible.

A *MOUTH of a full Appui* [with *Horsemen*] i. e. a mouth of a full rest upon the hand, is the mouth of a horse that has not the tender nice sense of some fine mouths; but nevertheless has a fix'd and certain rest, suffers a hand that is a little hard, without hacking or beating upon the hand.

MO'WER [*maxan, Sax.*] one who cuts down grass.

MOWNTEE' [*Old Rec.*] an alarm to mount or go with speed upon some warlike expedition.

MO'XA, a sort of down or *Indian* grass, used in physick.

MOY'LE [with *Gardeners*] a graft or cyon.

MU'CCULENCY } [*mucculentus,*
MU'CCULENTNESS } *L.*] snottiness.

MUCH [*muchio, Ital.*] a great quantity.

MU'CIDNESS [*mucedo, L.*] mustiness.

MUCILA'GINOUSNESS [of *mucilago, L.*] fulness of mucilage, or a vicious sort of substance.

MUCK wet, wet as dung, very wet.

MUCK-Hill, a dung-hill.

MUCK Worm, a covetous person.

MU'CKINESS [of *meox, filth, and neyye, Sax.*] dirtiness, &c.

MUC } or running the *Muc*, is
MO'QUIA } when a *Mahometan* has been at *Mecca*, and having procured a dagger half poisoned, runs about, and kills all he meets that are not *Mahometans*, till he is kill'd himself, after which he is buried, and esteemed a saint.

MUCO'SE [*mucosus, L.*] full of snot, snotty.

MUCOUS Glands [*Anat.*] three glands which empty themselves into the *Urethra*.

MU'COUSNESS [*mucositas, L.*] snottiness.

MU'CRO, the point. *L.*

MU'CULENT [*muculentus, L.*] full of snot or snivel.

MU'CULENTNESS [*muculentia, L.*] snottiness.

MU'DDY,

MU'DDY, of or pertaining to, having or full of mud, thick with dregs, &c.

MU'DDINESS [perhaps of *modder*, *Du.* and *nefs*] the having mud, being muddy.

MU'DDIED, half drunk, tipsy.

MU'GGISH } [*mucosus*, *L.*] inclinable

MU'GGY } to be musty, or to smell so.

MUID [with the *French*] a large measure both for dry things and wet, of various capacities.

MULE Fern, a kind of herb.

MULE'TTO, a great mule, a moil, which in some places is made use of for carrying sumpters.

MULIERA'TUS *Filius* [in *Law*] a lawful son begotten, and opposed to a natural son or bastard.

MULIE'BRITY [*muliebritas*, *L.*] womanishness, effeminacy, softness.

MU'LIERTY, the state and condition of a *Mulier* or lawful begotten son.

MULLER [*molaris* of *molere*, *L.* to grind, *mouleur*, *F.*] that stone which is held in the hand in grinding colours.

MULLET [in *Heraldry*] of *molette*, *F.* the rowel of a spur; but some take it for a star; this can have but five points with us; tho' the *French* sometimes allow it six; and if it have six points with us, it must of necessity be a star; whereas the *French* have stars of five points, as well as *Molettes* of six; and thence some conclude, that it is the rowel of a spur, and that it should be always pierced, which a star cannot be. *Mullets* are used in arms, either as bearings, or as differences in younger families, and is generally taken by the fourth son and his descendants.

MU'LLIGRUBS, doggedness, fullness.

MU'LLIO } [in *Old Writings*] a cock
MU'LLO } of grass or hay; Hence in old *English* we find the word *moult*, and thence comes our *Mow* of hay or corn.

MU'LO *Medicina* [Old *Writings*] medicine or physick for cattle, or the art of a mule doctor or Farrier.

MULT [in a company of *Merchants*] such a fine as they have power to lay on ships or goods belonging to any of their members, for raising money for several purposes, such as the maintenance of consuls, making presents to foreign princes, &c.

MULTA'NGULARNESS [*multangulus*, *L.*] the having many angles.

MU'LTIBIBE [*multibibus*, *L.*] one that drinks much, a great drinker.

MULTI'BONA [with *Botan.*] the herb mountain parsley. *L.*

MULTICA'PSULAR [of *multus* and *capsula*, *L.*] a box, chest, &c.] divided into many partitions, as poppies, flax, &c.

MULTI'COLOR, of many colours. *L.*

MU'LTIFORMNESS [*multiformis*, *L.*] a being of many forms.

MULTILA'TERALNESS [of *multus* and *lateralis*, *L.*] the having many sides.

MULTILO'QUIOUSNESS [*multiloquium*, *L.*] talkativeness.

MULTI'MODOUS [*multimodus*, *L.*] of divers sorts, fashions, or manner.

MULTINO'DOUS [*multinodus*, *L.*] full of knors.

MULTINO'MIAL quantities [in *Algebra*] are quantities composed of several names, or *Monomes* joined by the signs $+$; or $-$ thus, $m+n$, $-n+p$, and $b-a-c+d-f$, are Multinomials.

MU'LTIPED [*multipeda*, *L.*] an insect that hath many feet; a sow or woodlouse.

MU'LTIPLE [*multiplex*, *L.*] one number is the multiple of another number, when it comprehends it several times.

MULTIPLE Proportion [with *Arithmeticians*] is when the antecedent being divided by the consequent, the quotient is more than unity, as 25 being divided by 5, it gives 5 for the quotient, which is the multiple proportion.

MULTIPLEE [in *Arithm.*] is when a great number contains a lesser a number of times, without any remainder. Thus 16 is the multiplee of 4, because it contains it just 4 time without any remainder.

MU'LTIPLEX [in *Botan. Writ.*] very double. *L.*

MULTIPLI'ABLENESS [of *multiplicabilis*, *L.*] capableness of being multiplied.

MULTISI'LIQUUS [of *multus* and *siliqua*, *L.* a husk] plants, such whose seed is contained in many distinct seed vessels, succeeding to one flower, as columbine, monks-hood, white hellebore.

MULTI'SONOUS [*multisonus*, *L.*] that hath many or great sounds.

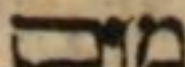
MULTI'VAGOUS [*multivagus*, *L.*] that wanders or strays much abroad.

A MU'LTO *fortiori* [Law Term] i. e. much more it is. An argument taken from the lesser to the greater, or a *minori ad majus*, as logicians phrase it, *L.* Littleton.

MULTU'RA *Episcopi* [Old Records] a fine paid to the king, that the bishop might be empowered to make his last will and testament, to have the proving of other mens wills, and the granting of administrations.

MU'MBLING [of *mummeln*, *Teut.*] muttering, growling; also chewing awkwardly.

MU'MIA

MU'MIA [of , Arab. or Persian, Wax] mummy.

MU'MMIES of Egypt [so called of *Amomum*, one of the ingredients, with which, and cinnamon, myrrh, wax, &c. the ancients embalmed the dead bodies of their kings and great persons; others derive *Mummy* of *Mum*, a Persian word for wax, with which they embalm] are bodies found in a waste piece of ground, like a burying-place, near a village call'd *Sakara*, not far from *Grand Cairo* in Egypt, in which there are several *Pyramids*, in which under ground there are square rooms, and in them niches, in which are found dead bodies, which have been preserved incorruptible for 2, 3, or 400 years, dress'd and adorn'd after various manners.

MU'MMIES, are also human carcases dry'd by the heat of the sun, and by that means kept from putrefaction, and frequently found in the dry sands of *Libya* probably of travellers overwhelmed with clouds of sand raised by hurricanes.

MU'MMY [with *Gardeners*] a sort of composition made with wax, &c. for planting and grafting of trees.

MUMMY, the liquor or juice that oozes from human bodies, aromatized and embalmed, gathered into tombs or sepulchres.

MUMMY [with some *Physicians*] a kind (as they pretend) of implanted spirit, found chiefly in carcases when the infused spirit is fled. The infused spirit is also (by them called *Mummy* in living bodies; and both of them are supposed to be of use in the transplantation of diseases from human bodies, to those of brute animals or vegetables.

To beat one to a MUMMY, is to bruise him very much or all over.

MU'MPISH, fullen.

MU'MPISHNESS, fulleness.

MUNDA'NENESS [of *mundanus*, L.] worldliness.

MU'NDATORY Medicines [with *Surgeons*] medicines that are proper for cleaning ulcers.

MUNDU'NGUS, stinking tobacco.

MU'NDUS Patens [in Rome] the opening and rites of a little round temple to the infernal deity *Dis*, and the infernal powers, which was performed three times annually, viz. on the 4th of *October*, the 7th of the *Ides* of *November*, and on the day after the *Vulcanalia*. The Romans having this notion, that *Hell* was then open, did not, during the times of these sacrifices, either offer battle, list soldiers, put to sea, or marry.

MUNERO'SITY [*munerofitas*, L.] liberality or bounty.

MUNI'CIPAL [according to present use with us] signifies belonging to the state or community of any free city or town.

MUNI'FICENTNESS [*munificentia*, L.] liberality, bountifulness.

MUNI'MINA, the grants or charters of kings and princes to churches. L.

MU'RAL Crown [among the Romans] a crown of gold or silver, with battlements of walls about it, in the form of beams, given to him who first scaled the walls of an enemies city, which honour was due to the meanest soldier, as well as the greatest commander, if he could prove he had been the first that entered the place; on the circle of this coronet there were lions engraven, to express the undaunted valour of the bearer. See the figure.



MURAL Arch, is a wall or walled arch, placed exactly in the plane of the meridian, i. e. upon the meridian line, for fixing a large quadrant or other such instrument, to take observation of the meridian altitude, &c. of the heavenly bodies.

MU'RDER [*Hieroglyphically*] was represented by the ancients by a sea horse, which destroys its fire.

MU'RDERING Shot, nails, old iron, &c. put into the chambers of cannon, called murdering pieces, to be used chiefly on board of ships to clear the decks, when boarded by an enemy.

MU'RDEROUSNESS [of *moj'orian*, Sax.] propensity to kill or murder.

MURK, the husks of fruit.

MUROI'A } [either of *murto*, O. L. a
MU'RTIA } myrtle tree, or of *mur-*
cidus, L. a slothful, stupid fellow] a surname of *Venus*, who had a temple on mount *Aventine* in *Rome*; she was the goddess of slothfulness or idleness. Her statues were always covered with dust and moss, to signify her slothfulness and negligence. But some will have her to be a goddess different from *Venus*.

MU'RREY [in *Heraldry*] is in *Latin* called *Color Sanguineus*, is accounted a princely colour, and one of the colours in ancient time, appertaining to the princes of *Wales*. A colour in great esteem, and used in some robes of the knights of the *Bath*. It is express'd in graving, by lines hatched across one another diagonally, both dexter and sinister. *Spelman* says, it represents in heaven the dragon's tail, and among precious stones, the sardonix. See the figure.



MU'R

MU'RRION [*morione, Ital.*] a steel head-piece.

MU'RTHER [*monðne, Sax.*] a wilful and felonious killing another with malice prepense.

To MURTHUR [*monðrian, Sax.*] to kill with malice prepense.

MU'RTIA, the goddess of idleness, that made people lazy, had a temple built by the Romans on mount *Aventinus*.

MUSCA'RIUS, a title given by the *Eleans* to *Jupiter*, because when *Hercules* was sacrificing among them, and was exceedingly troubled with flies, *Jupiter* is said to have driven them all away beyond the river *Alpheus*.

MUSCHETO } [*in America, &c.*]
MUSCHETTO } a very common and troublesome insect, something resembling a goat.

MU'SCLES of involuntary Motion, have their contracting and extending power within themselves, and have no antagonist; such the lungs and heart are supposed to be.

MUSCLES of voluntary Motion, have each of them their antagonists muscles, which act alternately in a contrary direction, the one being stretched and extended, while the other is contracted at the motion of the will.

Antagonist MUSCLES, are such as serve to move the same members contrary ways.

MUSCO'SENESS [*muscositas, L.*] fulness of mo's, mossiness.

MUSCO'VY Glass (so called, because plenty in *Muscovy*) the mirror stone, so called, because it represents the image of that which is set behind it. See *Selenites*.

MU'SCULAR Fibres, the fine threads or fibres, whereof the body of muscles is composed.

MUSCULAR Membrane [*Anatomy*] a membrane supposed to invest the whole body, immediately under the the adipose membrane.

MUSCULAR Arteries [*Anatomy*] two arteries proceeding from the subclavian, and distributed among the hind muscles of the neck.

MUSCULAR Motion, is the same with voluntary and spontaneous motion.

MUSCULAR Veins [*with Anatomists*] a name given to several veins, two of which proceed from the skin and the hind muscles of the thigh, and terminate in the subclavians.

MU'SCULATED, having or consisting of muscles.

MUSCULO'SA Expansio [*with Anat.*] a broad musculous opening of the neck, proceeding from a kind of fat membrane. *L.*

MU'SCULOUSNESS [*of musculosus, L.*] largeness or fulness of muscles.

MU'SCULUS *auricula interior* [*Anatomy*] a new muscle of the auricle, and added to the four, discovered by *Cassorius*.

MU'SEN [*Hunting term*] is when a stag or male deer casts its head.

MU'SES, they had several names, according to the several places where they dwelt; sometimes they were called *Pierides*, on account of the forest *Pieris* in *Macedonia*, where they were said to be born; sometimes *Heliconiades*, from mount *Helicon*, which is near to their beloved *Parnassus*; from whence *Cyberon*; *Castalides* and *Aganippides*, from two noted fountains that were consecrated to them. These muses, by the assistance of *Apollo*, invented musick. Their chief office was to be present at solemn festivals, and sacred banquets; and there to sing the praises of famous men, that they might encourage others to undertake glorious actions. They are represented as women, because disciplines and virtues have feminine names assigned to them. They are painted young, handsome and modest agreeably dress'd and crown'd with flowers. They were much esteemed for their charity; and it is related of them, that when *Adonis*, the favourite of *Venus*, offered to stir up in them some inclinations of love, they fell upon him, and put him to death.

The MU'SES [*of μῦθε, Gr.* to initiate or instruct, because they teach hidden things, above the vulgar; *Eusebius*; or of *μαῖωδαι*, to do the office of a midwife, because to them is attributed the invention of arts, *Scaliger*; or of *μῶδαι*, to search or enquire into, *Phornutus*; or of *ῥῆμα*, science, *Heb. Vossius* and *Heinsius*] are fabulous divinities of the ancient heathens, who were supposed to preside over the arts and sciences, and to be the daughters of *Jupiter* and *μνημοσύνη*, i. e. memory; which fiction is introduced, because *Jupiter* was esteemed the first inventor of disciplines which are necessary in order to a regular life.

These indeed were at first but three, viz. *μελετή*, i. e. meditation; *μνήμη*, i. e. memory; and *ἀοιδή*, singing.

But a certain carver of *Sycion*, having orders to make three statues of the three muses, for the temple of *Apollo*, mistook his instructions, and made three several statues of each muse; but these happening all to be very curious and beautiful pieces, they were all set up in the temple, and from thence began to be reckon'd nine muses, and *Hesiod* afterwards gave them the names, *Calliope*, *Clio*, *Erato*, *Thalia*,
T t t
Melpo.

Melpomene, Terpsichore, Euterpe, Polyhymnia, and Urania.

Calliope was suppos'd president of heroic poetry; *Clio* of history; *Erato* of the lute; *Tbalia* of comedy; *Melpomene* of tragedy; *Terpsichore* of the harp; *Euterpe* over wind musick; *Polyhymnia* of musick; *Urania* of astronomy.

MU'SICALNESS [of *musicus*, L.] harmoniousness of sound.

MU'SICIANS, this company is composed of *Masters of Musick, Dancing Masters, &c.* they have no hall, but meet sometimes at *Embroiderers - Hall* in *Gutter-Lane*. They consist of a master, 2 wardens, about 20 assistants,

and they are also on the livery, the fine for which is 8*l*. Their armorial ensigns are *azure*, a swan with her wings expanded, chanting within a double tressure counter-flory *argent*. On a chief *gules* 2 lions of *England*, and between them a pale or charg'd with a rose of *York*.

Enharmonick MU'SICK, is a sort of musick that abounds in *Diæsis*, or sharps.

Chromatick MUSICK, is a delightful and pleasant sort of musick; but this, by reason of its wanton measures, was rejected.

Elementary MUSICK, the harmony of the elements of things.

Celestial MUSICK, the musick of the spheres, comprehends the order and proportion in the magnitudes, distances and motions of the heavenly bodies, and the harmony of the sounds resulting from those motions.

Human MUSICK, is that which consists chiefly in the faculties of the human soul and its various passions.

Diatonick MUSICK, a musick proceeding by different tones, either in ascending or descending: This the ancients admitted.

Moods of MUSICK, are denominated, according to divers countries, for whose particular genius they seemed at first to have been contrived; and these are three; the *Lydian*, the *Phrygian*, and the *Dorick*.

MUSICK [of the *Lydian Mood*] was shrill.

MUSICK [of the *Phrygian Mood*] was martial, and excited men to fury and battle; by this mood *Timotheus* stirred up *Alexander* to arms.

MUSICK [of the *Dorick Mood*] was grave and modest, and therefore called religious musick. To these three *Sappho*, the *Lesbian* added a fourth, called the *Mixolydian Mood*, which was only fit for tragedies, and to move compassion.



There have also been three other moods added to them, equal to the number of the planets; the *Hypolygian*, *Hypophrygian* and *Hypodorian*, and these were called collateral ones. And there was also an eighth added by *Ptolemy*, called the *Hypermixolydian*, which is the sharpest and shrillest of all.

The exercise of musick is salutary, in that it expels melancholy; vocal musick opens the breast and pipes, and is good to remedy stammering in speech. Ancient historians, as *Ælian*, *Pliny* and *Plutarch* relate, that the ancient musicians have moved the the passions of mens minds at their pleasure, appeased the disconsolate and desperate, tempered the amorous, and healed even the sick, and wrought wonderful effects.

MUSICK [*Hieroglyphically*] was represented by the ancient *Egyptians*, by a swan and a grasshopper, the first of which is said to sing sweetly, immediately before her death.

MU'SIMON [according to *Guillim*] is a bigenerous beast, of unkindly procreation, and ingendred between a she-goat and a ram, as the *Tityrus* is between a sheep and a buck-goat.

MUSK [*muscio*, *Ital.* *musc*, *F.*] a perfume growing in a little bag or bladder, under the belly, near the genitals of an *Indian* beast resembling a roe or wildgoat, and appears to be nothing else but a kind of bilious blood, there congealed and almost corrupted; they reside in woods, &c. and being hunted down by the natives and killed, this congealed blood is taken out and dry'd in the sun.

MU'SKET. See *Musquet*.

MU'SKINESS [of *musque*, *F.*] musky nature, smell, &c.

MU'SLIN [*mousselin*, *F.*] a fine sort of linen cloth made of cotton, commonly brought from *East India*.

MU'SQUASH [in several parts of *America*] a beast resembling a beaver in shape, but something less. The male has two stones, which smell like musk; and if the beast be killed in winter, never lose their scent.

MU'SQUASHES, a *Virginian* and *Maryland* root, with the juice of which the *Indians* paint their mats and targets.

To make a MUSS, is to throw money, &c. up and down in a crowd to make people scramble for it.

MU'SSULMANISM, *Mabometanism*.

MUSTA'CIA [with *Botan.*] a sort of great laurel, with a large flagging, whitish leaf. *L.*

MU'STEOUS [*musteus*, *L.*] sweet as must; also fresh, new, green.

MU'STI-

M U

MU'STINESS [of *mucidas*, *L. musse*, *F.*] staleness, mouldiness or scent.

MUTA [among the *Romans*] the daughter of the river *Alma*, and the goddess of silence, which they worshipped, being of this notion, that worshipping her would make them keep their thoughts concealed.

MU'TABLENESS [*mutabilitas*, *L.*] changeableness.

MUTA'TION [in the *antient Musick*] the changes of alterations that happen in the order of the sounds, which compose the melody.

The continual **MUTATION** of things [*Hieroglyphically*] and the change of one being into another in the world, was signified by a snake in the form of a circle, biting and devouring its tail; because the world, as it were, feeds upon itself, and receives from itself a continual supply of those things that time consumes.

MUTE Signs [with *Astrol.*] are *Cancer*, *Scorpio* and *Pisces*, being creatures that have no voice; so that when the significators are in these signs in nativities they are supposed to spoil, or cause some impediments in the person's speech.

MUTES [*muti*, *L.* dumb] *Mutes* are so called, because they begin by their own power, and have the sound of the vowel after them; of which some are pronounced from the lips, as *b* and *p*, and are called *Labials* or lip-letters: Others from the teeth, as *t* and *d*, and are called *Dentals* or teeth-letters: Others from the palate, as *k* and *q*, and are called *Palatials*, or palate-letters. They are reckoned in number eight, *b, c, d, g, k, p, q, t*.

MU'TILATED [*mutilatus*, *L.*] maimed, having some part or member cut off; wanting some part; also statues or buildings, where any part is wanting, or the projecture of any member is broken off.

MUTINOUSNESS [*mutin*, *F.*] seditiousness, tumultuousness.

MU'TTERING [of *mutiens* or *mutire*, *L.* or *μυρην*, *Du.*] speaking between the teeth, grumbling.

MUTTON-Monger [of *mouton*, *F.* and *manzepe*, *Sax.*] a seller of mutton; a butcher.

MU'TUAL Love and Friendship [*Hieroglyphically*] was represented by two bats; in that a mutual love, &c. obliges us to succour one another; it is related of bats, that they keep close together, when they apprehend any danger. A bat also was used to signify man raised from the dust, to an unmerited degree of honour.

MUTUAL Vicissitude [*Hieroglyphically*] was represented by the *antient Egyptians* by the fig-tree, whose old fruit never falls off till the new ones appear.

M Y

MU'TUALNESS, reciprocalness, interchangeableness.

MU'TUNUS } [among the *Romans*] an
MU'TINUS } obscene deity; the same as the *Priapus* of the *Grecians*. The women worshipped him before marriage, and scandalous ceremonies were performed to him.

MU'TUUM [in the *Civil Law*] a loan simply so called, or a contract introduced by the laws of nations; where a thing, consisting either in weight, number or measure, is given to another upon condition, that he shall return another thing of the same quantity, nature and value on demand *L.*

MUZZLE Ring [with *Gunners*] the great circle of a cannon, that encompasses and strengthens the muzzle of it.

MYA'CANTHA [*μυάκανθα*, *Gr.*] the herb Butcher's-broom; or, as some say, *Asparagus*. *L.*

MYA'CANTHUM [*μυάκανθον*, *Gr.*] the herb wild *Asparagus*.

MY'AGRUM [of *μύα* a fly, and *ἀγρᾶειν* to catch, *Gr. q. d.* catch-fly] the plant called gold of pleasure.

MY'CTERES [*μυκτηρες*, *Gr.*] the nostrils which receive phlegmatick humours, which distill from the brain thro' the papillary processes.

MYDE'SIS [*μυδῆσις*, *Gr.*] a rottenness proceeding from too much moisture.

MYE'LOS [*μυελος*, *Gr.*] the marrow of the bones or the brain, the spinal marrow.

MY'LLEWELL, a sort of cod or salt fish.

MYLOGLO'SSUM [of *μύλη* a mill, and *γλῶσσα*, *Gr.* the tongue] a pair of muscles arising on the backside of the grinding teeth, and inserted to the ligament of the tongue, and serve to turn it upwards. *L. Anatomy.*

MYLOHYOIDE'US [of *μύλη* and *ὕοειδης*, *Gr.*] a muscle which occupies all that space which is between the lower jaw and the bone call'd *Os Hyoides*, and moves it together with the tongue and larynx upward, forward, and to each side. *Andr.*

MY'LPHÆ, a disease, the falling off of the hair from the eye-lids. *L.*

MY'OMANCY [of *μῦς* a mouse, and *μαντεία*, *Gr.* divination] a kind of divination or method of foretelling future events by means of mice.

MYO'PHONON [*μυόφωνον*, *Gr.*] an herb that kills mice, Mice-bane. *L.*

MYOPI'A [*μυωπία* of *μύειν* to shut, and *ὥπα*, *Gr.* the sight] a kind of dimness or confusion of sight in beholding objects that are distant, and yet a clearness of

of the sight in beholding such things as are near at hand, purblindness. *L.*

MYRI'STICA *Nux* [of *μυριστικός*, *Gr.* fragrant] a nutmeg. *L.*

MYRME'CION [with *Surgeons*] a wart in the palm of the hand, or in the sole of the foot. *L.*

MYRMECI'TES [μυρμηκίτης, *Gr.*] a stone, having in it the figure of a pismire or emmet.

MYRMI'NODES [of *μύρμηκες*, *Gr.* ants] when the plague had carried away all the inhabitants of the isle *Egina*, *Æacus* their king obtained of *Jupiter* the favour, that all the ants should be turn'd into men, that the island might be again fill'd with inhabitants. The moral is, they were thus named, because they apply'd themselves to the improvement of the ground, and like ants were stirring it up.

MY'RMIDONS [μυρμίδονες, *Gr.*] a people of *Thessaly*, that went under the conduct of *Achilles*, to the war against *Troy*. *L.*

MYRMI'LLONES, a sort of combatants among the *Romans*, who had on the top of their cask or helmet, the representation of a fish; and in their engagements with the *Retiarii*, if they were caught and wrapt in the net, it was not possible for them to escape death.

MYROBA'LSAMUM [μυροβάλσαμον, *Gr.*] an ointment made of balm.

MYROBOLA'NUM [μυροβάλανθον, *Gr.*] the nut of *Egypt*, called also *Myrobolan ben.* that yields a precious oil.

MY'RRHIS [μύρρις, *Gr.*] the herb *Mock-Chervil*.

MY'RSINE [μύρσινη, *Gr.*] the myrtle-tree. *L.*

MY'R-INEUM [with *Botanists*] wild fennel. *L.*

MYRSINI'TES [μυρσινίτης, *Gr.*] an herb; a sort of spurge.

MYRTI'FORM [myrtiformis, *L.*] of the shape of myrtle.

MYRTIFO'RMES *Caruncule* [*Anatomy*] little carbuncles or fleshy knots, adjoining to, or rather in the place of the hymen in women.

MYRTOSE'LINOS [with *Botanists*] the herb called *Mouse-ear*. *L.*

MYRTOPE'TALON [μυρτοπέταλον, *Gr.*] an herb having leaves like myrtle, called also *Polygonaton*. *L.*

MY'RTUS [μύρτος, *Gr.*] the myrtle, a sort of shrub, bearing a small blackish leaf, of a fragrant scent.

MYSTE'RIARCH [mysteriarcha, *L.* *μυστηριάρχης* of *μυστήριον* a mystery, and *ἀρχή*, *Gr.* a ruler or chief] a master of the holy mysteries; a prelate. *L.*

MY'STERIES [of *Religion*] those truths that have been revealed by divine revelation, beyond the reach of human reason.

MYSTERIES [in *Numbers*] the number 5 multiplied by 5, makes 25; and 4 multiplied by 4, makes 16; and 3 multiplied by 3, makes 9; but 9 and 16 is equal to 25: Or if 3, 4, 5, be doubled, they make 6, 8, 10. The square of 10, is equal to the square of 8 and 6, viz 10 multiplied by 10, makes a 100; and 8 multiplied by 8, makes 64; and 6 multiplied by 6, makes 36; and 64 and 36 make 100, which may be tripled, quadrupled, &c.

The numbers 220 and 284, altho' they are unequal, yet the aliquot parts of the one number do always equal the other. So the aliquot parts of 220, are 110, 54, 44, 22, 20, 11, 10, 5, 4, 2, 1, which added together, makes 284.

The aliquot parts of 284, are 142, 71, 4, 2, 1, which being added together, make 200, which is rare to be found in other numbers.

MYSTE'RIOUSNESS [of *mysterieux*, *F.*] hiddenness, difficultness to be understood, &c.

MY'STICALNESS [mysticus, *L.* and *ness*] mysteriousness.

MY'STICK *Theology*, a kind of refined sublime divinity professed by the *Mysticks*, which consisted in the knowledge of God and divine things not acquired in the common way; but infused immediately by God, and which has the effect to move the soul in an easy, calm, devout, affective manner, to unite it intimately to God, to illuminate the understanding, and warm and enliven the will in an extraordinary manner.

MY'STICKS, a religious sect distinguished by their professing pure, sublime and perfect devotion, with an intire disinterested love of God, free from all selfish considerations.

MYSTO'PHORUS [μυσόφορος, *Gr.*] one that bears the holy mysteries. *L.*

MYTHI'STORY [mythistoria, *L.* of *μυθιστορία* of *μύθος* a tale, and *ιστορία*, *Gr.* history] an history mingled with false fables and tales.

To MYTHO'LOGIZE [of *μυθολογίζειν*, *Gr.*] to explain or write morals on fables, or the mysteries of the old *Pagan* religion.

MYTHO'PLASM [of *μυθόπλασμα* of *μύθος* and *πλάσσω*, *Gr.* to frame or form] a fabulous narration or history.

MY'URUS [μείς, *Gr.*] a pulse which is continually weakening by insensible degrees; so that the second beat is fainter than the first, the third than the second.

N n, *Roman*; *N n*, *Italick*; **𐌺 𐌽**, *English*; *N n*, *Saxon*; are the 13th Letters in order of the Alphabet; **𐤒**, *Hebrew*, the 14th; *N ν*, the 14th of the *Greek*.

N [in *Latin Numbers*] signified 900.

N with a Dash, 9000.

Lawful NAAM [of *neman*, *Sax.* to take, or **nemmen**, *Du.* to nim or take hold of] is, in Law, a reasonable Distress, and proportionable to the Value of the Thing distrained for.

Unlawful NAAM, a distraining above the Value; also see *Namium vetitum*.

NA'MIUM vetitum [in *Law Books*] an unjust taking the Cattle of another, and driving them to an unlawful Place, pretending Damages done by them.

Æra of NABONA'SSAR [in *Chronology*] a famous Æra on account that (as *Ptolemy* writes) there were astronomical Observations made by the *Chaldeans*, from the beginning of his Reign to his own Time; and according to *Ptolemy*, the first Year of this Æra, was the Year 747 before Christ, and the 3967th Year of the *Julian Period*. He was a King of *Babylon*, called also *Belosus*.

NA'CCA ? [old *Deeds*] a Yacht or small Ship.

NA'CKER ? Mother of Pearl; the

NA'KER ? Shell of the Fish wherein Pearl is bred.

NÆ'NIA, Funeral Songs, Lamentations, or mournful Tunes, which were antiently sung at Funerals.

NÆ'VUS, a Mole, a natural mark or spot in the Body, *L.*

NÆVOSITY [*navositas*, *L.*] freckledness; the having Moles.

NÆ'VOSE [*navosus*, *L.*] full of Freckles or Moles.

NAI'ADES [*naïades* of *ναῖα*, *Gr.* to flow] the Nymphs of the Floods, Elves, Fairies, &c. haunting Rivers and Fountains.

NAIADES [in *Painting*, &c.] are represented very beautiful of Countenance, having Hair clear as Crystal, their Heads adorned with Garlands of Water Cresses, with red Leaves, their Arms and Legs naked, and their Actions are pouring out Water.



NAI'ANT [in *Heraldry*] *q. d. nantes*, *L.* of *natare*, to swim, is a term applied to all Fishes that are borne transverse; that is across the Escutcheon; because they swim in the Water in that Posture. See the Figure.

NAILS [*næglen*, *Sax.*] the Custom of paring Nails at a certain Time, is a Relick of antient Superstition, and probably might be transmitted to our Forefathers from the *Romans*, who superstitiously avoided paring their Nails on the *Nundina*, observed every ninth Day.

NAI'SSANT [in *Heraldry*] is a form of Blazon peculiar to all living Things, that in an Escutcheon issue out of some ordinary or common Charge, and is different from *Issuant*, which denotes a living Creature, issuing out of the bottom of any Ordinary or Charge.

NA'KED Seeds [with *Herbalists*] such Seeds as are not inclosed in any Pod or Case, as those of Crow-foot, Marshmallows, Pilewort, &c. or that has no covering beside that which remains upon it till the Time of Vegetation.

NAKED Flower [with *Botan.*] is one that has no Empalement, as a Tulip.

NA'KEDNESS [of *nacker*, *Teut.*] the being without Clothing.

NAME [*name*, *Sax.* *name*, *Teut.*] a Word by which Men have agreed to express some Idea, or Thing, or Subject spoken of.

To **NAME** [of *nama* or *naman*, *Sax.*] to give a Name to, to mention a Name.

NA'MELESS [*nameleay*, *Sax.*] without a Name; also not named.

NAPÆ'Æ [*naïades* of *ναῖα*, *Gr.* a Grove or Vale, &c.] the Nymphs of the Mountains [in *Painting*, &c.] are represented with a pleasant Countenance, cloathed in green Mantlets girt about their Waists, having their Heads adorned with Garlands of Honey-Suckles, Roses, Thyme, &c. and either gathering Flowers, making Garlands, or dancing in a Ring.

NAPE'LLUS [with *Botan.*] a kind of Wolf's-bane, or rather Monk's-hood, *L.*

NA'PHEW, Nevev, or French Turnep.

NA'PHTHA [𐤏𐤍𐤔𐤁] of 𐤏𐤍𐤔𐤁, *Heb.* to fly about, *ναῖα*, *Gr.* *Babylonish* Bitumen, which when set on fire, is

not only hard to be distinguished; but, if Water be cast upon it burns more vehemently, *L.* It is such a powerful Compound, that if it comes near the Fire or Sun-beams, it will suddenly set all the Air round about it in a Flame.

NA'PPING [of *knappian*, *Sax.* to sleep, sleeping.

NA'PPY [of *noppe*, *Dan.* *knoppa*, *Sax.*] having a Nap or Shag, as Cloth; also strong Drink, that will set one to napping or asleep.

NA'PUS [with *Herbalists*] Navew or Turnep, Navew-gentle or long Rapes, are edible Roots.

NA'RANGIA [among the *Arabs*] a kind of Divination drawn from several Phenomena of the Sun and Moon.

NARCISSUS [*ναρκισσος*, *Gr.*] a Flower; some of a white, and some of a yellow Colour; a Daffodil, *L.*

NARCO'TICKNESS [of *ναρκωτικος*, *Gr.*] stupifying, benumbing Quality.

NARDUS [*ναρδος*, *Gr.*] Spikenard.

NA'RES [with *Anatom.*] the Nostrils of an Animal.

NA'RRABLE [*narrabilis*, *L.*] that may easily be told or declared.

NARRA'TION [of an *Epick Poem*] is reckoned the third Part; and this some divide into four Parts. The Title, the Proposition, the Invocation, the Body of the Poem or Narration, properly so called.

NARRATION or Body of the Poem, is that which expresses the Action, Passion and Sentiments. This Narration ought to contain a just mixture of Pleasure and Instruction; not depending on the beauty of the Verse, the Diction and the Thoughts; but the Manners and Passions of the Persons which are introduced, and the Things that are treated of. In short, the Narration should every where agree with the Subject. It should be great and sublime, where the things spoken of are so. It should be warm and pathetic, where Passion is to be represented; flowing and elegant in Descriptions, and every where free from any thing flat and vulgar.

Poetical Narrations are interrupted by Exclamations, Apostrophes, Digressions, and many other Figures, that engage the Attention. They always shew the most charming Side of what they represent, and take no notice of any Thing or Art, but what is great and rare, and neglect what would lessen the Height of Admiration.

To go NA'RROW [with *Horsemen*] a

Horse is said to go narrow, when he does not take Ground enough, that does not bear far enough out, to the one Hand, or to the other.

NA'RRONNESS [of *narroppe*, *Sax.*] scantiness in breadth.

NARTHE'CIA [*ναρθηκία*, *Gr.*] a kind of Ferula growing low, *L.*

NA'RTHEX [*ναρθηξ*, *Gr.*] Fennel Giant or Ferula, *L.*

NA'SAL Vein [with *Anatomists*] the Vein between the Nostrils.

NA'SSIP [among the *Mahometans*] Fate and Destiny, which they believe to be in a Book written in Heaven, which contains the good or bad Fortune of all Men; and which cannot possibly be avoided.

NA'STY, filthy, offensive.

NA'STINESS [prob. of *nasus*, *L.* the nose, *q.* offending the nose, or of *neſe* and *neſſe*, *Sax.*] filthiness, offensiveness, &c.

NASTURCES [*nasturtia*, *L.*] Capuchin Capers.

NASTU'RTIUM [with *Botanists*] the Herb Nose-smart, Cresses or Garden Cresses, *L.*

NASTURTIIUM *Aquaticum* [with *Botanists*] Water Cresses, *L.*

NATALITIA [among the *Romans*] were Festivals celebrated to the *Genii*, during which it was held ominous to shed the Blood of Beasts. These Solemnities being wholly dedicated to Joy and Festivity.

NA'TIONALNESS [of *natio*, *L.* and *neſs*] universalness, or properness to the whole Nation.

NA'TIVÆ Tenentes [old *Law*] Tenants who hold native Land, *i. e.* Land subject to the services of Natives.

NATIVE [antient *Deeds*] one born a Slave; by which he differed from one who had sold himself or became a Slave by his own Deed.

NATIVE Spirit [with *Naturalists*] the innate Heat, first supposed to be produced in a Fœtus or Child in the Womb.

NA'TIVENESS, naturalness, inbredness, &c.

NATI'VI *de Stipite*, Villains or Bondmen by Birth or Family.

NATIVITY, Natal-Day, or the Day of ones Birth.

NATIVITY [with *Astrologers*] a Scheme or Figure of the Heavens, drawn according to the position of the Planets at that Moment of Time, when the Person was born; when in a particular manner he becomes liable

to the Influences of the heavenly Bodies.

NA'TRON } [*νατρον*, Gr.] a kind
A NA'TRON } of black, greyish
Salt, taken out of a Lake of Stagnant
Water, in the Territory of *Terrana* in
Egypt.

NA'TTA, a mark, such as Infants
bring along with them into the World.

NATURA, Nature; also the privy
Parts, L.

NATURA *naturans*, God, as giving
Being and Nature to all others, in op-
position to, L.

NATURA *naturata*, Creatures who
receive their Being from the *Natura*
Naturans, or God, L.

NATURAL [*naturalis*, L.] belong-
ing to, or proceeding from nature, such
as nature made it, not counterfeit;
something coming immediately out of
the Hands of nature, in opposition to
factitious or *artificial*.

NATURAL Concrete [with *Philoso-
phers*] implies a Body made up of diffe-
rent Principles, and therefore is much
of the same Signification as mixt; so
Antimony is a *Natural Concrete*, or a
Body compounded in the Bowels of the
Earth.

NATURAL Faculty, is that Power
arising from the Circulation of the
Blood; or it is an Action depending
chiefly upon the Brain, whereby the
Body is nourished, increased and pre-
served by the Blood and animal Spirits.

NATURALS [in *Physick*] called *Res*
naturales, L. In every Animal, how-
ever sick and diseased, there is still
remaining some degree of Life and
Strength, and the causes and effects of
them. These are called *Naturals*.

NATURAL Functions [in the *Ani-
mal Oeconomy*] are those Actions where-
by things taken into the Body, are
changed and assimilated, so as to be-
come Parts of the Body.

NATURAL Inclinations, are those
tendencies or motions of the Mind to-
wards things seemingly good; which
are common in a greater or less degree
to all Mankind.

NATURAL History, a Description
of any of the natural Products of the
Earth, Water or Air, v g. Beasts,
Birds, Fishes, Vegetables, Minerals,
and all such Phænomena's as at any
time appear in the material World, as
Monsters, Meteors, &c.

NATURAR Harmony [*Musick*] is
that produced by the natural and essen-
tial Chords of the Mode.

To NATU'RALIZE [*naturalizare*,
L.] to receive a foreign Expression or
Word into the original Stock of a Lan-
guage.

NA'TURE [*natura*, L.] the System
of the World, the Machine of the Uni-
verse, or the Assemblance of all created
Beings; the universal Disposition of all
Bodies; also the Government of divine
Providence, directing all Things by
certain Rules and Laws.

NATURE [in *Metaphysicks*] is the
Essence of any incorporeal Thing, as
it is the Nature of the Soul to think, of
God to be good, and the like.

NATURE [with *Philosophers*] the
Principle of all created Beings.

NATURE [in *Grammar*] a term used
in Prosodia, of a Syllable that is short
or long, without any rule in Grammar
to render it so by Position, &c.

The Laws of NATURE [among *Mo-
ralists*] are that most general and univer-
sal Rule of human Actions, to which
every Man is obliged to conform, as he
is a reasonable Creature. It binds the
whole Body of human Race, and is not
subject to change, which is the disadvan-
tage of positive Laws.

Those who search for the Law of
Nature in God himself, are divided into
two Parties.

Some place the Spring of it in the
divine Will, and thence conclude, that
inasmuch as that *Will* is in the highest
manner free, God may therefore change
the Law of Nature.

Others say this natural Law is found-
ed in the Justice of God, after such an
essential manner, as to express a kind
of Image of his Attributes, and thence
proceeds the immutability of it.

NATURE [*Hieroglyphically*] was by
the *Egyptians* represented by a Vulture;
see *Vulture*. And to express the Effects
of God's Power in Nature, they painted
a Man with a multitude of Hands,
stretching them out upon the World.
The Nature of Man was represented by
a Woman having her Hair strait up,
and shewing the Image of a Tree
turned upside down. The Hair is in
lieu of the Roots, and this intimated
that our Country was in Heaven, from
whence we had our beginning, and that
thither our Affections ought to tend.

NATURE [with *Schoolmen*] the Es-
sence of a Thing, or the Quiddity
thereof; i e. the Attribute that makes
it what it is, as *it is the Nature of the*
Soul to think.

NATURE, is also used to signify the established Order and Course of material Things, the Series of second Causes, or the Laws that God has imposed upon the motions impress'd by him, as *Physicks is the Study of Nature*, and *Miracles are effects above the Power of Nature*.

NATURE, is also used to signify an aggregate of Powers pertaining to any Body, especially an Animal one, as we say *Nature is Strong, Weak, &c.*

NATURE, is also used to signify the Action of Providence, the Principle of all Things, or that spiritual Being which is diffused throughout the whole Creation, and moves and acts in all Bodies, and gives them certain Properties, and procures certain Effects.



NAVAL Crown [with the Romans] a Crown of Gold or Silver, adorned with the Figures of Beaks of Ships which it was their Custom to give as a Reward to those who had first boarded an Enemy's Ship. See the Figure.

NAVE of a Church, the Body of the Church, or the Place where the People are disposed, reaching from the Rail or Balluster of the Choir to the chief Door.

NAUGHTY [nah'tiġ, Sax.] bad, wicked, &c.

NAVIGABLENESS [of *navigabilis*, L.] capableness of being sailed in.

NAVIS [na'vis, Gr.] a Ship or Bark, any sort of Sea Vessel.

NAVIS Ecclesiae [old Rec.] the Nave or Body of the Church, distinguished from the Choir, and the Wings or Isle, L.

NAULUM [na'ulum, Gr.] a Piece of Money which the antient Greeks and Romans put into the Mouth of a Person deceased, to pay *Charon* (the poetick Ferry-man of Hell) for carrying him over the *Stygian Lake* in his Ship or Boat, L.

NAUSEA [in *Physick*] a retching and propensity, an endeavour to vomit arising from a loathing of Food, excited by some viscid Humour that irritates the Stomach.

NAUSEA [Anatomically] is defined by *Eoorhave* to be a retrograde, spasmoidick Motion of the musculous Fibres of the Oesophagus, Stomach and Intestines, attended with Convulsions of the abdominal Muscles, and the *Septum Transversum*.

NAUTICUS Musculus [Anatomy] a Muscle, called also *Tibialis Posticus*.

NAUTILUS, a petrified Shell found in the Earth; in other respects like those found in the Sea or Rivers.

Surveyor of the NAVY, an Officer, whose business is to survey the Ships, Hulls, Masts and Rigging; to audit the Accounts of Carpenters, Boatswains, &c. belonging to the royal Navy.

NAZA'REATE [of *Nazarenus*, L.] the state and condition of a Nazarite.

To **NEAL** [of *on-ælan*, Sax.] to make a Metal softer or less brittle by heating it in the Fire, to anneal or stain, or bake Glass painted, that the Colour may go quite through it.

NEAP [of *neay*, Sax. scarce] scanty, deficient, as *neap Tides*.

NE'ARNESS [neap and ney'ye, Sax.] proximity.

NEA'TNESS [neatney'ye, Sax.] cleanliness, tightness in Apparel, House, &c. also pureness, unadulteratedness.

NE'BULA, a Mist or Fog, L.



NE'BULE [in *Heraldry*] *nebuly*, Engl. of *nebulatum* or *nubilum* of *nebula*, L. signifies cloudy, or representing Clouds. See the Figure.

NE'BULOUSNESS [of *nebulosus*, L.] mistiness, cloudiness, darkness.

NEBULOUS Stars [Astron.] certain fixed Stars of a dull, pale and dim Light; so called because they look cloudy, or bring Clouds, and setting with the Sun render the Air troubled and dusk.

NE'CESSARY in *Causing*, is when there is a Cause from whence an Effect must necessarily follow.

NE'CESSARINESS [of *necessarius*, L.] needfulness, unavoidableness.

NECE'SSITATED [necessité, F.] forced, compelled.

NECE'SSITOUSNESS [of *necessiteux*, F.] indigence, poverty.

NE'CESSITY [among *Naturalists*] is that by which a Being is put into such a Condition, that it cannot be in any other.

Absolute NECESSITY [among *Naturalists*] is when it is contrary to the very Nature and Principles of the Thing to be otherwise.

Simple absolute NECESSITY [in *Metaphysics*] is that which upon no Terms or Conditions will permit a Thing to be in another Condition than it is in. This does not comport with any but an independent Being, as *God himself*.

Respective absolute NECESSITY [with *Metaphysicians*] is when a Thing will continue as it is according to the Order of

of Creation, and the settled Course of second Causes.

Physical NECESSITY [*Philos.*] is the want of Principle or natural Means necessary to act; called also *physical* or *natural Impotence*.

Moral NECESSITY [in *Philos.*] is only a great difficulty, such as that which arises from a long habitude, a strong Inclination or violent Passion.

Absolute NECESSITY is that which

Simple NECESSITY has no dependence on any State or Conjunction, or any particular Situation of Things; but is found every where and in all the Circumstances, in which the Agent can be supposed; as the necessity a blind Man is under of not distinguishing Colours.

Relative NECESSITY, is that which places a Person in a real incapacity of acting or not acting in those Circumstances and that Situation he is found in, though in other Circumstances, and in another state of things, he might either act or not act.

Antecedent NECESSITY [with *Philosophers*] is one that arises from an antecedent Cause necessarily operating, as the rising of the Sun to morrow Morning.

Concomitant NECESSITY, arises from an antecedent and necessary Cause; but depends on the Circumstances of the Effect.

NECESSITY [*Necessitas*, L.] a Pagan Deity, the Daughter of Fortune, the Mother of the Destinies, and constant Companion of Man, through his whole Life, and to whom, as the Poets feign, even *Jupiter* himself was forced to submit. This *Necessity* was worshipped as a Goddess by the Heathens. She was always represented with Fortune her Mother, with brazen Hands, holding long Pins and great Coins.

NECK Verse, a Verse or two in a *Latin* Book of a *Gothick* black Character, which a Person convicted of several Crimes (especially Manslaughter, for which he otherwise should suffer Death) was formerly put to read in open Court; and if the Ordinary of *Newgate* said, *legit ut Clericus*, i. e. *he reads like a Clerk*, he was only burnt in the Hand and set at Liberty. But now this Practice of reading the Neck-Verse is quite left off.

NECROLOGY [of νεκρός, dead, and λόγος, Gr.] a Book kept in antient Times in Churches and Monasteries; in which the Names of the Benefactors were registered; the Time of their

Death, and also the Days of the Commemoration.

NE/CROSIS [in *Theology*] a mortifying of corrupt Affections.

NECTARIA [*νεκταρι*, Gr.] the Herb Elecampane, L.

NECTAREAN [*nectareus*, L.] of or belonging to Nectar.

NECYOMANTES [*νεκυομαντες*, Gr.] a Necromancer, one who holds Conversation with the Devil, or calls up the Spirits of the Dead, such as the Witch of *Endor*, who caused *Samuel* to appear to *Saul*, L.

NE'EDINESS [prob. of nea'dig-sull, Sax.] necessary

Magnetical NEEDLE [in *Navigation*, &c.] a Needle touched with a Loadstone, and suspended on a Pivot or Center on which, playing at liberty, it directs itself to certain Points in and under the Horizon.

Horizontal NEEDLE, is one equally ballanced on each side the Pivot which sustains them, and which playing horizontally by its two Extremes, point out the North and South Points of the Horizon.

NE'EDLESS [prob. of nea'd-leay, Sax.] unnecessary.

NEEP Tides [with *Mariners*] are those Tides, which fall out when the Moon is in the middle of the second and last Quarter, which are four Days before the full or change, and are called *Deed-Neep* or *Dead-Neep*.

NEFA'NDOUSNESS [of nefandus, L.] horribleness, wickedness not to be mentioned or uttered.

NEFA'RIOUSNESS [of nefarius, L.] great wickedness, villainousness, abominableness.

NEFA'STOUS [*nefastus*, L.] unlucky, unhappy.

NE/GATIVE *Pregnant* [in *Law*] is a Negative which implies an Affirmative; as, when a Person is accused to have done a Thing at such a Place and at such a Time; he denies that he did it in the Manner and Form of the Declaration, which implies he did do it in some manner.

NEGATIVE *Pains* [in *Law*] is a being excluded from Honours and Dignities, &c. without the having any direct and positive Pains inflicted.

NEGLE'CTFUL [of neglectus, L. and full, Eng.] negligent.

NE'GLIGENTNESS [*negligentia*, L.] negligence.

NEGO'CIATORY [*negociatorius*, L.] used about Business or Trade.

NEGO'TIATED [*negotatus*, L.] transacted, managed by way of Traffick.

NEIGHING [of *hnægan*, *Sax. hinciens* L.] making a noise like a Horse.

NEIGHBOURLINESS [of *neah*, *nigh*, *zebuie*, an Inhabitant, and *zelicney*, *Sax.*] neighbourly or friendly Carriage.

NE/KIK ? [among the *Mahometans*]

NE/KER S an Angel, which they fancy, together with another, called *Munker*, holding a great Mace in their Hands, go to the Graves of the Dead, and examine them of their Faith; and if they find them *Musselmens*, i. e. true Believers [in *Mahomet*, &c.] they permit them to lie at rest, and behold Heaven through a little Window, till the Day of Judgment (it being their notion, that all Souls lie in the Graves with their Bodies till the Day of Judgment) but if these *Musselmens* themselves should mistake the Angels, by reason of their Magnitude, for God, and Worship them, then they give them a Blow with their Mace, and they are shut up blind in the Grave, and don't see any thing of Heaven.

NE/MÆAN Games [so called of the Wood *Nemæa* in *Achaia*, where *Hercules* slew a mighty Lion] solemn Games instituted in Honour of *Hercules*. The Exercises used, were running with Horses, Foot-races, Fighting with Whirl-bats, Quoiting, Wrestling, Dart-

ing and Shooting. And the Reward of him that came off Victor, was at first a Crown made of an Olive Branch; but afterwards a Garland of Ivy.

NE/MESIS [of *the δαίμωνος*, Gr. i. e. a Distribution to every one according to Justice] the Daughter of *Jupiter* and of *Necessity*, the Goddess of Punishment or Revenge, called also *Adrastia* from *Adrastus*, who first built her a Temple; and also *Rhamnusia* of *Rhamnus*, the Place where this Temple was, L. She was painted as Justice is, with a Sword in one Hand, and a pair of Scales in the other, with a sad Countenance und piercing Eyes, or with a Bridle and a Ruler.

NEMOROSITY [*nemorositas*, L.] fulness of Woods and Groves.

NENU'THAR, a Flower called a Water-Lily.

NEO'GAMIST [*neogamus*, L. of *νέγαιμος*, Gr.] one newly married.

NEOTRO'PHY [*neotrophium*, L. of *νεοτροφείον* of *τὸν νεὸν τροφείον*, Gr.] a House where young Persons are brought up

NE'PIER'S Bones ? [so called from NEPIER'S Rods S the Lord *Nepier* or *Neper*, Baron of *Merchiston* in *Scotland*, the Inventer of them] certain numbering Rods, made either of Ivory, Wood, or small Slips of Pastboard, which serve to perform Multiplication by Addition, and Division by Subtraction.

1	2	3	4	5	6	7	8	9
2	$\frac{4}{2}$	$\frac{6}{3}$	$\frac{8}{4}$	$\frac{10}{5}$	$\frac{12}{6}$	$\frac{14}{7}$	$\frac{16}{8}$	$\frac{18}{9}$
3	$\frac{6}{2}$	$\frac{9}{3}$	$\frac{12}{4}$	$\frac{15}{5}$	$\frac{18}{6}$	$\frac{21}{7}$	$\frac{24}{8}$	$\frac{27}{9}$
4	$\frac{8}{2}$	$\frac{12}{3}$	$\frac{16}{4}$	$\frac{20}{5}$	$\frac{24}{6}$	$\frac{28}{7}$	$\frac{32}{8}$	$\frac{36}{9}$
5	$\frac{10}{2}$	$\frac{15}{3}$	$\frac{20}{4}$	$\frac{25}{5}$	$\frac{30}{6}$	$\frac{35}{7}$	$\frac{40}{8}$	$\frac{45}{9}$
6	$\frac{12}{2}$	$\frac{18}{3}$	$\frac{24}{4}$	$\frac{30}{5}$	$\frac{36}{6}$	$\frac{42}{7}$	$\frac{48}{8}$	$\frac{54}{9}$
7	$\frac{14}{2}$	$\frac{21}{3}$	$\frac{28}{4}$	$\frac{35}{5}$	$\frac{42}{6}$	$\frac{49}{7}$	$\frac{56}{8}$	$\frac{63}{9}$
8	$\frac{16}{2}$	$\frac{24}{3}$	$\frac{32}{4}$	$\frac{40}{5}$	$\frac{48}{6}$	$\frac{56}{7}$	$\frac{64}{8}$	$\frac{72}{9}$
9	$\frac{18}{2}$	$\frac{27}{3}$	$\frac{36}{4}$	$\frac{45}{5}$	$\frac{54}{6}$	$\frac{63}{7}$	$\frac{72}{8}$	$\frac{81}{9}$

They are Rods, Plates, or *Lamella* of Wood, Metal, Pastboard, or other matter of an oblong form (as in the Table) and each divided into 9 little squares; each of which is resolved into two tables diagonally.

In these little squares are written the numbers of the multiplication table, in such order as that the units, or right hand figures, are found in the right hand triangle, and the tens on the left hand figures, in the left hand triangle; see the Table.

The use of them in Multiplication.

To multiply any given number by another; dispose the *Lamella* in such order, that the top figures may exhibit the multiplicand, and then join the *Lamella* of units on the left hand, in which seek the right hand figure of the multiplier; and write out the other numbers which correspond to it in the squares of the other *Lamella*, adding the several numbers which occur in the same Rhumb together and their sums. And after the same manner write out the other numbers which correspond to the other figures of the multiplier; and dispose them under one another as in the common multiplication; and then add the several numbers into one sum.

As for Example,

If 6123 is to be multiply'd by 356, having tabulated the multiplier, the several products thereof into each figure of the multiplier you are directed to by the Index; which being added together (respect being had to the due placing their sum) is 2179788, which is the product of 6123 by 356.

$$\begin{array}{r}
 6123 \\
 356 \\
 \hline
 36738 \\
 30615 \\
 18369 \\
 \hline
 2179788
 \end{array}$$

The use of *Nepier's Bones* in Division.

Dispose the *Lamella* so that the upper figures may exhibit the Divisor, to these join the *Lamella* of Units on the left hand. Descend under the Divisor till you come to those Figures of the Dividend, wherein it is first required how oft the Divisor is found, or at least the next less number, which is to be subtracted from the Dividend, and write down the number corresponding to this in the place of Units for a quotient. Deter-

mine the other parts of the quotient after the same manner, and the division will be completed.

As for Example.

Having dispos'd the *Lamella*, or tabulated the divisor 6123, I see that 6123 cannot be had in 2179; therefore I take 5 places, and on the rods finding a number that is equal, or next less to 21797, which is 18369, that is, 3 times the divisor; set 3 in the quotient, and subtract 18369 from the Figures above, and there rests 3428; to which add 8, the next figure of the dividend, and seek again on the rod for it, or the next less, which being found to be 5 times, set 5 in the quotient, and subtract 30615 from 34288, and there rests 3673; to which add 8 the last figure in the dividend, and finding it to be 6 times the divisor, set 6 in the quotient.

$$6123)2179788(356$$

$$18369$$

$$34288$$

$$30615$$

$$36738$$

$$36738$$

$$00000$$

NEPE'NTHES [*νηπενθης* of *νή*, negative Particle, and *πένθος*, Gr. grief] a kind of Herb, which being put into Wine drives away Sadness; some take it for *Bugloss*, others for *Helenium*, L.

NEPE'TA [with *Botan.*] the Herb Nep, Cats-Mint or Calamint, L.

NEPH A'LIA [*Νεφέλια*, Gr.] the Feasts of sober Men, a Feast and Sacrifice of the *Greeks*, on which the *Athenians* offered a Drink made of Water and Honey to the *Sun*, *Moon*, *Mercury*; the *Nymphs*, *Venus* and *Aurora*. They burnt with these all Woods, except that of the Vine, Mulberry and Fig-tree, which they did not offer in this sober Feast, they being Symbols of Drunkenness.

NEPHE'LIDES [with *Oculists*] certain small white Spots in the Eyes.

NEPHRI'TICUM *lignum*, a sort of Wood which grows in new *Spain*, good in Diseases of the Reins, called *santalum caeruleum*, L.

NEPHRI'TICUS *Lapis*, a sort of green Stone, good for nephritick Pains, brought from *Spain* and the *Indies*, L.

NEPHRI'TIS [*νηφελιτις* of *νήφεις*, Gr. the Rein] a Pain in the Reins or Kidneys,

neys, which proceeds from an Inflammation, or an ill Disposition, or from the Gravel and Stone, attended with Vomiting and stretching of the Thigh. *L.*

NEPHROS [*νεφρος*, Gr.] a Kidney.

NEPOTATION, riotousness, luxury, *L.*

NEPOTISM [of *nepos*, *L.* a Nephew] extravagancy, *F.*

NEPTUNALIA, Festivals celebrated by the Antients in Honour of Neptune.

NEPTUNE [of *nando* i. e. swimming, or of *nubendo*, *L.* i. e. covering, because the Sea covers the Earth, or as others say, from the *Lybian*, or the *Egyptian* Word *nephia*, signifying Capes, Promontories, and the Waistes or Extremities of the Ground or Sea.] The Greeks call him *Ποσειδών*, from the Phœnician Word *Posedoni*, a breaker or destroyer of Ships. Neptune was one of the Children of Saturn, who at the Division of the World, among him and his Brethren, had the Command of the Sea allotted to him: His Scepter was a Trident; he bears a Trident instead of a Scepter, because Fishermen in fishing make frequent use of a Trident; or because this three forked Instrument is very apt or fit for stirring the Earth. And his Chariot a great Sea-Shell, drawn either by Whales or Sea Monsters, or by Horses, whose lower Parts were those of a Fish. His Wife was called *Amphitrite*, because the Sea does compass the Earth. He is feigned to have taught Men the Use of an Horse, which he caused to come forth of the Earth, by a blow of his Trident, at the Dispute that he had with *Minerva*, about giving a Name to the City of *Athens*, in the *Areopagus*, as an Olive-Tree did from *Minerva's* striking the Rock with her Spear: But because he had engag'd himself in a Conspiracy against *Jupiter*, he was confin'd to the Earth, and being under strait Circumstances, was necessitated to offer himself to the Service of *Laomedon*, to help him to build the City of *Troy*. The *Tritons*, which were half Men and half Dolphins, were his Children, who attended him, sounding Shell-Trumpets. By his Conversation with the Earth, he begot the *Harpies*, Monsters that had the Faces of Maids, but Bodies like Vultures, with Wings, and Claws on their Hands and Feet, and what ever they touch'd was infected and spoiled; and whatsoever came near them they stole.

Neptune was a God in great Esteem with the Romans, not only as they

thought him to have the Command of one of the *Elements*; but because, they say, he advised them, in the first beginning of their Empire, when there was a scarcity of Women in the City, to steal the *Sabine* Virgins. He was called *Hippus* and *Equester*, because he taught Men the Use of Horses, and in acknowledgment of the Benefit their Empire had received from Horses, they instituted Horse-Races in honour of him. He had a famous Temple in *Rome*, enrich'd with the Spoils of many Sea Victories; but *Augustus* the Emperor, caused his Statue to be pulled down, because he was thought to have raised a Tempest against him at Sea, where he was like to have been drowned.

So that Neptune is the same with that Power and Virtue, which is contained in Moisture.

Neptune is called *Φυτάλμυς*, because all Things which the Earth produces are done by the power and efficacy of Moisture. He is also called *Ενπιχθον*, *Σεισιχθον*, *Ενοπιγαιον* and *Τινεκτοεργαίν*, all which Epithets signify a mover of the Earth. For the Spirit which is in the Bowels of the Earth, being pent up in narrow Streights, seek for Passage out, and bursting out, they move and break the Earth: And that Eruption sometimes makes a bellowing.

NEPTUNE [in Painting, &c.] is represented clad in a Mantle of Blue or Sea Green, trimmed with Silver, with long hoary Hair, riding in a blue Chariot, drawn by monstrous Fishes, or else on the Back of a Dolphin, holding in his Hand a Silver Trident.

NE'REIDS [the Daughter of *Nereus*] Mermaids or Fishes, the Fishes the upper Part of which resembles a beautiful Woman, and the rest a Fish.

NE'REUS [of *νερευς*, Gr.] one of the poetical Deities of the Sea; the Son of *Oceanus* and *Tethys*, who married his Sister *Doris*, and whom they make to have fifty Daughters, called *Nereides*. The Moral of which Fable is fifty particular Seas, being Parts of the main Sea itself.

NEREUS, is the Sea. It is derived of *νῆρεϊ δαί*, i. e. of swimming, because we swim through the Sea. They represent *Nereus* as an old Man, because the Froth of the Sea represents hoary-headedness. For *Leucothoe*, who is the Daughter of *Nereus*, intimates something of that matter, as much as to say the whiteness of Froth.

NE'RGAL [i. e. in the Samaritan Language, a Cock] an Idol of the Sun, brought

brought into *Samaria* from *Persia*, and worshipped in the Form of a Cock.

NERGAL [𐎒𐎠], *Heb*] a continual Fire, which the *Persian Magi* preserved upon an Altar in honour of the Sun, and the Lights of the Firmament. This Fire was always kept burning, like the Vestal Fire of the *Romans*; whensoever they meddled with this Fire, they used to sing Hymns in honour of the Sun. The *Jewish Writers* affirm that this was the God adored in *Ur* of the *Chaldees*, and that *Abraham* was obliged to quit that Country, because he would not conform to that Idolatry. The *Persians* were wont to dedicate to the Sun a Chariot and Horses, and to adore that glorious Light every Morning. The *Mahometans* do still seem to perform some kind of Devotion to the rising of the Sun, saluting it as soon as they see it with great humility, and purifying themselves by washing. The *Chaldeans* were wont to burn themselves in honour of *Nergal*. And *Curtius* tells us, that *Alexander* was an Eye Witness of this Madness. The Person to be thus sacrificed took his farewell of his Friends in a publick Banquet; and after he was reduced to Ashes (some Writers say) the cunning Priests caused the Devil to appear in his Shape to his Acquaintance, and relate to them strange Stories of the other World.

NERION [*Botany*] the Rose Laurel.

NERVE [*nervus*, L.] or Sinew, a white, round, long Body, composed of several Threads or Fibres; deriving its origin from the Brain or the Spinal Marrow; and distributed thro' all the Parts of the Body; serving for the Conveyance of the Animal Spirits, for the performance of Sensation and Motion.

Olfactory NERVES, call'd by Anatomists *Par Olfactorium*, i. e. the olfactory Pair, they arise in the fore Part of the Brain a little below the *Os Frontis*, and are pretty thick near the *Os Cribrosum*, and are there called *Processus Papillares*; when they have made their way thro' the *Os Cribrosum*, they are distributed throughout the Membranes of the Nose; their Use being in the Sensation of Smelling.

Optick NERVES [*Anat.*] are Nerves which pass through the Skull, in two Perforations of the Basis of it, a little above the *Sella Equina*, from whence they proceed to the Tunicks of the Eye, whereof the *Retina*, which is supposed to receive the Objects of Vision, is an extension of the inner or medullary Part alone.

Pathetick NERVES [*Anat.*] are certain Nerves which arise behind the Testes, and pass out of the Skull at the Foramen of the former Pair, and spend themselves wholly on the trochlear Muscle.

Intercostal NERVES [*Anat.*] are compos'd of nervous Filaments, deriv'd partly from the Brain, viz. the Branches of the fifth and sixth Pair, and partly from the spinal Marrow, by those Branches they receive from the vertebral Nerves.

Cervical NERVES [*Anat.*] these consist of seven Pair, the first and second Pair arise between the first and second Vertebra of the Neck; the second Pair contributes the main Branch towards the formation of the *diaphragmatick Nerves*; the three last Pair of the Neck, joining with the two first of the *Dorsum* or *Thorax*, make the *Brachial Nerves*.

Dorsal NERVES [*Anat.*] are twelve in Number, these contribute to the *Brachial Nerves*, all except the two upper Pair, and are generally distributed into the intercostal and abdominal Muscles, the *Pleura*, and the external Parts of the *Thorax*.

The **Lumbal NERVES** [*Anatomy*] of these there are five Pair, the first of which sends two Branches to the lower side of the Diaphragm; the second, some Twigs to the genital Parts; and others, as well as the three following, to give the first Roots to the *crural Nerves*. The rest of the Branches of the lumbal Nerves, are distributed into the Muscles of the Loins and adjacent Parts.

Brachial NERVES [*Anat.*] are produced partly from the *Cervical*, and partly from the *Dorsal*. After the several Branches, whereof these Nerves are composed, have been variously complicated and united, they run a little way in a Trunk, and then divide again into several Branches, and are variously distributed into the Muscles of the Skin and Arms.

The **Crural NERVES** [*Anatomy*] are compos'd of an Union of six or seven Pair, viz. the three last of the *Lumbal*, and the three or four first of the *Os Sacrum*. This is the largest and firmest Trunk in the Body. These spend their upper Branches on the Muscles of the Thigh and Skin, as far as to the Knee, and then proceed in a Trunk downwards, which sends forth its Branches to the Extremities of the Toes.

Diaphragmatick NERVES [*Anatomy*] these Nerves proceed from the *Cervicals*. After these Nerves have joined in a

Trunk, they run through the *Mediastinum*, and arriving at the *Diaphragm*, they send out several Branches, some of them into the muscular, and others into the tendinous Part of it.

NEVES [*Architect.*] are the Mouldings of the projecting Arches of Vaults; or such as arise from the Branches of *Ogives*, and cross each other diagonally in *Gothick* Vaults, and serve to separate the nervous Spirit. See *Pendentives*.

NERVOSE 2 [*nervosus*, L.] sinewy,

NE'RVIOUS 5 strongly made in Body.

NE'RVIOUSNESS, fulness of nerves, sinewiness, strength, &c.

NERVOUS Juice or Spirit, is a pure, subtil, volatile Humour, commonly called the *Animal Spirits*; secreted from the arterial Blood in the cortical part of the Brain, collected in the *medulla oblongata*, and driven thence by the force of the Heart, into the cavities of the Nerves, to be by them convey'd throughout the Body, for the purposes of Sensation and animal Motion.

NESH, nice, tender, delicate.

NESTLING [of *niſtjan*, Sax. or *nestelen*, Teut.] shifting and shuffling up and down, as restless.

NETE *Hyperboleon*, [*νῆτι υπερβολέον*, i. e. the last of the highest Chords] the name of the highest and most acute of the Chords of the antient Lyre, or the antient Scale, or Diagramma, and answered to the *A, mi, la*, of the third Octave of the Organ or modern System.

NETE *Diazeugmenon* [*νῆτι διαζευγμένον*, last of the separate ones sc. Chord] one of the Chords of the antient Lyre, answering to *E, si, mi*, of the third octave of the Organ, &c.

NETE *Syneximenon* [*νῆτι συνεμμένον*, the last of those added, sc. Chord] the name of the highest Chord of a Tetrachord of the Greek System, added to make the *b* soft fall between the *Mese* and the *Paramese*, i. e. between *la* and *si*.

NETIRONCHION [*νῆτι ῥόνχιον*, Gr.] an Instrument called a Duck's Bill, used to draw a dead Child out of the Womb.

NE'VERMORE [*næɹɹmæɹ*, Sax.] never, at no Time.

NEUROCHONDRODES [of *νεῦρον*, a Nerve, and *χόνδρος*, a Cartilage] a Ligament partly cartilaginous, partly membranous.

NEUROGRAPHY [*νεῦρον* and *γραφω*, Gr.] a description of the Nerves.

NEUROIDES [*νευροειδής*, Gr.] the Herb wild Beet. L.

NEUROSPASTON [*νευροσπαστον*,

Gr.] an Herb bearing a black Grape, with a Nerve in the middle of it.

NEURO'TIMUS [*νευροτιμος*, Gr.] an Anatomist who dissects human Bodies, on account of the knowledge of the Nerves.

NEUTHA [with *Chymists*] a little Skin growing to the Ears or Eyes of new born Infants.

NEU'TRAL [*neutralis*, L.] neither of the one or the other.

NEUTRA'LITY [*neutralité*, F.] a being neuter, the State or Condition of one who is neuter; a middle Condition between a Friend and an Enemy.

NE'UTRALNESS, neutrality, the not being of either Party.

NE'W Years Gift, a Present made on the first of *January*, a Custom now in use amongst us, which we deriv'd from the *Romans*, who offered Presents to the Emperors in the *Capitol*, although they were absent.

NE'WNESS (of *nipeneɹɹe*, Sax.) lateness, freshness, &c.

NE'WEL [in *Architecture*] is the upright Post that the winding Stairs turn round about.

NEWET, a small sort of Lizard.

NEWTONIAN Philosophy, the Doctrine of the Universe and particularly of the heavenly Bodies; their Laws, Affections, &c. as delivered by Sir *Isaac Newton*.

This philosophy is understood differently by different persons; some authors under this philosophy including all the corpuscular philosophy, considered as it now stands corrected and reform'd by the discoveries and improvements that Sir *Isaac Newton* has made in several parts of it, and in this sense it stands contradistinguish'd to the *Cartesian*, *Peripatetick*, and antient *Corpuscular* philosophy.

Others understand by it, the method or order that Sir *Isaac Newton* has observ'd in philosophising, viz. the reasoning and drawing of conclusions directly from *Phænomena* exclusive of all previous *Hypotheses*; the beginning from simple principles; deducing the first powers and laws of nature from a few select *Phænomena*, and then applying those laws, &c. to account for other things; in which it is the same with *experimental philosophy*.

Others understand by it a philosophy, whereby physical bodies are considered mathematically, and where geometry and mechanicks are employ'd to the solution of *Phænomena*. And in this sense it is the

the same with mechanical and mathematical philosophy.

Others mean by the *Newtonian Philosophy*, the new Principles which Sir Isaac Newton has brought into the new System that is founded thereon, and the new Solution of *Phænomena* deduc'd therefrom.

NI'AS [of *nias*, F.] simple, silly, foolish: Whence a *Nias Hawk*, is one newly taken out of the Nest, and not able to help herself. Hence also our Word *Nisey*, for a silly Person.

NI BHAZ [נִבְחָז of נִבְחָ] as a certain learned writer imagines; and therefore he thinks, this God, was the same with the *Egyptian Anubis*, who was worshipped in the Image of a Dog.

NI'CENESS [neye-neyye, Saxon] daintiness, exactness. &c.

NICETY [of neye, Sax.] a dainty, a curiosity; also a criticism.

NI'CENE Creed, a creed or confession of faith, drawn up by the clergy in the council of Nice.

NICHE [in *Architecture*] a cavity in the thickness of a wall, to place a figure or statute in.

Angular NICHE, one formed in the corner of a building.

Ground NICHE, one which instead of bearing upon a massive, has its rise from the ground.

NI'CHILS [in *Common Law*] are Issues or Debts, which the Sheriff, being opposed, says are worth nothing, by reason that the parties that should pay them are nothing worth.

NI'CKUMPOOP [incert. Etym.] a meer block-head, dolt or sot; a senseless, dull witted fellow; it is also used in an obscene signification.

NI'CODEMITES, a sect of hereticks in *Switzerland*, so denominated from *Nicodemus*, from professing their Faith in Private.

NICOPHO'RUS [νικοφóρoς, Gr.] a kind of ivy, called *Smilax*. L.

NICTA'RIA [νίκτoς, Gr. victory] sacrifices and publick banquets, which conquerors made after Victory obtained.

NIDIFICA'TION a making or building of nests as birds do.

NIECE, a she cousin, a kinswoman, a brother or sister's Daughter, F.

A NIG 2 [of *nigh guarder*, A NIGG 5 *Minshew*, or of *nick hard*, i. e. one that goes as near as can be, or of *negando*, L. denying, *Skinner*] a covetous Person.

NIGGARD [some derive it, q. d. of

Nickhard; but *Minshew* of *nigh guarder*, F. and *Skinner* of *negando*, denying; because a covetous Man denies himself, &c. necessities] a sordid, covetous, griping Person.

NIGGARDLINESS: sordid covetousness.

NIGGARDISH, something niggardly.

NI'GELLA [with *Botanists*] the herb *Fennel Flower*, L.

NIGHNESS [neah-neyye, Sax.] nearness.

NIGHT [in *Chymical Writer*] is exprest by this Character.

NIGHT (in *Painting*, &c.) is represented clothed in a black Mantle, spotted with Stars of Gold. See Nox.

NIGHTINGALE [nihte-gale, Sax.] a fine singing Bird.

NIGRE SCENT [nigrescens L.] growing black.

NIHILS. See Nichils.

NIKEPHORIA (Νικηφορία of *Nike* Victory, and *phero*, Gr. to bring) Rejoicing, Triumphs, &c. on account of Victory.

NILO METRE, an Instrument used among the Antients to measure the height of the Water in the overflowings of the Nile.

NIMBIS, a Term used by Antiquaries, for a Circle round the Heads of Emperors on certain Medals, and resembling the *Aureole* or circles of light placed round the heads of the Images of Saints.

NIMETULAHITES [so named from *Nimetulabi*, their Instructor] a Sect among the *Turks*, who meet every Monday in the night time and sing hymns to God, &c. The ceremony of admission into this Order is as follows; He who desires to be admitted, shuts up himself close in a Chamber, and eats no more than four ounces of food in a day for 40 days, which being expired, the fraternity take him by the hand and lead him a *moorish* dance. which is perform'd with a multitude of ridiculous gestures and actions, till by the violence of the exercise, and his former regimen, he falls down on the ground; which fall they construe an extasy; and during his time of lying he is fancied to have seen a vision.

NI'MBLENESS [of *nemen*, Dutch, to catch up hastily] agility, quickness.

NIMBO'SE [nimbofus, L.] stormy, tempestuous, cloudy.

NINETEEN [ne-gen-tien, Sax.]

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NIN-

NINNY (*ninnarius*, L. Barb.) a contented Cuckold.

NIOBE, was the daughter of *Tantalus*, and wife of *Pelops*, who having six sons and six daughters, was so elated with her Felicity, that she preferred herself before *Latona*, and (according to the Poets) had all her children slain by the goddesses for her Insolence; for which calamity she wept herself to death, losing her Speech, and remained stupid without moving, which gave the Poets occasion to feign, that she was turned into a stone; as *Palaphatus* says, the truth of the fiction is, that *Niobe* being bereaved of her children by death, commanded her statue to be made in stone (and probably in a mournful posture) and set upon her childrens sepulchre. She is said to have liv'd A. M. 2240.

A **NIP** [of *knappen*, Teut.] a pinch.

A **NIB**, the sharp point of a pen.

NIPPING, pinching.

NISAN (נִסָּן, Heb.) the seventh month of the *Jews* civil Year, which is about our *September*.



NISLEE' (in *Heraldry*) as *Croix Nislee*, *Nyllee*, or *Nillee*, F. is like a cross *Cerceleé*, but something narrower, and never pierced; but others say, it ought to be always pierced; and some say, it is the same with the *Cross moline sable*. *Columbiere* says, it is as much as to say, *Annihilee*, i. e. annihilated, or so small and slender, that it seems to be reduced almost to nothing. See the Figure.

NISROCH (נִסְרוֹךְ) which some take to be derived and compounded of **נש** to exalt, and **רוח** to enlarge) and so to express the high and spacious heavens, which, as *Herodotus* relates, the antient *Persians* worshipped; or of **נשר** an Eagle, being the Image of an Eagle: or, as *Eusebius* thinks, was the Ark of *Noah* itself, and a representation of it, which was worshipped by the *Eastern* People. The name of an ancient Idol among the *Assyrians*.

NITENT (*nitens*, L.) shining.

NITRATED (*nitratus*, L.) mixed with Nitre.

NITRUM (Νίτρον, Gr. נִתְרָא, Heb. נִתְרָא, Syriack, so called of *Nitria*, a Town of *Egypt*, where it was antiently made in great quantities) Salt Petre, which is either natural or artificial.

NISEY (of *niais*, F.) a Fool or silly Fellow.

NI'XIDII (so called of *nixus*, the pangs or throws of a woman in travail) certain gods among the *Romans*, that presided over women in childbirth, in whose Form they were represented, and had three Statues in the Capitol over against *Minerva's* Altar, having been brought out of *Asia* after the defeat of *Antiochus*.

NIXUS, force, straining, labour.

NIXUS (*Astron.*) a constellation or cluster of Stars, which represents *Hercules* having his knee bent, and endeavouring to strike at the head of a *Dragon*.

NOBI'LIARY, a collection or historical account of the noble Families of a Nation or Province.

NOBI'LITATED (*nobilitatus*, L.) made noble or famous.

NOBI'LITY (*nobilitas*, L.) is defined to be illustrious Descent, and conspicuousness of Ancestors, with a succession of Arms, conferred on some one (and by him to his Family) by the Prince, by Law, or by Custom, as a reward of the good and virtuous Actions of him that performed them.

NOBILITY, a Quality that dignifies or renders a Person noble: particularly that raises a Person possessed of it above a Peasant or Commoner. The quality or degree of a Nobleman; also the whole body of Noblemen; also Fame, Reputation, Renown.

NOBILITY, the *Italians* thus saty-rize Nobility, the Dukes and Earls of *Germany* (every Son of a Duke being a Duke, and every daughter of a Dutcheß being a Dutcheß), the Dons of *Spain*, the *Monsieurs* of *France*, the Bishops of *Italy* (every City having a Bishop), the Nobility of *Hungary*, the Lairds of *Scotland*, the Knights of *Naples*, and the younger Brethren of *England* make all together a poor Company.

Divine NOBILITY, has its respect to the original of the Soul which comes from Heaven, and depends on the Power of God. If this were well considered, the worldly Nobility would be less valued, and we should be rendered the more capable of moral Nobility. This is also called Heavenly or Theological.

Human or worldly NOBILITY, regards Blood, and a Genealogy of many Ancestors. This worldly or human Nobility depends upon the good Fortune of our Birth. This is called Political.

Moral NOBILITY, refers only to Virtue, which is to gain us Esteem; and

and this depends on our own free Will, and is also called *Philosophical*.

Dative NOBILITY, is such as has been acquired by some Merits or Deeds, and conferred by the Prince, &c.

Native NOBILITY, is what passes from Father to the Son, and makes the Son noble, because his Father was so.

NO'BLESS, Nobility or Noblemen, O.

NOCTA'MBULIST, a Person who walks in the Night, properly in Sleep.

NOCTA'MBULOUS [of *noctambul*, L.] of or pertaining to walking in the Night.

NOCTILUCA, shining in the Night, L.

Mr. Boyle distinguishes them into three sorts,

1. *The gummos* NOCTILUCA, which is by some called the *consistent* or *constant* *Noctiluca*, which is in the form of a consistent Body.

2. *The liquid* NOCTILUCA, which, it is very probable, is only the former dissolved in a proper Liquor.

3. *The aerial* NOCTILUCA, so called, because it would immediately begin to shine on being exposed to the open Air.

NOCTURNS } [in *Roman Ca-*

NOCTU'RNALS } *tholick churches* part of the Matins or Church Service, that are said about Midnight, being certain Psalms and Prayers, in Imitation of the antient Christians, who said them in the Night for fear of the Heathens.

NOCTU'RNOUS [*nocturnus*, L.] pertaining to the Night.

NO'DATED [*nodatus*, L.] tied in Knots.

NO'DDLE [of *nod*, L.] the Head.

NO'DIA [with *Botanists*] a Herb called Mulary.

NO'DINUS [of *nodus*, L. a knot] a Pagan Deity, who as they imagined, presided over, and took care of Plants, whilst they knotted, and the Flowers were wrapt up in the Buds, L.

NODONUS } [among the *Romans*]

NODI'SUS } a certain Deity, to whom they attributed the forming of the Joints and Knots in Corn.

NO'DUS *Gordianus* [i. e. the *Gordian Knot*] *Gordius* having been made King of *Phrygia*, at his first entering the Temple of *Apollo*, he placed a Knot of Leather Thongs, of which there went a Prophecy, that whosoever should untie it, should be Conqueror of *Asia*. *Alexander* coming thither, and having endeavoured, trying all ways to do it; but

not being able to untie it, he cut it in Pieces with his Sword.

NOE'TIANS [so called of *Noetius*] Hereticks who allowed only one Person in the Godhead, and accordingly taught that it was God the Father who suffered.

NOI'SINESS [prob. of *noise*, F. strife, quarrel] noisy Temper, Quality, &c.

NOI'SOMNESS [prob. of *nuisance*, F. *yom* and *neye*, *Sax.*] loathsomeness, stinkiness, &c.

NO'LI *me tangere* [with *Botanists*] a Plant, so called from a singular property it has of darting out its Seeds when ripe, upon the first approach of the Hand to touch its Pods.

NOMA'DES [of *νομος*, Gr. to feed] a Name antiently given to several Nations or People, whose whole Occupation was to feed and tend their Flocks.

NO'MANCY [of *nomen*, L. a Name, and *μαντεία*, Gr. Divination] the Art of divining the Fates of Persons by Letters that form their Names.

NO'MARCHY [*νομαρχία* of *νόμος*, *ἀρχή*, Gr. Dominion] the Office or Dignity of a Nomarch.

NQ'MBLES [among *Hunters*] the Entrails of a Stag or Deer, F.

NO'MBRIL Point [in *Heraldry*] is the next below the Fess point, or the very Centre of the Escutcheon, supposing the same to be equally divided into two equal Parts below the Fess, for then the first of those is the *Nombril*, and the lowest the *Base*. See the Figure, where it is represented by the Letter N.

NOMENCLATION, a numbring the Names or Surnames of sundry Things, L.

NOMINA'LIA [among the *Romans*] Festivals in which they gave Names to their Children, which was on the 8th Day to Males, and 9th to Females, which were called the *Dies Lustrici*.

NOMINALS } a Sect of School

NOMINALISTS } Philosophers, who were so denominated, because they held that Words, not Things, were the Objects of the Dialecticks.

NOMOCA'NON [of *νόμος*, the Law, and *κανών*, Gr. Canon, Rule] a Collection of Canons and Imperial Laws relating or conformable thereto; also a Collection of the antient Canons of the Apostles, Councils and Fathers; also a penitential Book of the *Greeks*.

NOMO'GRAPHY [*νομογραφία* of *νόμος*, a Law, and *γραφή*, Gr. description]



tion] a Description of, or Treatise of the Laws.

NOMOPHYLA'CIUM [*νομοφυλακειον*, Gr.] a Place where the Records of Law are laid up, the *Chancery* or *Rolls*, L.

NOMOTHE'SY [*νομοθεσια*, Gr.] the making, publishing or proclaiming a Law.

NON *Claim* [in *Law*] a neglect or omitting to claim that which a Man ought to claim as his Right, within a Time limited.

NON DESCRIPT [*non descriptus*, L.] not described.

NON DESCRIPTS [in *Botanical Authors*] such Plants that have been passed by, tho' mentioned, but not described.

NONE *such* [with *Botan.*] the *Bristol Flower*.

NON FLORIFEROUS [in *Botanick Writers*] not flowering, or bearing no Flowers.

NONGENA'RIOUS [*nonagenarius*, L.] of or concerning nine Hundred.

NON *Residence*, the illegal Absence of a beneficed Clergyman from his spiritual Charge, *i. e.* when he absents himself for the space of one or two Months at several Times in one Year.

NON *Resident*, a Person who does not reside or keep in the Place where his Charge is.

NON *est culpabilis* [he is not blame-worthy] the general Plea to an Action of *Trespass*, whereby the Defendant doth absolutely deny the Fact imputed to him by the Plaintiff, L.

NOO'NING [of *non*, *Sax.*] a Nap, &c. at Noon.

To NOOSE *one*, to get him into a Snare or an Entanglement.

NO'RMAL [with *Geometricians*] perpendicular, or at right Angles; a term used of a Line or a Plane that cuts another perpendicularly.

NORTHERLY } } *nojn'seplice*,
NORTHERN } } *nojn'seje*,
Sax. } on the North Quarter of the
Sax. } World.

NORTHWARD [*nojn'speap's*, *Sax.*] towards the North.

NORTH *Light*, a Meteor which usually appears in *Greenland* about the Time of the new Moon, and enlightening the whole Country, tho' the Meteor itself appears only in the North: It moves from one Place to another, leaving a sort of Mist or Cloud behind it, and continues till it is hidden by the Beams of the Sun.

NO'TABLENESS [*notabilitas*, L.] remarkableness, &c.

NOTA'RICON, the third Part or Species of the *Jewish Cabala*.

NOTA'TION, a marking, or setting a Mark upon; also an observing or taking notice of, L.

NOTES *Musical* [in relation to Time] are nine, *viz.* the *Large*, the *Long*, *Breve*, *Semi-breve*, *Minim*, *Crotchet*, *Quaver*, *Semi-quaver*, and *Demi-semi-quaver*, all which are to be found in their proper Places. The Characters or Marks of these Notes are usually set down on a Scale of five or six Lines, to serve as Directions for keeping Time in singing, or playing on any sort of musical Instrument.

NOTES of *Augmentation* [in *Musick*] is the increasing or enlarging somewhat to the full Quantity or Value of any Note.

NOTES of *Diminution* [in *Musick*] is the diminishing or abating somewhat of the full Quantity or Value of any Note.

NO'THÆ *costæ* [with *Anatomists*] the bastard Ribs, the five lowest Ribs on each Side; so termed, because they do not join with the Breast Bone as the others do, nor are bony, but gristly, L.

NO'THING [*na'sin'g*, *Sax.*] not any thing.

NO THINGNESS, non-existence, insignificancy, worthlessness.

NO TION, the Form of any thing represented or conceived in the Mind; Conception, Fancy; also Thought; also Knowledge, L.

First objective NOTION, is the thing itself known, according to what it is or has in itself, as *Light* known as *Light*.

Second formal NOTION, is the knowledge of a thing, according to what it receives from the Understanding; as of *Light*, that it is the Subject and not the Predicate.

First formal NOTION [with *School-men*] is the knowledge which we have of any thing according to what it is, or has in itself; as of a light body, *quatenus* light.

Second objective NOTION, is what agrees to the thing by the means of the operation of the intellect, or what it receives from the intellect.

Common NOTIONS, are certain principles supposed to be innate, and which therefore are self evident.

A *clear* NOTION [in *Logick*] such an one as is sufficient to recollect the object.

An obscure NOTION, is that which does not suffice to recollect the object.

A distinct NOTION, is that by which we are able to assign the very marks or characters, by which we recollect the thing.

An adequate NOTION, is one wherein we have distinct notions of the marks or characters whereof it is composed.

An inadequate NOTION, is one wherein we have only a confused notion of the Characters that enter a distinct one

NO'TIONALNESS, imaginariness.

NOTWITHSTA'NDING [of *napið* and *γτανδαν*, *Sax.*] nevertheless, altho', &c.

NOVA TIANs [so named of *Novatus* their ring-leader] a sect of hereticks *A. C.* 215, who held that persons fallen into sin ought to be received into communion without penance.

NOVA'TION [*Civil Law*] a change or alteration of an obligation.

Necessary NOVATION [*Civil Law*] is one made in consequence of a sentence or decree of justice.

Voluntary NOVATION, is effected three ways; 1. by changing the cause of the obligation without the intervention of any other person; 2. by changing the nature of the obligation; 3. by delegation.

NOVELNESS [*novitas*, *L.* *noveante*, *F.*] novelty, newness.

NOVE'MBER [so called of *novem*, *L.* 9, being the ninth month of the year, beginning at *March*] the eleventh month beginning at *January*.

NOVEMBER [in *Painting*, &c.] is represented as a man, clothed in a robe of a changeable green and black, having his head adorned with a garland of olive-branches with fruit, holding in his right hand *sagittary*, and in his left turnips and parsnips.

NOVEMSILES, a species of Gods worshipped by the antient *Romans*.

NO'VENDIAL [*novendialis*, *L.*] of nine days space or continuance. A *Roman* festival celebrated on occasion of any prodigies appearing to menace them with ill fortune.

NOVENSILES [*dii novensiles*, among the *Romans*] heroes newly received into the number of their Gods; or else those Gods of the provinces and kingdoms, which they had conquered, and to which they offered sacrifices.

NOVICIATE [with the *Roman Catholics*] a year of probation appointed for the trial of religious, whether or not

they have a vocation, and the necessary qualities for living in the rules, to the observation of which they are to bind themselves by vow; also the house or place where novices are instructed.

NO'URISHING [*nourrant*, *F.* *nutriens*, *L.*] affording nourishment.

NO WED [in *Heraldry*] is knotted, and is derived of the *Latin*, *nodatus*, and signifies some intricacy in the way of knotting, and is applied to such tails of animals as are very long, and sometimes are represented in coat armour, as if tyed in a knot.

NOX, night, an imaginary goddess of the poets, who had the greatest command in the lower regions, and who was one of the most remarkable; she was held to be the mother of love, of deceit, old age, death, sleep, dreams, complaint, fear and darkness. The cock was offered to her in sacrifice, and she was painted with black hair, with a garland of poppies about her head, and her chariot was drawn with black horses surrounded with stars, and holding in her arms a white boy, signifying sleep, and also a black one, to signify death, both taking their rest.

NO'XIOUSNESS [of *noxius*, *L.*] offensiveness, hurtfulness, &c.

NUBI'FEROUS [*nubifer*, *L.*] that bringeth or causeth clouds.

NUBI'FUGOUS [*nubifugus*, *L.*] that chafeth away clouds.

NUBI'GENOUS [*nubigena*, *L.*] engendred or begotten by the clouds.

NUBI'GEROUS [*nubiger*, *L.*] that beareth or carrieth clouds.

NU'BILE [*nubilis*, *L.*] marriageable.

To NU'BILATE [*nubilatum*, *L.*] to make cloudy.

NUBILO'SE? [*nubilosus*, *L.*] full of NU'BILOUS clouds, cloudy.

NUCAME NTUM [in *Botan. Writ.*] the same as *fulus*, those catkins or wormlike tufts, or palms, as they are called in willows, which at the beginning of the year grow out of, and hang pendulous, down from hazels, walnuts, &c.

NUDE matter [in *Law*] a naked allegation of a thing done, to be proved only by witness, and not by record, or other specialty in writing under seal.

NUDE [in *Botan.*] without leaves, and it is not only applied to stalks when they grow without leaves, but to seeds when they are inclosed in no vessel.

NU'DILS [with *Surgeons*] pledgets dipt in ointment, for sores or diseases of the womb.

NU.

NUDIPEDA/LIA [among the Romans] sacrifices performed bare-footed to appease the gods, and to ease them of some calamity they laboured under.

NUDITIES [in *Painting* and *Sculpture*] is used to signify those parts of a human figure, not covered with any drapery, or those parts where the carnations appear.

NUGA/CIOUSNESS } [nugacitas,
NUGA/CITY } L.] triflingness.

NUGA/LITY [nugalitas, L.] triflingness, frivolousness.

NUGATO/RIOUS [nugatorius, L.] vain, trifling, &c.

NUGIGE/RULOUS [nugigerulus, L.] carrying trifles, toys, &c.

A **determinate NUMBER**, is such as is referred to some given unit; as a ternary or 3, which is properly called a number.

An **indeterminate NUMBER**, is such as refers to unity in general, and is what is called quantity.

Homogeneous NUMBERS, are such as are referred to the same unit; as 5 golden spheres and 2 golden spheres, are homogeneous numbers.

Heterogeneous NUMBERS, are such as are referred to different units; thus 4 silver spheres and 4 brass spheres, are heterogeneous numbers.

Whole NUMBERS, the same as *Integers*, i. e. all those that in the manner of expressing refer to unity, as a whole does to a part.

Broken NUMBERS, are fractions, such as consist of several parts of unity, or those which refer to unity as a part to the whole.

Rational NUMBER, is such as is commensurable with unity.

Rational whole NUMBER, is such whereof unity is an aliquot part.

Rational broken NUMBER, is such as is equal to some aliquot part or parts of unity.

Rational mixt NUMBER, is such as consists of a whole number and a broken one, or of unity and a fraction.

Irrational NUMBER, is a surd, or a number that is commensurable with unity.

Even NUMBER, is one which may be divided into two equal parts, or without remainder or fraction, as 4, 6, 8, &c.

NUMBER unevenly even, one that may be divided equally by an uneven number, as 20, which may be divided by 5.

Prime NUMBER, is that which is only divisible by unity, as 5, 7, is.

Prime NUMBERS among themselves, are such as have no common measure besides unity, as 12 and 19.

Compound NUMBER, is one which is divisible by some other number besides unity, as 8 which is divisible by 4 and by 2.

Compound NUMBERS among themselves, are such as have some common measure besides unity as 12 and 15.

Perfect NUMBERS, are such, whose aliquot parts, being added together, make the whole number, as 6, 28, &c. Thus the aliquot parts of 6 being 3, 2 and 1, are equal to 6. And those of 28, being 14, 7, 4, 2, 1, are equal to 28.

Imperfect NUMBERS, are such, whose aliquot parts being added together make either more or less than the whole number, and are either *abundant* or *defective*.

Abundant NUMBERS are those, whose aliquot parts being added together make more than the number of which they are parts; as 12, the aliquot parts of which are 6, 4, 3, 2, 1, which make 16.

Defective NUMBERS, are such whose aliquot parts being added together make less than the number of which they are parts; as 16, whose aliquot parts are 8, 4, 2 and 1, which make but 15.

Plane NUMBER, is such as arises from the multiplication of two numbers; as 6, which is the product of 3 multiplied by 2.

Square NUMBER, is the product of any number multiplied by itself, as 9 made by the multiplication of 3 by 3.

Cubic NUMBER, is the product of a square number multiplied by its root, as 9, multiplied by its root 3, makes 27.

Polygonous NUMBERS, are the sums of arithmetical progressions, beginning with unity. These, where the difference is, 1. are called *triangular numbers*; where 2, *square numbers*; where 3, *pentagonal numbers*; where 4, *hexagonal numbers*; where 5, *heptagonal numbers*, &c.

Pyramidal NUMBERS, the sums of polygonous numbers, collected after the same manner as the polygons themselves, are gathered out of arithmetical progressions, are called *first pyramidal numbers*.

Second Pyramidals, are the sums of the first pyramidals.

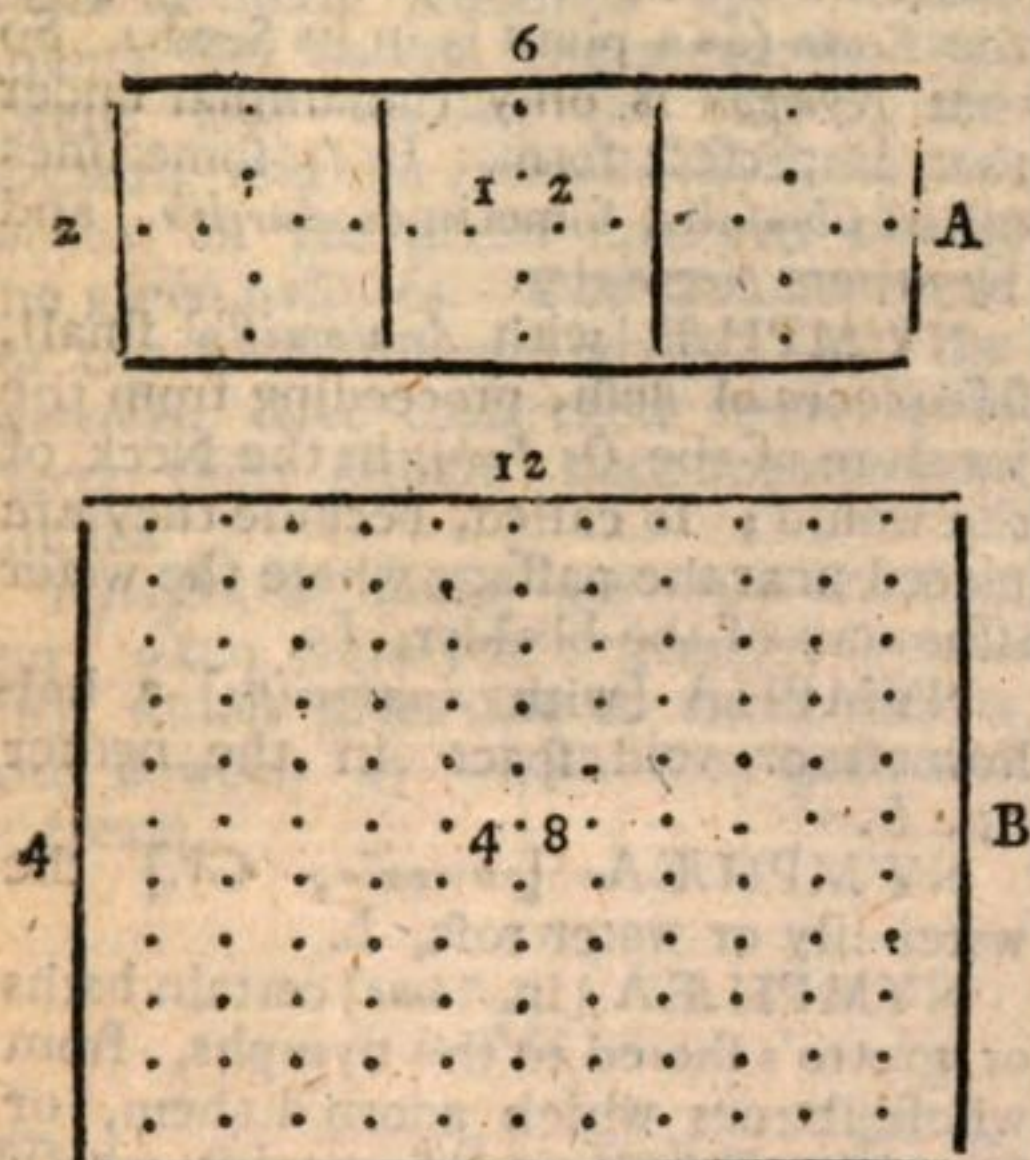
Third Pyramidals, are the sums of the second pyramidals.

Triangular

Triangular pyramidal NUMBERS, are such as arise out of *triangular numbers*.

First pentagonal pyramidal NUMBERS, are such as arise out of *pentagons*.

Similar plane NUMBERS, are such numbers which may be ranged into the form of similar rectangles, that is, into rectangles whose sides are proportional; such are 12 and 48, for the sides of 12 are 6 and 2 (as in figure, A) and the sides of 48 are 12 and 4 (as in figure, B) but 6 : 2 :: 12 : 4, and therefore those numbers are similar,



Golden NUMBER [with *Astron.*] a period of 19 Years, at the end of which the Sun and Moon return to have the same aspects in the same parts of the Zodiack as before.

NUMBERS [in *Poetry, Oratory, &c.*] are certain measures, proportions or cadences, which render a verse, period and air agreeable to the ear.

Spherical NUMBER [with *Arithm.*]

Circular NUMBER *S* are such numbers whose powers end in the roots themselves, as the numbers 5 and 6, all the powers of them end in 5 and 6; so the square of 5 is 25, the cube 125, the quadrato cube is 625; so the square of 6 is 36, the cube 216, the quadrato cube 1296.

NUMERABLENESS [of *numerabilis*, L.] capableness of being numbred.

NUMERAL Algebra, is that where in numbers are made use of instead of letters of the alphabet.

Cardinal NUMERALS [with *Grammarians*] are those that express the number of things, as *one, two, three, four, five, &c.*

Ordinal NUMERALS, are such as shew the order or rank, as *first, second, third, fourth, fifth, &c.*

NUMERATION [in *Arithmetick*] is that part that comprehends all manner of operation by numbers.

NUMERICALNESS, individualness.

NUMERO [with *Physicians*] signifies so many of any ingredients, as the figure or word added, as *numero 4*, as take of *Jujubes numero 4*, i. e. 4 in number, and by way of abbreviation *N^o. 4*.

NUMEROUSNESS [of *numerosus*, L.] largeness of number, abundance.

NUMISMATOGRAPHIA [of *νμισμα* and *γραφειν*, Gr. description] the description and knowledge of ancient medals and coins.

NUMMULAR [of *nummus*, L. money] of or pertaining to money.

NUMMULARIA [with *Botan.*] the herb money-wort, L.

NUN, a bird called a Titmouse.

NU'NCHION, an afternoon's repast; a meal between dinner and supper.

NUNCIA'TION, a shewing, a report, a declaration, L.

NU'NCIUS, a messenger or bringer of tidings; also an apparitor, serjeant or beadle, L.

NUNCIATURE, the office of a nuncio.

NU'NCUPATIVE [with *Schoolmen*] a term used to express something that is nominal only; or that has no existence but in name.

NUNDINA [among the *Romans*] a goddess, who, as they believed, presided over the purifications or lustrations of children, which some derive from *nonus*, L. 9. because the male infants were not purified till the 9th day; but the females on the 8th.

NUNDINÆ [qu. *novendina* of *nunc dies nona*, i. e. now the 9th day] a market which was kept every ninth day at *Rome*, to which the people resorted, not only to buy and sell, but also to get intelligence of what laws were made.

NU'PTIALS [of *nuptia*, L.] marriage or wedding.

NU'RSEY [of *nourrisse*, F. a nurse] a nurse's chamber, or nursery room.

NURSERY [among *Gardeners*] a plot of ground, or place set apart, or a garden or orchard for raising young trees, stocks or plants.

NURSERY, a College of young persons designed for the ministry or priesthood.

NU'SANCE [*nuisance*, F.] annoyance.

NUSANCE, a writ which lies for one that has been guilty of a nuisance or annoyance, in raising a wall, stopping of water, or any unlawful act in his own ground or elsewhere, to the damage of his neighbour.

NUT [with *Anatomists*] the top of a man's yard.

NUTA'TION [with *Astronomers*] a kind of trepidation or tremulous motion of the axis of the earth, whereby in each annual revolution it is twice inclined to the ecliptick, and as often returns to its former position.

NUTRI'TION [in *Pharmacy*] a kind of preparation, consisting in the gradual mixture of liquors of different natures, by stirring them together till they have acquired a thick consistence.

NUTRITION [with *Physicians*] a natural increase, whereby that of any bodily substance that is in continual decay, is repaired by convenient nourishment.

NUTRITIOUSNESS [of *nutritius*, L.] nourishing quality.

NUTRITUM, a desiccative, cooling unguent, prepared by the agitation and nutrition of lead, with oil and vinegar, &c.

NUTRITIOUS Juice [with *Anat.*] a juice which affords nourishment to several parts of the body.

NUX [with *Botan.*] any fruit that has a hard kernel, L.

NUX Unguentaria [with *Apothecaries*] a kind of drug called *Ben*, L.

NYCTA'GES [of *νύξ*, Gr. night] a religious sect who inveigh'd against the practice of waking in the night to sing the praises of God, because the night was made for rest.

NYCTALOPIA [*νυκταλωπία* of *νυκτος*, *αλ-ωπ*, Gr.] a disease in the eyes which is twofold; 1. a dimness of sight in the night or in dark places, without any defect in the light; 2. a dimness of sight in the light, and a clear sight in shady or dark places, L.

NYCTELIA [*νυκτελία* of *νύξ*, night, and *τελεῖν*, to sacrifice or celebrate religious duties, Gr.] nocturnal orgies of *Bacchus*, which once every three Years were celebrated for three nights successively, with Flambeaux, drinking in so riotous and disorderly a manner, that the Romans abolished them.

NYCTHEMERON [*νυκθημερον*, Gr.] the space of 24 hours, an intire night and day.

NYMPH [*nymphæa*, L. *νύμφη*, Gr.] a

goddess of waters, rivers, springs, lakes, &c.

NY'MPHA [*νύμφη*, Gr.] the little skin wherein insects are inclosed, both while they are in the egg, or after they have undergone an apparent transformation, or the first change of the *Eruca*, palmer worm, or maggot in such insects as undergo a transformation; or it is rather the growth or increase of the *Eruca*, whereby the figure of the succeeding animal is beginning to be express'd, by the explication of its members, which before lay involved up in the *Eruca* (as a plant is in its Seed.) So that *Nymphæa* is only the animal under that imperfect form. It is sometimes called *Chrysalis*, sometimes *Aurelia*, and by others *Necydalis*.

NY'MPHÆ [with *Anatomists*] small, soft pieces of flesh, proceeding from the juncture of the *Os Pubis* in the Neck of the womb; so called, because they are placed near the passage where the water issues out of the bladder, L.

NYMPHA [with *Anatomists*] a hollowness or void space in the nether lip, L.

NY'MPHÆA [*νύμφæα*, Gr.] the water-lily or water rose, L.

NYMPHÆA [in *Rome*] certain baths or grotto's sacred to the nymphs, from whose statues which adorn'd them, or from the waters and fountains which they afforded, they were so called. They were in number twelve, and were retreats of pleasure, adorned with grotto's, fountains and statues of the nymphs, &c. They were square marble buildings, into which there was but one door, where were steps that led down to grotto's pav'd with marble of curious colours; the walls were beautified with shell-work, and a stream which surrounded the place, fell from a fountain at the end of the grotto.

NYMPHÆUM [*νυμφæον*, Gr.] a publick hall or building among the antients, richly furnished and adorned for publick banqueting, where those who wanted conveniencies at home, held their marriage feasts.

NYMPHOMANIA [of *νύμφη*, the *Nymphæa*, and *μανία*, Gr. madness] the *Furor uterinus*, a distemper which provokes women to transgress the bounds of common modesty without restraint.

NYMPHOTOMIA [*νυμφωτομία*, Gr.] a cutting off the *Nymphæa* in women, which in some sometimes bunching out, hinders the *Coitus*, or makes it difficult.

NYMPHS [*νυμφαι* of *νῦν* *νέει* *νέας* *φαι* *αι*, Gr. because always young; or as some will have it, from *נַפְשׁ*, Hebrew, the soul; supposing the nymphs to be the souls of deceased ancestors, which being then freed from the body, frequented those places that were most agreeable to them when alive. Others derive *Nymph* from *Nympha*, a bride, and others of *Lympha*, by changing L into N] the daughters of *Nereus* and *Dorcis*, or of *Oceania*, mother of the floods: Some of them were taken up into heaven; but those that had green locks of hair, remained upon earth, among the waters, the meadows, the forests and woods; the *Napeæ*, the *Dryades*, and the *Hamadryades*, in the woods, in the green meadows among the green pastures. The *Naiades* were for the fountains and rivers; and the *Nereides*, that took their name from *Nereus* their father, were appointed to the sea.

Nymphs, say some, are only an allegory taken from the vegetative humidity, which gives life to trees, plants and flowers, by which they grow and increase.

O

O o, Roman; O o, Italick; **𐌆 𐌚**, English O o, Saxon; are the fourteenth Letter in order of the alphabet; *o*, the 15th, and *Ω ω*, the 24th of the Greek, and *ו*, the 6th of the Hebrew.

O, is not founded in People, Jeopardy, &c

O, with the antients, was a numeral letter signifying 11.

O, with a dash, stood for eleven millions.

An **OAK** [*Hieroglyphically*] represents strength, virtue, constancy; and also length of life, as being steady, and living longer than most other trees.

OA'KEN [*aac*, Sax. an oak] of or pertaining to an oak.

OARI'STUS, a term in Greek poetry, for a dialogue between a man and his wife.

OARS, a boat for carrying passengers, with two men to row it; also instruments wherewith boats are rowed.

OA'TEN, of or pertaining to oats.

OATH [in a legal sense] a solemn action, whereby God is called to witness the truth of an affirmation, given before

one or more persons impowered to receive the same.

OAT MEAL [of *a'ten* and *meale* pe, Sax] meal or flower made of oats.

O'AZY [prob. of *οἶζυ*, Sax a scale, q. d. scaly | slimy, muddy, &c.

O'AZINESS, slimy, muddy, marshy quality.

OBDU'RACY 2 [of *obduratus*, **OBDU'RATENESS** L.] hardness of heart, stubbornness, obstinacy

OBDU'R'D [*obduratus*, L.] hardened. Milton.

OBE'DIENCE [among *Divines*] consists in such a submissive frame of spirit, by which a man always resigns and devotes himself to the disposal of the divine Being, being ready in every condition to do or suffer whatsoever he apprehends to be most reasonable and acceptable, and by which he may best express his love and subjection to him.

Active **OBEDIENCE** to God, consists in a readiness of mind to do what he enjoins.

Passive **OBEDIENCE** to God, is an acquiescence of mind, in whatsoever he shall please to inflict.

OBE'DIENTNESS, [*obedientia*, L.] obedient quality.

OBEI'SANCE [*obeisants*, F] reverence, a low bow or congee.

OBELÆ'A [with *Anatomists*] a seam in the scull, otherwise called the sagittal suture, L. of Gr.

OBELISK [*obeliskos*, Gr.] a four square stone growing smaller from the basis to the top ending in a sharp point. It differs from a pyramid, in that it is made all of one intire stone or piece, and its basis is much narrower.

The *Egyptian* Obelisks were square pillars raised in the form of a pyramid, and engraven on every side with hieroglyphical characters, and mysterious secrets, understood by very few besides their priests, who called them the fingers of the sun, to which planet they were commonly dedicated; their composition was of a stone dug near the cataracts of Nile, as hard as porphyry, and of divers colours, representing (as they imagined) the four elements. The first that was erected was by *Manustar*, king of Egypt, *An. Mund.* 2604. whose successors erected divers others; but they were most of them destroyed by *Cambyses* king of Persia, when he conquered Egypt. And those that remained were carried by the Romans to Alexandria, and from thence to Rome, where there

there are some remaining to this day; the highest were about 140, and the lowest, about 15 feet.

OBE'SENESS [*obesitas*, L.] grossness, fatness.

OBE'YING [*obediens*, L.] being obedient.

OBJE'CT, the matter of an art or science, or that about which it is employed, the same as subject.

Material **OBJECT**, the thing itself which is treated or considered of.

Formal **OBJECT**, the manner of considering it.

OBJECT [*objectum*, L.] any thing placed to behold, or opposed to any of the senses; something apprehended or presented to the mind either by sensation or by imagination.

OBJECTIVE *Line* [in *Perspective*] is the line of an object, from whence the appearance is sought for in the draught or picture.

OBJECTIVELY [*School Term*] a thing is said to exist *objectively*, when it exists no otherwise than in being known, or in being an object of the mind.

OBJECTUM *quod complexum* [with *Schoolmen*] of an art, is the aggregative whole; or a collection of all the objective conclusions or consequences found in the science, L.

OBJECTUM *quo complexum* [with the *Schoolmen*] a collection of all the objective antecedents of the science, L.

OBLA'TA, certain gifts antiently made to the king by his subjects, L.

OBLA'TÆ, certain thin cakes or wafers baked in iron moulds, and still called *Oublies* by the French; a customary treat in religious houses.

OBLA'TI, secular persons, who resigned themselves and their estates to some monastery, and were admitted as lay brothers.

OBLATIO'NES *quatuor principales*, the four chief offerings to the parish priest, which were generally made on the festivals of *All Saints*, *Christmas*, *Candlemas* and *Easter*, L.

Funeral **OBLATION**, offerings by way of atonement for the faults or neglects of the party deceased in paying tithes or other ecclesiastical dues; which was the best horse led before the corps, and delivered at the grave or the church gate for the use of the priest.

OBLIGATED [*obligatus*, L.] obliged, bound or tyed to.

Natural **OBLIGATIONS**, are such as bind only by virtue of the law of nature, and assisted by civil laws and civil power.

Civil **OBLIGATIONS**, are such as are supported on civil authority alone, and which induces a constraint, without any principle or foundation in natural equity.

Perpetual **OBLIGATIONS**, are those that cannot be taken off, as long as the person exists, in whom it adheres. Of this kind are the obligations we lie under to God and towards our neighbour.

OBLIGATIONS [say the *Moralists*] lie only to things possible, wherefore promises about impossible things are void and null; when the thing at the time of making the pact appeared possible and afterwards becomes impossible, if it happen by chance the pact is disannulled.

Connate **OBLIGATIONS** [with *Moralists*] are such as all men fall under by virtue of their being creatures endued with reason, as such as necessarily attend and accompany the rational nature, considered in that simple and general notion.

Adventitious **OBLIGATIONS** [with *Moralists*] are such as fall upon men, by the intervention of human deeds, not without the consent of the parties, either expressed, or at least presumptive.

Mixed **OBLIGATION**, is one both natural and civil which being founded in natural equity, is further confirmed and enforced by civil authority.

OBLIGATORINESS, binding, &c. quality.

OBLIGEMENT, an obligation, a being obliged.

OBLIQUA'TION [in *Catoptricks*] as *Cathetus* of *Obligation* is a right line, drawn perpendicular to a mirror, in the point of incidence of the reflection of a ray.

OBLIQUE *Projection* [in *Mechanicks*] is that where a body is impelled in a line of direction, which makes an oblique angle with the horizontal line.

OBLIQUE *Percussion*, is that wherein the direction of the striking body is not perpendicular to the body struck, or is not in line with its center of gravity.

OBLIQUE *Ascension* [*Astron.*] is an arch of the equator, intercepted between the first point of *Aries*, and that point of the equator which rises together with the star, &c. in an oblique sphere.

OBLIQUE *Descension* [*Astronomy*] is an arch of the equator, intercepted between the first point of *Aries*, and that point of the equator which sets with a star, &c. in an oblique sphere.

OBLIQUITY } athwartness, side-
OBLIQUENESS } wayness, crook-
 edness, slantingness.

OBLIQUITY of the *Ecliptick* [*Astron.*] is the angle which the ecliptick makes with the equator, which is 23 degrees and 29 minutes.

OBLIQUUS oculi superior [in *Anat.*] a muscle of the eye, which taking its rise from the deepest part of the orbit near the beginning of the *Abducent*, passes obliquely un'er its upper part, and is let into the coat called *Sclerotis*, L.

OBLIQUUS ascendens } [in *Anat.*

OBLIQUUS acclivis } one of the large muscles of the lower belly, arising from the circular edge of the *Os Ilum* and *Ligamentum Pubis*, and is implanted into the whole length of the *Linea Alba*, L. That serves to compress the lower belly, and by that means to help the discharge of the ordure and urine.

OBLIQUUS ascendens } [with *Anat.*]

OBLIQUUS declivis } a large muscle of the belly which takes its rise in the lower end of the 6th, 7th, and 8th ribs, &c. and descends oblique'y from the *Serratus inferior posticus*, and is inserted in the *Linea Alba* and the *Os Pubis*, L.

OBLITERATED [*obliteratus*, L.] blotted out

OBLIVION, forgetfulness, which, by Naturalists is defined to be a loss of the *ideas* or conceptions of the things once perceived, which happens when they make but a light impression upon the brain, F of L.

OBLIVIOUSNESS [of *obliviosus*, L.] forgetfulness.

OBLONGNESS [of *oblongus*, L. and *ness*] oblong form, or the being of the form of a long square.

OBNOXIOUSNESS [of *obnoxius*, L.] liableness subjectness to punishment, danger, &c.

OBNUBILATED [*obnubilatus* L.] clouded over, overcast with clouds.

OBOLA'TA terra [old *Rec.*] half an acre of land; or as others say, half a perch, L.

OBO'LUS [*ὀβολός*, Gr.] a Roman silver coin, the 6th part of a denarius or penny, in value about five farthings *English*; also the 6th part of an *Attick dram*; also the weight of ten grains or half a scruple.

OBOLUS, is now usual'y taken to signify our half-penny; but in old time it signified the half-noble; the noble was then called a penny, and its quarter a farthing. And in like manner dena-

rius signified the whole coin, whether it were angel, royal, &c. and *obolus* its half, and quadrans the fourth part.

OBRINES, an order of knights instituted in the XIII Century by *Conrade*, duke of *Massovia* and *Cujavia*; but is now suppressed.

OBREPTITIOUS [of *obreptio*, L.] of a stealing nature, or that has obtained or been obtained from a superior after a sly or subtil manner, by concealing from him the truth.

OBSCE'NENESS } [*obscenitas*, L.
OBSCE'NITY } [*obscenité*, F.] un-
 cleanness of speech or action, ribaldry, bawdy, lascivious speech.

OBSCU'RED [*obscuratus*, L. *obscurci*, F] darkened, clouded, deprived of brightness or clearness, rendred less intelligible.

OBSCU'RENESS } [*obscuritas*, L.
OBSCU'RITY } [*obscurité*, F.]
 difficultness of being understood; also retired and private life.

OBSE'CRATION [in *Rhetorick*] a figure whereby the orator implores the assistance of some god or man.

OBSEQUIOUSNESS [of *obsequius*, L.] readiness to obey, oblige, &c. carefulness to please.

OBSEQUIES [*obseques*, F. of *obsequium*, L. i. e. ready service; because these obsequies are the last devoirs that can be rendered to the deceased] funeral rights and solemnities

OBSE'RVABLENESS [of *observabilis*, L.] fitness, easiness or worthiness to be observed.

OBSE'RVANTNESS [*observantia*, L.] regardfulness, respectfulness.

To **OBSE'RV** [*observare*, L.] to contemplate or study; to mark, mind or take notice of, to heed; to eye, to watch, to spy; to have a strict eye over.



OBSIDIONAL Crown [with *Heralds*] is represented as in the figure, being a sort of garland made of grass, which was by the Romans given to those that had held out a siege, or caused the enemy to raise it, by repulsing them, or otherwise.

OBSOLE'TENESS [of *obsoletus*, L.] antiquatedness, a being grown out of use.

O'BSTINACY } [of *obstinatio*,
O'BSTINATENESS } L.] stubborn-
 ness, inflexibleness, fixedness, or resolvedness to maintain or adhere to an opinion, &c. right or wrong.

OBSTRE,

OBSTREPEROUSNESS [of *obstreperus*, L.] noisiness, bawling faculty or quality.

OBSTRU'CTIVENESS [of *obstrusus*, L.] impeding, or obstructing, or hindring quality.

OBTRU'SION, a thrusting, or forcing in or upon. L.

OBTURBA'TOR *externus* [Anatomy] a muscle which turns the thigh outwards; it arises from the external parts of the Os Ischium and Pubis, and is inserted to the root of the great Trochanter of the thigh bone. L.

OBTU'SENESS [of *obtusus*, L.] bluntness, dulness of edge.

OBTUSA'NGULARNESS [of *obtus angularis*, L.] the being obtuse angled, or the having obtuse angles.

O'BVIOUSNESS [of *obvious*, L.] easiness to be perceived.

OBUMBRATED [*obumbratus*, L.] overshadowed.

OCCA'SIO [among the Romans] an allegorical divinity, the goddess of Time, who presides over the most favourable moment for success in any enterprize, represented stark naked, with a long lock of hair upon her forehead, and bald behind; and also standing on a wheel, with wings on her feet, and is said to turn herself very swiftly round; by which is intimated, that we should lay hold of the present opportunity.

OCCA'SIO [in *Old Law*] a tribute imposed by the lord on his vassals or tenants.

OCCA'SIONAL [*per occasionem*, L.] as opportunity or occasion offers or requires.

OCCA'SIONALNESS [of *occasio*, L.] the being or happening by, or according to occasion.

OCCA'TOR [among the Romans] a god of husbandry, that presides over harrowing the ground, and breaking the clods.

OCCIDE'NTALNESS [of *occidentalis*, L.] westerliness, or the having a westerly situation.

OCCIPI'TO *Frontalis* [Anatomy] a muscle of the skin of the Occiput and Os Frontalis.

O'CCIPUT, the hinder part of the head, L.

OCCULT [with *Geometricians*] used of a line that is scarce perceivable, drawn with the point of the compass, &c.

OCCULT *Sciences*, Magick, Necromancy, the Cabala, &c.

OCCULT *Cancer*, the same as primitive Cancer.

OCCULTA'TION, a hiding or concealing. L.

OCCU'LTNESS, [of *occultus*, L.] hiddenness, concealedness.

OCCUPANT [in *Common Law*] when a Man makes a Lease to another for the term of the life of a third Person; the Lessee dying, he who first enters shall hold the land as occupant, during the life of the third Person.

OCCUPA'TION [with *Rhetoricians*] is a figure when the Orator seems to pass by, to be ignorant of, or to be unwilling to declare that which at the same time he chiefly insists upon. It is also called *Preterition*.

OCCUPATIONS [in the *Statute de Bigamis*] Purprestures, Intrusions, Usurpations upon the king, by using liberties or franchises that a person is not intitled to.

OCCUPY'ING [*occupans*, L.] filling or taking up a space; being in possession of, employing; also carnal copulation with a woman.

OCCU'RRENCES [of *occurrentia*, L.] casual adventures; conjuncture of affairs; also news, F.

OCCU'RRING & [*occurrere*, L.] meeting, coming in the way, offering or presenting itself.

OCE'ANUS, the God of the Sea, whom the Antients call'd the Father of all Things, as believing Water to be the first Principle of the Universe. He is also said to be the Father of the Rivers. His Wife was *Thetis*, by whom he had *Nereus* and *Dorcas*, who marrying together had many Daughters, call'd *Nymphs*. *Oceanus* was painted as Rivers were, in the Form of a Man, with Bulls Horns upon his Head.

OCHLO'CRATIA [of *χλω*, a multitude, and *κρατος*, power] a form of government, wherein the populace has the sole power and administration.

OCHTHODES [with *Surgeons*] ulcers, whose sides are brawny, or of the nature of warts.

OCHY-HOLE, a remarkable cave in *Mendip-Hills* in *Somersetshire*, of a vast length; where several wells and springs are discovered.

OCIMUM [*ocimum*, Gr.] garden-basil, basil-royal, or basil-gentle, L.

OCTAGO'NICAL [of *ὀκτάγωνος*, Gr.] having eight angles and sides.

OCTA'HETERIDES [in *Chronology*] the space or duration of eight Years.

OCTA'NGULARNESS (of *Octangulus*, L.) the having eight angles.

OCTA-

OCTA'PLA [of *οκταπλάσιον*, Gr. eight-fold) a kind of *Polyglot Bible*, consisting of eight columns.

OCTATEUCH [*οκτατευχον*, Gr.] the eight first Books of the *Old Testament*, from *Genesis* to the end of *Judges*.

OCTOBER [of *octo*, eight] is with us the tenth month in the year; but was so called from being the eighth, beginning the year with *March*.

OCTOBER (in *Painting*, &c.) is represented in a garment of the colour of decaying Flowers and Leaves; having his head adorned with a garland of leaves of Oak, with Acorns; holding in his right hand a Scorpion, and in his left a Basket of Chestnuts, Medlars, Services, &c.

OCTOPE'TALOUS (of *octo*, L. and *πτελον*, Gr. a flower leaf) having eight flower leaves.

OCTO'STYLE (*οκτοστυλιον*, Gr.) the face of a building containing eight columns.

OCTUNA [with *Physicians*] a weight of eight Ounces.

OCTU'PLE [*octuplus*, or *octuplex*, L.] eight fold.

OCULA'RES Dentes, the Eye-teeth, L.

O' CULARNESS, (of *ocularis*, L.) of or pertaining to the eyes or sight, visibility.

O'CULI-Cancrorum (with *Physicians*) Crabs eyes; certain Stones taken out of the heads of river Cray-fish. L.

OCULO'RUM Motores (with *Anat.*) a pair of Nerves arising from the oblongated marrow on each side the *Infundibulum Cerebri*, and passing thence thro' the holes of the wedgelike Bone, they send out several twigs that embrace the Opticks, and are bestowed on the tunics of the Eye.

OCULUS, the Eye, the outward Organ of Sight, made up of six muscles, to which a seventh is added in Brutes, and as many tunics or coats, viz. *Adnata*, *Cornea*, *Crystallina*, *Innominata*, *Retiformis*, *Vitreæ* and *Uvea*.

OCULUS Beli, a precious stone that is half transparent, the ground white, and black in the midst, having an Iris or circle, so that it represents an Eye very exactly, L.

OCULUS Christi, i. e. the Eye of Christ; the herb otherwise call'd wild Clary, L.

OCULUS Cati, [i. e. Cats Eye] a sort of precious stone of two colours, milk white and dark brown, separated as it were in the middle.

OCULUS Mundi (i. e. the eye of the

world) a precious stone, which being put into cold water, changes its white colour to yellow, and becomes almost transparent, but when taken out again returns to its former state.

OCYMA'STRUM [with *Botan.*] the herb water Betony, L.

OCYPE TE [*οκυπετης* of *οκυς* and *πιπυμαι*, i. e. I fly swiftly] the name of one of the Harpies.

O'DNESS [of *οιδ*, Teut.] unevenness in number; also singularness or unusualness in manner or form.

The ODE is a more noisy piece of Poetry than Pastoral; the tone of it is high, the sentiments bordering on Enthusiasm, the numbers various, as occasion requires; and harmony and dignity are essential in every thing that relates to the Ode.

The Ode is not always confin'd to what is great and sublime, it descends sometimes to gallantry and pleasure. These are commonly call'd *Anacreonticks*, and in *English* are generally confined to seven syllables, or eight at most; but the seven feet measure is the softest.

ODE'UM [with the *Antients*] a kind of musick Theatre; a place for Rehearsal and Practice, before the Actors and Musicians appeared to perform their parts in the great Theatre.

O'DIOUSNESS [of *odiosus*, L.] hatefulness, abominableness.

ODONTA'LGICK [of *ὀδονταλγία*, Gr.] pertaining to the Tooth-ache.

ODONTI'ASIS } [*ὀδοντοφυια*, Gr.]
ODONTOPHY'A } breeding of Teeth.

ODO'NTICK [of *ὀδοντικον*, Gr.] of or belonging to the Teeth.

O'DOUR [*odor*, L.] an odour, a scent, L.

ODORAME'NTUM, a Perfume; also a medicine apply'd for the benefit of its smell. L.

ODORIFEROUSNESS [of *odoriferus*, L.] sweet smellingness.

ODOROUSNESS [of *odorus*, L.] sweet scentedness, &c.

O'DYSSE [*Ὀδυσσεύς*, Gr.] an Epick Poem of *Homer's*, wherein he relates the adventures that befel *Ulysses* in his return from the siege of *Troy*.

O'ECONOMICA [*οικονομικα*, Gr.] a part of moral philosophy, which treats concerning the management of the passions.

OECO'NOMY [*οικονομία*, of *οικον* an house, and *νομω*, Gr. to distribute] good Order, Disposition, Method, Contrivance, Constitution, Harmony.

OECO-

OECONOMY [with *Architects*] that method that has regard to the expences and the quality of the materials.

Animal **OECONOMY**, the first branch of the theory of physick, or that which explains the parts of a human body, their structure and use; the nature and causes of life and health, and the effects or phænomena arising from them.

Legal & **OECONOMY**, the legal *Jewish* dispensation or manner in which God was pleased to guide and govern the people of the *Jews* under *Moses's* administration; including not only the political and ceremonial laws, but also the moral law.

Christian **OECONOMY**, the evangelical Dispensation is opposed to the legal one, and comprehends all that relates to the covenant of grace that God has made with men through Jesus Christ.

OECUMENICAL [of *οικουμενικὸς*, of *οἰκουμένη*, Gr. the habitable earth] of or pertaining to the whole world, universal.

OENANTHE [*οἰνανθή*, Gr.] the herb *Water-drop-wort*.

OENANTHIUS, the name of a god, worshipped by the *Phœnicians*, and to whom *Heliogabalus* dedicated his imperial robes.

OENISTE'RIA [*οἰστήρια*, Gr.] sacrifices performed to *Hercules*, by the youth of *Athens*, before the first time of cutting their hair and shaving their beard.

OENOLÆUM [*οἰνολαίον*] a composition of thick black Wine, and Oil of *Roses*.

OENOTHE'RA & [*οἰνοθήρα*, Gr.]

OENOTHE'RIS & the herb *Loose-strife*.

OESOPHAGÆ'US [*οἰσφαγίαι*, Gr.] the *Spinster Gula*; a continuation of the muscle call'd *Pterigopharyngeus*, arising from each side of the scutiform Cartilage, and like it passes to a middle line on the back part of the Fauces.

OESY'PON [of *οἶς*, a sheep, and *συμπύον*, Gr. to be corrupted] a kind of fatty mucilage of the consistence of an Unguent; of a disagreeable, sickish smell, and a greyish colour, drawn from the greasy *Wool* that grows on the *Throats* and between the *Buttocks* of *Sheep*.

OEUS [in *Architect.*] the *Ovals* or *Ornaments* of *Pillars*, *F.*

OFFENSIVENESS, injuriousness, displeasingness.

OFFERTORY [*offertorium*, L.] an Anthem sung or play'd on the Organ, at the time the people are making an Offering.

An **OFFICE** found [in *Law*] signifies a thing found by Inquisition, *ex officio*.

OFFICE [in *Ethicks*] Duty, or that which virtue and right reason directs mankind to do.

OFFICE [in a *Civil Sense*] is the mutual aid and assistance which mankind owe to one another: also a particular charge or trust, whereby a man is authoriz'd to do something.

OFFICE, a Place or Apartment appointed for Officers to attend in, for the discharge of their respective Employments or Office.

Casual **OFFICES**, are such as are given for life by patent, commission, &c. and which become vacant by the Officers death.

OFFICES [with *Architects*] all those lodges and apartments serving for the necessary services and occasions of a palace or great house.

OFFICERS of Policy, are those in whom the government and direction of affairs of a community are invested, as *Mayors*, *Sheriffs*, &c.

OFFICERS of Justice, are those who are charged with the administration of justice and equity in the courts.

Royal **OFFICERS**, are such as administer justice in the king's name.

Flag **OFFICERS**, are admirals, vice-admirals and rear-admirals.

General **OFFICERS** [in an *Army*] the captain general, lieutenant-general, major-general, brigadier-general, quarter-master-general, and adjutant-general.

Field **OFFICERS**, the colonel, lieutenant-colonel, and major.

Subaltern **OFFICERS**, lieutenants, cornets, ensigns, serjeants, corporals.

Staff **OFFICERS** [in *Military Affairs*] quarter-master, serjeants, corporals, &c.

Staff **OFFICERS** [at *Court*] are such as bear a white staff in the king's presence, and at other time, going abroad, have a white staff borne before them by a footman bare headed as lord steward, lord chamberlain, lord treasurer.

OFFICIALTY, the court or jurisdiction, whereof the official is head.

OFFICIAL [in *Pharmacy*] a term used of such medicines as the college of physicians requires to be constantly kept in apothecaries shops, ready to be made up in extemporaneous prescriptions.

OFFICIOUS, over busy in other persons affairs.

OFFICIOUSNESS [of *officiosus*, L.] readiness to do one any good office; obligingness of temper.

The Ship stands for the OFFING [*Sea Phrase*] is said of a Ship seen from Shore sailing out to Seaward.

The Ship is in the OFFING [*Sea Phrase*] means that she has the Shore near her, and having another a good way without her towards the Sea.

OFF-SCOWRING [of οχ, *Sax.* and *icheuren*, *Tent.*] the refuse, or good for nothing parts of any thing.

O'FFSPRING [οχ γρjυnγ, *Sax.*] that which proceeds from any person or thing, as children, fruit, &c.

O'FTENNESS [οχτεneyye, *Sax.* *Sax.*] frequentness.

O'F TEN-Times [of οχτ and τιμα, frequently.]

OFF-WARD [*Sea Term*] signifies contrary to the shore.

OGE'E ζ [with *Architects*] a wreath,

OGI'VE S circle, or round band; a member of a moulding, that consists of a round and a hollow; also an arch or branch of a *Gothick* vault, which instead of being circular, passes diagonally from one angle to another, and forms a cross between the other arches, which makes the side of the square, of which the arches are Diagonal.

To **O'GLE** [prob. of l'oeil, *F.* or *oculus*, *L.*] to look hard at; but commonly used for to look at amorously.

O'GRESSES. See *Pellets*.

OIKOSCOPY [οικοσκοπια of οικος an house, and σκοπεω, *Gr.* to view] divination by accidents that happen at home.

OILINESS [of oleum, *L.* Ele, *Sax.*] oily nature.

Virgin OIL, oil of olives, nuts, &c. fresh gathered, without being heated, too much press'd, &c.

Granulated OIL, is that fixed in little grains, which of oil of olives is most esteemed.

OIL Bag, a vessel in birds, full of an unctuous substance, secreted by one and sometimes by two glands, for that purpose, disposed among the feathers, which being press'd by the bill or head, emits an oily matter for the dressing or pruning their feathers.

OI'ONISMS [οιωνισματα of οιωνιζομαι of οιωνος, a bird, *Gr.*] omens or divinations by birds.

OI'ONISTS [οιωνισται, *Gr.*] diviners by birds.

OI'NOMANCY [οινμαντεια, *Gr.*] divination by wine, when conjectures were made from the colour, motion, noise, and other accidents of the wine of the libations.

OINOMELI'TE [of οινον wine, and μέλι, *Gr.* honey] a composition of wine and honey.

OISTER-Cost, the herb snake-weed.

OISTER Green, an Herb.

O'LDNESS [Ealðnygge, *Sax.*] advancedness in Age, antiqueness, staleness, wornness.

O'LDER [of Ealðor, *Sax.*] more aged.

O'LDISH [Ealðigh, *Sax.*] something old.

OLEA'GINOUSNESS, [of oleaginus, *L.*] oiliness, oily quality.

OLEA'NDER [with *Botan.*] the Shrub called *Rose-Bay*. *L.*

OLOSE'LINON [Ο'λαιασέλινον, *Gr.*] a sort of Parileys. *L.*

OLEO'SITY [of oleosus, *L.*] oiliness, oily nature.

OLI'BANUM [of δ and λίβανος, *Gr.*] male Incense, a sweet-scented gum or rosin, that runs in white or yellowish drops out of several small trees at the foot of mount *Libanus*, &c.

OLIGOTROPHUS *Cibus* [with *Physicians*] i. e. meat that nourishes but a little.

OLI'STHEMA [of ὀλισθη, *Gr.* a falling out] a perfect luxation.

OLIVA'STER, a wild Olive. *L.*

An **OLIVE-Tree** [*Hieroglyphically*] represents Fruitfulness, Peace, Concord, Obedience and Meekness.

A *Garland of OLIVE*, was by the *Greeks* given to those who came off victorious at the *Olympick Games*, offered in honour of *Jupiter*, at the foot of mount *Olympus*.

O'LUS *Atrum* [with *Botanists*] *Alifanders* or *Lovage*. *L.*

Gli OLYMPICI, the title of the *Academists of Vicenza* in *Italy*.

OLYMPICK Fire, the fire arising from the *Sun's Rays*, collected in a burning glass.

OLY'MPUS, a mountain in *Thessaly*, of so great height that it seems to transcend the clouds, and was therefore frequently by the *Poets* feign'd to be heaven itself.

OLYMPIONI'CI, Conqueror's at the *Olympick Games*.

OMBRE de Croix [in *Heral.*] the shadow of a cross, *F.* is a cross represented of the colour of smok, so as to be seen thro'.

OMBRE de Soleil [in *Her.*] i. e. the shadow of the *Sun*, *F.* is when the *Sun* is borne in an *Escutcheon*, without either eyes, nose, or



or mouth apparent; but only a colouring so thin, that the field may be seen thro' it. *See the Figure.*

OMINOUSNESS [of *ominosus*, L.] forebodingness, either of good or bad.

OMITTING [*omittens*, L.] letting a thing pass, neglecting.

OMNE [*among Logicians*] or *whole* in *English*, is such a *whole*, whose parts are termed subjective or inferior; because this *whole* is a common term, and its parts are compar'd within its extent. Thus the word *Animal* is the *omne* or *whole*, and the inferiors of it are *Man* or *Beast*, which are compriz'd within its extent, and are its subjective parts.

OMNI'FEROUSNESS [of *omnifer*, L.] all producing quality,

OMNI'FICKNESS [of *omnia faciens*, L.] quality, &c. that does or effects all things.

OMNIFORMITY [of *omniformis*, L.] the being of all manner of shapes.

OMNIP'RIENT [*omnipariens*, L.] bearing or bringing forth all things.

OMNI'POTENTNESS, [of *omnipotentia*, L.] all-powerfulness &c.

OMNIPRE'SENTNESS [of *omnis* and *presens*, or *presentia*, L.] omnipresence, or being present every where.

OMNI'SCIENTNESS [of *omnis* and *scientia*, L.] knowledge of all things.

OMNI'VOROUSNESS [of *omnivorus*, L.] all devouring nature, &c.

OMOCOTYLE [of *ὀμοκοτύλη*, Gr.] the *Acetabulum* of the *Scapula*.

OMOLO'GICAL [of *Omologia*, L. of *ὀμολογία*, Gr.] agreeable.

OMOPHAGIA, a Feast of *Bacchus*, in which the mad guests eat Goats alive, tearing their entrails with their teeth.

OMOPHORI'UM [of *ὄμοφρον*, a shoulder, and *φέρειν*, to bear, Gr.] a little cloak anciently worn by the Bishops over their shoulders, thereby to represent the good Shepherd, who brings home the stray'd sheep on his shoulders.

OMPANORATE, a title of the Priests of the Island of *Madagascar*.

OMPHALOCARPUS [of *ὀμφαλοκαρπός*, Gr.] the herb *Cleavers* or *Goose-grass*.

OMPHALOS [*ὀμφαλόν*, Gr.] the Navel.

OMPHALOPTICK [of *ὀμφαλον* and *ὀπτική*, Gr.] an optick glass that is convex on both sides; commonly called a convex lens.

OMPHACI'TES [of *ὀμφακός*, Gr. an unripe grape] a wine made of unripe grapes.

OMPHALO-Mesenterick [with *Anat.*]

a term applied to a vein and artery which pass along to the navel, and terminate in the mesentery.

ONA'NIA } [of *Onan*] the crime

ONA'NISM } of self pollution.

ONEIROCRATIA [of *ὄνειρος*, a dream, and *κρατέω*, I possess, Gr.] the art of expounding dreams.

ONEIROCRI'TISTS [*ὀνειροκριταί*, Gr.] judges or expounders of dreams.

ONEIRO'GMOS [of *ὄνειρος*, Gr. to shed the seed in sleep] lascivious dreaming.

ONEIROSCO'PISTS [*ὀνειροσκοποί*, Gr.] inquirers into the signification of dreams.

ONEIROPO'LISTS [*ὀνειροπόλοι*, Gr.] persons conversant about dreams.

O'NGLEE [in *French Heraldry*] the talons or claws of beasts or birds, when of a different colour from the body.

ONI [an abbreviation of *Oneratur nisi habet sufficientem Exonerationem*, L. i. e. he is charged, unless he have a sufficient discharge] a mark used in the *Exchequer*, and set on the head of a Sheriff, as soon as he enters into his account for issues, fines and mean profits, and thereupon he immediately became the king's debtor.

ONI'TIS [*Botany*] a kind of wild marjoram.

ONKO'TOMY [of *ὄγκος*, a tumor, and *τεμνω*, Gr. to cut] the chirurgical operation of opening a tumor or abscess.

ONOBRY'CHIS [*ὀνοβρυχίς*, Gr.] medick vetchling or cock's head, L.

ONONIS [*ὄνωνις*, Gr.] the herb rest harrow, cammock or petty whin, L.

ONONYCHI'TES [of *ὄνος*, an ass, and *ὄνυξ*, Gr. a nail; something that has the hoofs, i. e. the feet of an ass] a name the *Heathens* called the *Christians*, because they worshipped the same God as the *Jews* did; prob. from what *Corn. Tacitus* writes of the *Israelites*, that being very thirsty, they were led to a spring by an ass going to drink, and that in gratitude they worshipped an ass, and that the *Christians* worshipped the same.

ONO'PORDON [*ὀνόπορον*, Gr.] an herb, which being eaten by asses causes them to fall a farting.

ONOPYROS [*ὀνόπυρος*, Gr.] asses thistle, L.

ONO'SMUS [*ὀνόσμος*, Gr.] the herb bugloss.

ONTO'LOGIST [*ὀντολόγος*, Gr.] one who treats of beings in the abstract.

ONY'CHOMANCY } [*ὀνυχμαν-*
ONYMANCY } *τεία*, Gr.] a sort

sort of divination performed by the nails of an unpolluted boy, covered with oil and foot, which they turned to the sun, the reflection of whose rays was believed to represent by certain images the thing they had a mind to be satisfied about.

OO SCOPY [*ωοσκοπία*, Gr.] predictions made from eggs.

OPA'CITY [*opacitas*, L.]

OPA'COUSNESS } obscureness, darkness, &c.

OPA'QUE Bodies [with *Naturalists*] such, whose pores lying in an oblique posture, hinder the rays of light from speedily piercing and passing through them.

OPA'LIA [with the *Romans*] festivals celebrated to the goddess *Ops*.

OPA'SSUM [in *Virginia*] a creature that has a head like a hog, a tail like a rat, being about the bigness of a cat; the female has a bag under its belly in which it carries its young, and thither they retire in any danger.

O PENNESS [of open and neyre, *Sax.*] plainness, clearness, manifestness; also an opening.

OPENING [openunȝ, *Sax.*] an open place.

O'PERA, a dramatick composition, set to musick, and sung on the stage, attended with musical instruments, and enriched with stately dressings, machines and other decorations; the *Opera* was first used by the *Venetians*, with whom it is one of the principal glories of their *Carnaval*. It was afterwards used by the *French*, and new by us.

OPERA'TICAL, of or pertaining to an opera.

OPERA'TION, the act of exerting or exercising some power or faculty, upon which some effect follows, F. of L.

OPERATION [in *Physick*] the manner wherein any remedy produces its salutary effect.

OPERATIVENESS [of *operatus*, L.] operating quality.

OPERA'TOR [in *Surgery*, &c.] a person who works with the hand on the human body, either to preserve or restore its health or ease, as an operator for the stone, one who cuts for the stone.

OPEROSENESS [of *operosus*, L.] laboriousness.

OPHA'LIA, *Roman* festivals, celebrated in honour of *Ops*, whom they supposed to be the goddess of the fruits of the earth.

OPHIOGLOSSUM [*Ὠφίόγλωσσον*, Gr.] the herb adder's tongue, L.

OPHIOSTA'PHYLOS [*Ὠφιοσταφυλον*, Gr.] the herb briony or white vine, L.

OPHIOSCO.RODON [*Ὠφιοσκορουν*, Gr.] the herb called serpent's garlick, L.

OPHITES [*Ὠφίται*, Gr.] a sort of variegated marble, otherwise called serpentine marble.

OPHIU'CUS [*Ὠφίτης*, Gr.] a northern constellation containing thirty stars, represented by a man holding a serpent in his hand, this star being in the hand of the man, and is of the first magnitude.

OPHTHA'LMIA [*Ὠφθαλμία*, Gr.] a disease of the eyes, being an inflammation in the coats, proceeding from arterious blood, gotten out of the vessels, and collected in those parts.

OPHTHA'LMICK Nerves [with *Anat.*] a branch of the fifth pair of nerves, which move the eye, L.

OPHTHALMO'GRAPHY [of *Ὠφθαλμος* and *γραφία*, Gr. description] a branch of anatomy, which considers the structure and composition of the eye, and the use of its parts, and the principal effects of vision.

OPHTHALMO SCOPY [of *Ὠφθαλμος* and *σκοπία*, Gr. to view] a branch of the science of *Physiognomy*, which considers the eyes of persons, by them to come to the knowledge of their temperaments, humours and manners.

OPI'NION, a probable belief, or a doubtful, uncertain judgment of the mind, or the assent of the mind to propositions not evidently true at the first sight; nor deduced by necessary consequence from others that are so; but such as carry the face of truth; or it may be defined an assent of the understanding, with some fear or distrust of the contrary.

OPINION, the antient heathens made a goddess of it, adoring her in the form of a woman; and believed she had the government of the sentiments of men.

OPI'NIONATIVE [*opiniatre*, F.] conceited.

OPI'NIONATIVENESS [*opinionatrete*, F.] conceitedness.

OPISTHOCY PHOSIS [of *ὀπίσθιν*, backwards, and *κύφω*, Gr. to lean] a deformity, when the spine of the back bone is bent outwards.

O'PPIDAN [*oppidanus*, L.] a town's boy, particularly such as belong to the college of king's scholars at *Westminster*.

O PPILATIVENESS [of *oppilatus*, L.] aptness to cause obstructions.

O'PPONENCY, the maintaining a contrary argument.

OPPORTU'NENESS [of *opportunus*, L.] seasonableness.

OPPORTU'NITY [*opportunitas*, L.] convenient time or occasion; was painted like time, *i. e.* like an old man in a posture of haste, having a lock of hair on the forehead, but bald behind, to intimate that persons ought to lay hold of, and not let slip opportunity when offered; but, as we say, take time by the forelock.

OPPOSITE *Angles* [in *Geometry*] See *Angles*.

OPPOSITES [with *Logicians*] are things relatively opposed, as *master* and *servant*; or privatively, as *light* and *darkness*; or contrary, as *knowledge* and *ignorance*.

OPPO'SITION [in *Geometry*] the relations of two things, between which a line may be drawn perpendicular to both.

OPPOSITION [with *Logicians*] the same as objection.

Complex OPPOSITION [in *Logick*] the affirming and denying the same predicate of the same subject, as *Socrates* is learned, *Socrates* is not learned.

Incomplex OPPOSITION [in *Logick*] is the disagreement of two things which will not suffer each other to be in the same subject; as *light* is opposed to *blindness*, *heat* to *cold*.

OPPOSITION [with *Rhetoricians*] a figure whereby two things are assembled together, which appeared incompatible, as a *wise* *folly*.

O'PPOSITNESS [of *oppositus*, L.] opposite or contrary state or quality.

OPPRE'SSIVENESS [of *oppressus*, L.] oppressing or oppressed nature or state.

OPPRO'BRIOUSNESS [of *opprobriosus*, L.] reproachfulness.

OPS [*Ως*, Gr.] a name of the goddess *Cybele*; which see.

O'PTABLENESS [of *optabilis*, L.] desirableness.

OPTE'RIA [of *οπτρια*, Gr. I see] presents made to a child the first time a person saw it; also those that the bridegroom made to the bride when she was conducted to him.

O'PTICA [*ὀπτικά*, Gr.] medicines good against distempers in the eyes, L.

OPTIC [*opticus*, L. of *ὀπτικός*, Gr.] pertaining to, the sight.

OPTICALS [Gr.] pertaining to, the sight.

OPTIC *Place of a Star or Planet apparent*, is that part of its orbit, which our sight determines when the obser-

ver's eye is at the circumference of the earth.

OPTIC *Place of a Star or Planet real*, is that, when 'tis supposed to be at the centre of the earth, or planet he inhabits.

O'PTICIAN, a professor or teacher of the science of opticks.

OPTICAL *Inequality* [*Astron.*] is an apparent irregularity in the motions of far distant Bodies.

OPTICK *Pencil*, is that assemblage or pencil of rays, by means whereof any point or part of an object is seen.

OPTICK *Rays*, those rays where-with an optick pyramid or triangle is terminated.

OPTICK *Axis*, a ray passing through the centre of the eye.

OPTICK *Chamber*, the same as *Camera Obscura*.

OPTIC *Glasses*, glasses contrived for the viewing of any objects, as microscopes, telescopes, &c. they are ground either concave or hollow, so as either to collect or disperse the rays of light, by means whereof vision is improved, the eye strengthened, &c.

OPTIC *Nerves* [with *Anatomists*] the second pair of nerves, springing from the *Crura* of the *medulla oblongata*, which passing thence to the eye, convey the spirits to it.

OPTICS [*ars optica*, L.] a science which considers every object as seen with direct rays, after the ordinary manner. The particular branches of it are *Dioptricks* and *Catoptricks*, treating of reflected and refracted rays.

OPTION of an *Archbishop* [in a *Law Sense*] is when a new suffragan bishop is consecrated, the archbishop of the province, by a customary prerogative, claims the collation of the first vacant benefice in that See as his choice.

O'PULENCE [*opulentia*, L.] wealth.

O'PULENTNESS [*opulentus*, L.] wealthiness.



OR [in *Heraldry*] signifies gold, F. It is often represented by a yellow colour, and in engraving by small pricks all over the field or bearing, as in the figure. It is said to be composed of much white and a little red, as two parts white and one red, and of itself to betoken wisdom, riches and elevation of mind; with red, to spend his blood for the wealth and welfare of his country; with *azure*, to be worthy of matters of trust and treasure; with *sable*, most rich and constant in

In every thing, with an amorous mind ; with *vert*, most joyful with the riches of the world, and most glittering and splendid in youth.

Others add, that *Or* signifies *christian and spiritual virtues*, as faith, temperance, charity, meekness, humility and clemency ; of *worldly virtues and qualities*, nobility, wealth, generosity, splendor, chivalry, love, purity, gravity, constancy, solidity, prosperity, joy and long life ; of *precious stones*, it represents the carbuncle or the topaz ; of the *planets*, the sun ; of the *elements*, fire ; of *human constitutions*, the sanguine ; of *trees*, the cypress or laurel ; of *flowers*, the heliotropium ; of *Fowls*, the cock and bird of paradise ; of *beasts*, the lion ; and of *fishes*, the dolphin.

ORA'CLES [*oracula*, L. of *ora*, mouths, or *orare*, to entreat] were ambiguous answers made to the antient heathens concerning things to come. This, some are of opinion, was done by diabolical operation ; and others, that it was by the artifice of their priests, who made the ignorant people believe that the God spoke by their mouths. Of the former opinion were several fathers of the primitive christian church, and other great and learned men, as *Tertullian* and *Vossius*, who held that the devils, pretending to fore-knowledge and divination, gave dark and doubtful answers, that if the event fell out contrary to their expectation, the people should think they had not comprehended the true sense of the oracle : Notable instances of which are these that follow.

When *Cræsus* consulted the oracle of *Apollo* at *Delphos*, he received for answer this doubtful riddle, in a form of words so cunningly contrived, that the truth was then farthest off when he thought to have gained it.

*Cræsus Halyn penetrans magnam
pervertit opum vim*

When *Cræsus* over *Halis* roweth,
A mighty nation he overthroweth,

Which he interpreting according to his own desires, crossed the river, but was vanquished himself by *Cyrus*, king of *Persia*, and his own nation and country ruined.

King *Pyrrhus*, before he made war with the *Romans*, consulting this oracle, received the following answer.

Aio te Æacide Romanos vincere posse.

Which ambiguous prediction he construing, *Te posse vincere Romanos*, Thou shalt overcome the *Romans*, gave them battle ; but found in the event that the

Devil meant, *Romanos posse vincere te*, That the *Romans* should overcome him, as they did.

Another prince, consulting this oracle concerning the success of his warring, received this answer,

Ibis redibis nunquam per bella peribis.

Which he distinguished with *Commas* thus, *Ibis, redibis, nunquam per bella peribis*, Thou shalt go, thou shalt return, thou shalt never perish by war ; undertook the war and was slain ; upon which his nobility canvassing the oracle, perceived that it should have been thus comma'd, *Ibis, redibis nunquam, per bella peribis*, i. e. Thou shalt go, thou shalt never return, thou shalt perish by war.

Of the latter opinion, that the predictions of the oracles were not so much by diabolical operation, as by the artifices of the priests, were *Eusebius*, *Aristotle* and *Cicero*, and many other famous men, who were of opinion, that oracles were only the cunning tricks of the priests, by which the credulous were abused under the colour of inspiration and prediction.

Demosthenes seemed apprehensive of this cheat, when he said that *Pythia* always favoured king *Philip* in her answers.

The first oracles we read of, were of *Jupiter Dodonaus* in *Epirus*, and *Jupiter Ammon* in *Africa*. Besides which there were several others. See *Amphiaraus*, *Dodona*, *Trophonius*, &c. in their proper places.

Some have been of opinion that oracles ceased upon the coming of *Christ* ; tho' this cannot indeed be said, yet it should seem that they began then to decline ; and *Suidas* relates, that *Augustus*, in whose time our Saviour was born, consulting the oracle about his successor, received the following, not satisfying answer,

Παῖς

Ἑβραῖος καλεῖται με θεοὶς μαγίστην ἀνέστων,

Τόνδε δοῦμον πρόλιπεν, καὶ ἄλδην ἔυδης ἱκεδὺς
Λοῦπεν ἄπιδι πρὶν ἐκ βωμῶν ἡμετέσων.

An *Hebrew* child, whom the blest Gods
adore,

Hath bid me leave these shrines and
pack to hell ;

So that of oracles I can no more

In silence leave our altar and farewell.
Whereupon *Augustus* coming home, erected an altar in the capitol, causing this inscription to be engraven on it in capital Letters, **HÆC EST ARA PRIMOGENITI DEI.**

And

And *Juvenal*, who lived in *Domitian's* time, says, *Delphis oracula cessant*.

But there are several antient writers that make it appear, that they continued above 400 Years after; and the ecclesiastical history tells us, that *Julian* the apostate, consulting an oracle, could receive no answer, because the body of *Babylus* the martyr, was entombed nigh the altar; so that the devils could not deceive the world so much as they had done, when *Christ*, the truth itself, was manifest in the flesh; tho' all oracles did not cease at that instant, nor were they wholly silenced but with the destruction of paganism about the year 451, when the Pagans were, by the edicts of *Valentinian III.* and *Martianus*, forbid, upon pain of death, the publick practice of their idolatrous worship, and their crafty impostures: Tho' some oracles ceased long before the birth of our Saviour, as, in particular, the most famous oracles of *Greece*; for the *Persians* having laid their country waste, the priests forsook the temples, and so the oracles became silent.

ORA'CULARNESS, the being of the nature or quality of an oracle.

O' RANGE *Colour*, a colour that partakes equally of red and yellow, or is a medium between both.

ORANGEAT, a drink made of juice of oranges, &c.

ORA'NGERY [*orangerie*, F.] a gallery or place in a garden where orange trees are kept.

O'RATORY [*oratorium*, L.] a chapel set apart for prayer; a closet or little apartment in a large house, near a bed-chamber, furnished with a little altar or image for private devotion.

ORATORY [with the *Romanists*] a society or congregation of religious, who lived in community, but without being obliged to make any vows.

ORB [*orbis*, L.] a hollow sphere.

An **ORB** [with *Astronomers*] is frequently taken for the deferent of a planet, but most commonly for its sphere. But an orb is a round body bounded by two surfaces, the one outward and convex, and the other inward and concave; so that the heavens are so many orbs, the higher encompassing the lower, as the coats of an onion: But a sphere properly signifies a globe contained under one single superficies, and solid even to the centre.

ORBI'CULAR Bone [with *Anatom.*] one of the little bones of the inner part of the ear, which is fastened to the

sides of the lobes of the ear, by a slender ligament.

ORBICULA'RIS *Palpebrarum* [*Anatomy*] a muscle which springs from each corner of the eye, and answered by another of like figure and structure in the lower eye-lid, L.

ORBI'CULARNESS, roundness.

ORBIS [in *old Records*] a knot or swelling in the flesh caused by a blow, a black and blue spot or mark made by beating, L.

ORBITS [with *Anatomists*] the two large cavities in which the eyes are placed.

O' RCHARD [prob. of *hortus*, L. a garden] a sort of fruit garden or field.

O' RCHESTRA [of *ὀρχήστρα*, Gr. to dance] the lower part of the antient theatre, where they kept their balls; it was in form of a semicircle, and surrounded with seats. It is now taken for a musick gallery.

ORCHESO'GRAPHY [of *ὀρχήστρις*, dancing, and *γραφία*, Gr. to write] a treatise of the art of dancing, or a book of dances.

ORCHIS [*ὄρχις*, Gr.] the herb dog's-stones, L.

ORCHOTOMIA [of *ὄρχις*, a testicle, and *τέμνω*, Gr.] castration, gelding.

ORD [*ord*, Sax. an edge] an initial syllable in names of persons which signifies an *edge* or *sharpness*.

ORDA'LEAN Law, the law of *Ordeal* which was appointed long before the Conquest, and continued in force till the reign of king *John* and *Henry III.* when it was condemned by pope *Stephen II.* and utterly abolished by parliament.

O'RDEAL [*ordēal*, Sax. of *ord*, great, and *deale*, Sax. judgment] a method practised about the time of *Edward the Confessor*, of trying criminal persons; when if the person accused pleaded not guilty, he might either put himself upon God and his Country, as at this day, or upon God only, presuming that he would free the innocent; and thus *Ordeal* was either by *fire* or *water*; by *fire*, if the person were of free estate; or by *water*, if he were of servile condition, and it was also after divers manners.

Simple ORDEAL was when a person accused carried in his hand a red hot iron of a pound weight.

ORDEAL double, was when he carried a hot iron of two pound weight.

ORDEAL triple, was when he carried a hot iron of three pound weight.

ORDE/LFE [in Law] a privilege whereby a man claims the ore found in his own ground.

To **ORDER** [*ordinare*, L. *ordonner*, F.] to command or appoint, to dispose; also to chastise.

O'RDERLY [*ordinatus*, L. &c.] regular; also regularly.

O'RDERLINESS [of *ordo*, L. and *gelicneyfe*, Sax.] regularness.

French ORDER [*Architecture*] an order that is of new invention, whose capitals consist in attributes agreeing to the people, as *Flowers de Lis*, *Cock's-Heads*, &c.

Gothick ORDER [*Architect.*] deviates from the ornaments and proportions of the antique, the columns of which are either too massive in manner of Pillars, or too slender like Poles; its capitals out of all measure, and adorned with leaves of wild *Acanthus*, *Thistles* &c.

Caryatick ORDER [*in Architect.*] is that whose entablature is supported with figures of women instead of columns.

Persian ORDER [*Architect.*] an order which has figures of Persian slaves to support the entablature instead of columns.

Rustic ORDER [*Archit.*] is one adorned with rustic quoins, bosages, &c.

ORDERS [*in Archit.*] are rules for the proportion that is to be observed in the erecting of pillars or columns, and for the form of certain parts belonging to them. And thence buildings are said to be of several *Orders*, when the proportion between the thickness of the columns and their height, and all things requisite thereto, are different.

The principal *Orders* are five, the *Dorick*, *Ionick*, *Corinthian*, *Tuscan* and *Composit*.

The *Dorick Order* has its columns eight diameters in height, and should not have any ornament, neither in its capital nor base. The *Astragal* and *Listel* below the capital, which is half a diameter in height, constituting part of the shank or body of the pillar.

The *Ionick Order*, at its first invention, had its columns only eight models in height; but afterwards the antients augmented the height of its pillars in order to make it more beautiful, and also added to it a base that was not used before; so that then, with its capital and base, it contained nine diameters of its thickness taken below: the pedestal of it is two diameters, and about two thirds in height, and the *Capital* is chiefly compos'd of *volutas* or scrolls, and they are commonly channelled with 24 flutes.

The *Corinthian Order* is the finest and richest Order of them all. The length of its columns, with its bases and capitals, is usually about nine and a half or ten diameters, and the capitals are adorn'd with two rows of leaves, and eight *volutas*, which support the *Abacus*.

The *Tuscan Order* is the most simple and most destitute of Ornaments, so that it is seldom made use of except in vaults, in some rustick Edifices, vast piles of building, as *Amphitheatres*, &c.

The *Composit Order*, or *Roman Order*, is one, the capitals of whose pillars are composed of two rows of leaves, like those of the *Corinthian Order*, and of the *Volutas* and *Scrolls* of the *Ionick*. These columns are commonly ten diameters in height, and wholly like to the *Corinthian* in all their dimensions and numbers except the capitals, which have no more but four *Volutas* which take up the whole space, which is filled both by the *volutas* and stems, or stalks of the *Corinthian Order*.

To these some add the *Attick* and *Gothick*.

The *Attick Order* is a small Order of Pilasters of the shortest proportion, having a cornice raised after the manner of an architrave for its entablature.

The *Gothick Order* is widely different from the antient proportions and ornaments; as above.

O'RDINARIES [*in Heraldry*] are ten, viz. the *Chief*, the *Pale*, the *Bend*, the *Fess*, the *Bar*, the *Cross*, the *Saltier*, the *Chevron*, the *Bordure*, and the *Orl*. Some have endeavoured to encrease the number to twenty, adding to those beforementioned, the *Quarter*, the *Escutcheon*, the *Cappe dexter* and *sinister*, *Eumenche dexter* and *sinister*, *Chausse dexter* and *sinister*, and the *Point*. But these have not been received by Heralds in common. There are these Reasons assign'd, why these *Ordinaries* are called honourable; as 1. Because they have been in use ever since the practice of armoury, immediately after the partitions. 2dly, Because that being plac'd all together on the escutcheon (which represents the body of a man) they intirely cover it, and seem as it were to ward off the strokes that come from the hand of the enemy. The *chief*, represents the helmet; the *wreath*, the chapel or crown that covers the head; the *pale*, the lance or spear; the *bend* and *bar*, the belt; the *fesse*, the scarf; the *cross* and *saltier*, the sword; the *chevron*, the

The boots and spurs; and the *bordure* and *orl*, the coat of mail.

If a person was wounded on the head in battle, the king or general afterwards gave him a *chief*, if in the *legs*, a *chevron*; if his *sword* and *armour* were coloured with the blood of the enemy, a *cross* or *bordure*; and thus after a mysterious manner erected for him an honourable memorial of what he had done for his king and country.

ORDINARILY [of *ordinairement*, F.] commonly.

ORDINARINESS [of *ordinarius*, L. and *ness*] commonness, vulgarness; also indifferentness, meanness.

ORDINARY [*ordinarius*, L.] wonted, that which happens or passes frequently or usually.

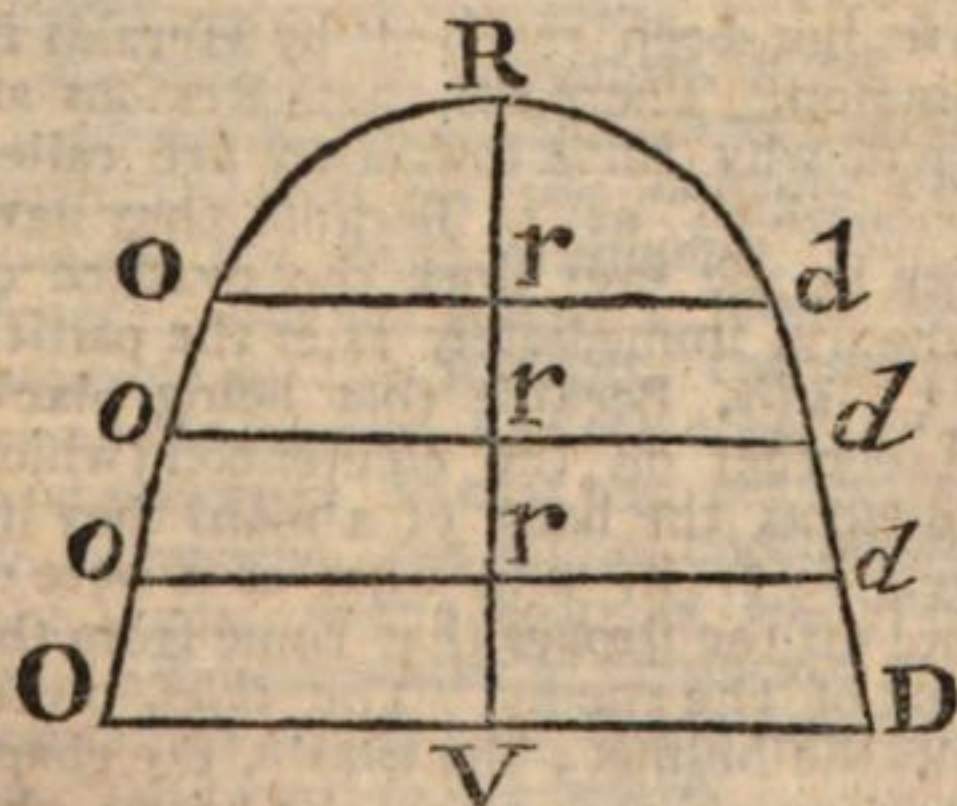
An **ORDINARY** [*in the Civil Law*] is any Judge who has authority to take cognizance of Causes in his own right, as he is a Magistrate, and not by Deputation.

ORDINARY is applied to officers and servants of the King's household who attend on common occasions, as *Physician in Ordinary*, &c.

ORDINATES [*in Geom. and Conicks*] are lines drawn from any one point of the circumference of the Ellipsis or other conick section, perpendicularly across the Axis to the other side.

ORDINATE Ratio [*Geom.*] is that wherein the antecedent of the first ratio is to its consequent, as the antecedent of the second is to its consequent.

ORDINATE Applicate [*in Conick Sections*] is a line in any conick Section drawn at right Angles to and bisected by the Axis, and reaching from one side of the Section to the other. The half of which, tho' it is now generally called the *Ordinate*, is properly the *Semi-Ordinate*; as in the Figure.



Thus in the *Parabola*, **ORD** and **OD**, or **od** in an ordinate rightly ap-

ply'd, and its half **r** or **VD** is the true *Semi-ordinate*, tho' commonly called the *Ordinate* itself.

ORDONNANCE [*in Painting*] is the disposition of the parts of it, either with regard to the whole piece, or to the several parts; as the *Groups*, *Masses*, *Contrasts*, &c.

O'REON [*ὀρεον*, Gr.] a kind of Knot-grass, by some called *Bloodwort*.

OREOSE/LINON [*ὀρεοσελινον*, Gr.] wild Parley. L.

ORGANS were first introduced into the Church about the year 657. In the Cathedral of *Ulm* in *Germany* is an *Organ* 93 foot high, and 28 broad (the biggest Pipe 13 Inches diameter) and has 16 pair of Bellows to blow it.

ORGAN [*with Anat.*] is defined to be a part that requires a right, determinate and sensible confirmation to make it up, and for the performance of its actions, as the *Heart*, a *Muscle*, an *Arm*, &c.

Primary ORGANS [*of an animal Body*] those composed of similar parts, and appointed for some one single function, as the *Arteries*, *Nerves*, and *Muscles*.

Secondary ORGANS such as consist of several of the former, tho' appropriated to one single action, as the *Hands*, *Fingers*, &c.

Hydraulick ORGAN, an *Organ* which plays by the means of water.

ORGA'NIC [*organicus*, L. *ὀργανικός*, of or pertaining to the organs of the body; also instrumental, or serving as a means.

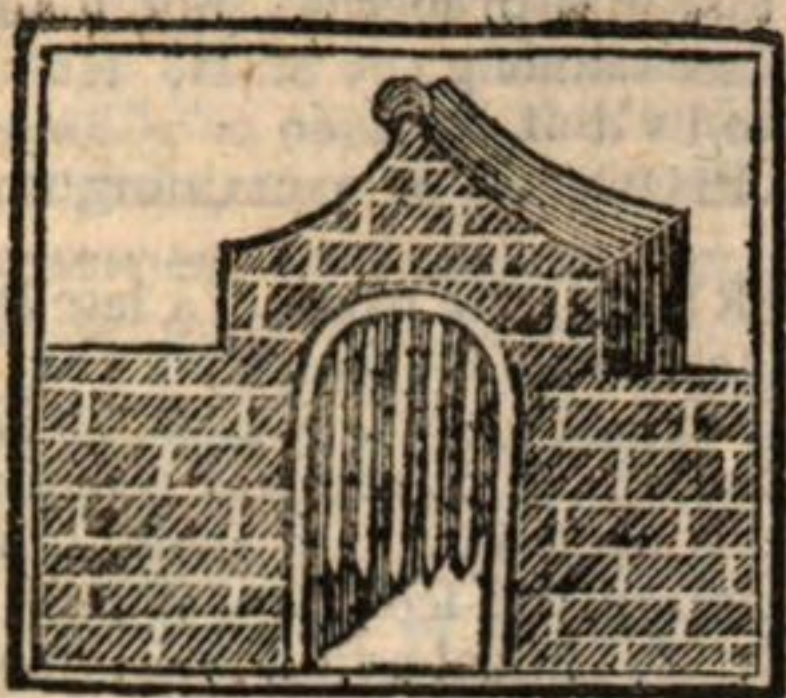
ORGANICAL Disease [*in Medicine*] a disease in the organical part of the body, by which the function of it is impeded, suspended; or destroy'd.

ORGA'NICALLY [*of organice*, L.] with or by an Instrument.

ORGA'NICALNESS [*of ὀργανικός*, Gr. *organicus*, L. and *ness*] a being or consisting of organs.

ORGIA [*ὀργια* of *ὀργή*, fury, madness. Gr.] feasts and sacrifices of *Bacchus*, commonly celebrated by raving women upon the tops of mountains.

ORGNES are thick, long pieces of wood, pointed and shod with Iron, clear one of another, hanging each by a particular rope or cord over the gateway of a strong place, perpendicular, to be let fall in case of an enemy. Their disposition is such, that they stop the passage of the Gate, and are preferable to *Hervses* or *Portcullises*, because these may be either broke by a *Petard*, or they may be stop'd in their falling down



down, but a *Pecard* is useless against an *Orgne*, for if it break one or two of the pieces, they immediately fall down again, and fill up the vacancy; or if they stop one or two of the pieces from falling, it is no hindrance to the rest, for being all separate, they have no dependence on one another.

ORGYA [*οργια*, Gr.] certain festivals and revels in honour of *Bacchus*.

ORIFLAMB & the royal standard of
ORIFLEMB & the antient kings of *France*, so call'd from its being embroider'd with flames of gold upon a ground of red, which at first was only borne in wars against infidels, and lost in the battle against the *Flemings*. It was also called the standard of *St. Dennis*.

ORIGANUM [*οριζανον*, Gr.] the herb wild marjoram.

ORIGENIANS, an antient sect of hereticks, who even surpass'd the abomination of the *Gnosticks*.

ORIGINA'LIA [in the *Exchequer*] transcripts sent to the office of the remembrancer out of the chancery. and are distinguished from *records*. which contain the judgments and pleadings in causes try'd before the barons of that court.

ORIGINALNESS [*originalis*, L.] the first source or rise; original nature or quality, primitiveness.

An **ORIGINAL** [*originale*, L.] a first draught, design or autograph of any thing, serving as a model or exemplar to be imitated or copied.

ORIGINATED [of *origo*. L.] having or fetching its original from.

ORION [according to the *Pagan Theology*] proceeded from the urine of *Jupiter*, *Neptune* and *Mercury*; which 3 deities having been hospitably entertained by a peasant named *Hyereus*, bid him demand whatsoever he pleased, and it should be granted; whereupon he desired to have a son without the help of woman: upon which their godships p's'd into the hide of the ox that he had slain for sacrifice, and bid him bury it 9 months in the ground; which he doing,

at the expiration of the time found a boy, whom he named *Orion*, who became a great hunter and served *Diana*; but he boasting of his great skill, she slew him; but afterwards out of compassion, made him a constellation of 17 stars, which rises on the 9th of *March*, and commonly brings storms and great rains.

Hesiod tells us, *Orion* was the son of *Neptune* by *Euryale* the daughter of *Minos*; to whom this gift was given, to be able to walk upon the water as upon dry land. He came to *Chios*, and having overcome *Merops*, the daughter of *Onepion*, with wine, lay with her; *Onepion* coming to the knowledge of this, and being enraged at it put out his eyes, and expelled him the island. And he wandering to and fro, at last came to *Vulcan* and *Lemnos*, who taking pity of him, gave him one of his family, by name *Cedalion*, to be his guide. *Orion* took this man upon his shoulders, that he might direct him in his way. And taking his journey towards the east, he arrived at the sun, by whom he was cured as to his blindness. And afterwards went back to *Onepion* to be revenged on him; who was kept under earth by his guards. *Orion* therefore despairing to find him went to *Crete*, and delighting extremely in hunting, fell into the company of *Diana* and *Latona*, and (as it is reported) threatened he would not leave a wild beast upon the earth. Upon which the earth, taking this in indignation, sent a scorpion of a prodigious size, by whom, being stung, he died. But *Jupiter* at the entreaty of *Diana* and *Latona*, placed him among the stars on account of his prowess; and also the scorpion in memory of the Fact.



ORLE [in *Heraldry*] a selvedge or welt, F. is an ordinary, compos'd of a threefold line duplicated, admitting a transparency of the field throughout the innermost *Arx* or Space wherein it is inclosed.



In **ORLE** [in *Heraldry*] is when any thing is placed within the escutcheon all about it, in the nature of an *Orle*, near the edges, and leaving the middle, as in the figure.

ORLO [in *Archit.*] the plinth or square of a column, or under the base of its pedestal.

ORNAME'NTAL [of *ornamentum*, L.] adorning

ORNAME'NTALNESS, becomingness, beautifulness, adorn'dness.

ORNAMENTUM foliaceum [*Anat.*] the ends of the *fallopian* tubes, fringed like leaves

ORNA'TE [*ornatus, L*] neat, trim.

ORNEOSCO'PICKS [*ὀρνέωσκοπος, Gr.*] omens or predictions given from the flight, &c. of birds.

ORNEOSCOPISTS [*ὀρνέωσκοποι of ὄρνις a bird, and σκοπέω, Gr. to view*] augurs or diviners by birds.

ORNITHO'GALUM [*ὄρνιθος γαλον, Gr.*] the herb called star of *Bethlehem*, or dogs onion. *L.*

ORNITHO'GLOSSUM, ashen keys.

ORNITHO'LOGIST [*ὀρνέωλογος, Gr.*] a describer of the several kinds and natures of birds.

ORNITHOMA'NTISTS [*ὀρνέωμαντις, Gr.*] diviners by birds.

ORNITHOPODIUM [*ὀρνέωποδιον, Gr.*] the herb birds foot.

ORNITHOTROPHY [*ὀρνέωτροφία, Gr.*] a place to feed birds in.

OROBANCHÉ [*ὀροβανχή, Gr.*] the herb broom-rape.

OROBIA [*ὀροβία, Gr.*] frankincense in small grains like vetches.

ORPHANAGE, the state or condition of an orphan.

ORPHANOTROPHY [*ὀρφανотροφία, Gr.*] an hospital where orphans are brought up

ORPHEUS [*Ὀρφεύς, Gr.*] according to the Poets, was the son of *Apollo* and *Calliope*, a very great philosopher and an extraordinary musician, and as such bore away the palm from all that had been before him. *Mercury*, they say, made him a present of his harp, and he play'd so exquisitely well upon it, that he stop'd the course of rivers, laid storms, drew the most savage animals after him, to divert themselves with his excellent harmony; and that rocks and trees were seen to move at the sound of his musick: but besides having lost by death his wife *Euridice*, he went after her to the gates of hell, where he play'd with that dexterity, that *Pluto*, *Proserpine*, &c. were ravish'd with the melody, and granted him to carry his wife back with him, to live on earth again, upon condition, that in his return he would not look back upon her, till he was come to the Light; but he breaking the condition, by looking back upon her, her guard dragg'd her back to hell, at which he grew so disconsolate, that he resolv'd never more to entertain any affection for a woman, and persuaded all he could to the like; which so displeased the *Thracian* women, that in their festivals of *Bacchus*,

they tore him in pieces. But his Harp was placed among the Stars. He is said to have liv'd *A. M.* 2700.

ORPHIC, of or pertaining to *Orpheus*.

ORRERY, the name of a late invented Machine which represents the *Solar System*, according to *Copernicus*, in which the Sun in the center has a motion about his own Axis, and about him all the primary and secondary Planets perform their annual and diurnal motions in their respective Orbits, by the turning of the handle at *H*.

The first of those Orrery's was made by the famous mechanic Mr. *Graham*, Watch-maker in *Fleet-street, London*, who was encouraged by a noble Lord, whose title the machine bears. There has been several of them made, of which some only had the *Sun*, *Earth* and *Moon*, those only represented the annual and diurnal motion of the *Earth*, the change of the Seasons, and the encrease and decrease of the Days and Nights, with the revolution of the *Moon* about the *Earth*, and her various aspects, together with the nature of the eclipses of the *Sun* and *Moon*. Again, there were other Orreries made, which had the two inferior Planets, viz. *Mercury* and *Venus*, as also the *Earth* and *Moon*, which by turning of the handle, describe their Orbits in their respective periodical times, and represent their various aspects. But those which are the most compleat, have all the planets both primary and secondary, as is represented in fig. 1. in which *f* represents the sun placed in the center of this our *solar system*, tho in nature, he is not exactly in the center, for it is observed, that the orbits of the planets are ellipses, and that the sun is one of the focuses of those ellipses: but when such a vast expansion as our *solar system* is reduc'd to such a small figure as the orrery, then the orbits may be made circles without any considerable error.

Next to the sun is the orbit of *Mercury*, and next to that the orbit of *Venus*; the first is represented by the ball at *m*, in fig. 1. and the last by that at *v*, which in the machine are represented by two silver balls on two wiers.

Next to the orbit of *Venus*, is the orbit of our earth, which in the orrery, is represented by a silver plate, on which the signs of the zodiac, the degrees of the ecliptic, and the days of each month are drawn: and in fig. 1. is represented by the circle *o o o o*, and the earth is repre-

represented by an ivory ball placed upon an axis in fig. 1 at *t*, so as to make an angle with the plane of the horizon of $66\frac{1}{2}$ degrees, that is, it declines from being vertical $23\frac{1}{2}$ degrees, equal to the angle made by the intersection of the ecliptic and equator. About the ivory ball there is a silver circle, which is placed so as to incline to the earth's orbit in an angle of 8 degrees, which represents the orbit of the moon; and in fig. 1. is represented by the circle III, and the moon is represented by a silver ball as at *I*, over one half of the moon; there is a cape, which, as the moon, goes round the earth by the turning of the handle at *H*, the cape serves to represent the moon's phases as they appear when observed by the inhabitants of this earth. Before we proceed to describe the rest of the orbits of the planets, it will be necessary to consider some of the Phænomena, which the Orrery represents of those bodies already named; and in order thereto, it is to be observed, that by the turning the winch or handle at *H*, the planets are all put in motion, and that one turn of that handle is equal to one diurnal revolution of the earth upon its axis, and by which the succession of day and night is most beautifully represented; as also, the variety that exists on our earth of the sun, continuing always rising to some meridians, setting to others, and that there is a continued series of mid-day and mid-night to the several inhabitants of this earth; for the earth turning about on its axis from *West* to *East*, makes the sun appear to pass from *East* to *West* in the same time; and as the sun, by being on the meridian of any place, makes mid-day on that meridian, and the general horizon, which separates the inlightned from the darkned hemisphere, reaches 90 degrees round that point where the sun is vertical; therefore, as the earth turns round from *West* to *East*, the sun will proceed from the *Eastern* to the *Western* meridians, and so make a continual succession of mid day over all the globe, as may plainly be seen by turning the handle *H*, and that all the 24 hours of our day, exist always to different meridians on the globe: Again, while the earth revolves once round its own axis which is called its diurnal motion, it in that time is carried forward about one degree in its orbit round the sun, which is called its annual motion, and when the sun is

in *Aries*, it is evident that the sun will appear in the opposite point of the ecliptic, and the earth's general horizon, which separates the inlightned from the darkned hemisphere, coincides with both poles, and divides the equator and all its parallels equally, as is represented in fig. 2. where the lamp represents the sun in the orrery, which, by the means of a convex glass casts a strong light upon the terrella, (the room being darkned) and when the earth is in *Aries* or *Libra*, the rays of the lamp will enlighten one half of the equator, and of each of its parallels, and the horizon, which separates the inlightned from the darkned hemisphere, passes thro' both the poles, as it is represented at *P* fig. 2. and as the equator and all its parallels are equally divided by the general horizon, therefore the day will be equal to the night over the whole globe, when the earth is in one of those two points of *Aries* and *Libra*, as will evidently appear, by turning the handle once round, and as the earth moves thro' *Libra*, *Scorpio* and *Sagittarius*, the inlightned arch of the *Northern* parallels of latitude encreaseth, while the inlightned arch of the *Southern* parallels decreases, by which is represented the increase of the day in the *Northern* latitudes above the length of the night, and the decrease of the length of the day in the *Southern* latitudes; and the earth being in the first degree of *Capricorn* the general horizon reacheth $23\frac{1}{2}$ degrees on the other side of the *North* pole, and consequently the whole *North* frigid zone has then one continued day, while the *South* frigid zone has one continued night, as is represented fig. 2. at *Q*, and as the earth is carried thro' *Capricorn*, *Aquarius* and *Pisces*, the rays of the lamp shews the decrease of the days in the *Northern*, and increase in the *Southern* latitudes till the earth be in *Aries*, where the days and nights are again equal, and here it is to be observed, that the earth from the first of *Aries* to *Libra*, turns 178 times round its own axis, and all that time the *North* pole was within the rays of the lamp without any night, while the *South* pole had all night without any rays of the lamp to represent day, and while the earth moves thro' the six *Northern* signs. the same Phænomena will happen to those on the *South* side of the equator, as it did to those inhabitants on the *North* side thereof, when the earth was in the *Southern* signs. The lamp is contrived to be carried about with the

annual plate, by which it represents the course of nature so as to emit rays of light, and to enlighten that side of the terrella which is turned towards it, while the opposite side of the terrella is in darkness. While the earth is carried round the sun by $365 \frac{1}{4}$ turns of the handle, *Mercury* is carried round the sun in 88 turns of the handle, and *Venus* in 244 turns, which represents, that the length of the year in *Mercury* is equal to 88 of our days and the length of the year in *Venus* to 224 of our days; as the planets are divided into primary and secondary, so likewise they are divided into inferior and superior: The primary planets are those that revolve about the sun as the centre of their motions, and the secondary those that revolve about, or attend some of the primary planets.

The inferior planets are *Mercury* and *Venus*, whose periodical times we have already compared with that of our earth; the superior planets are *Mars*, *Jupiter* and *Saturn*, whose periodical times, compared with that of our earth, stands thus: *Mars* next, without our earth performs his revolution about the sun in 687 turns of the handle, and is represented in fig. 1. at M.

Jupiter in 4332 turns of the handle at H performs his revolution which agrees to 4332 revolutions of our earth about its own axis; and last of all, *Saturn* in 10759 turns of the handle compleats his revolution, which is the length of the *Saturnian* year, and when compared with that of ours, is about 30 of our years; *Jupiter* is represented in fig. 1. at I, and *Saturn* at K. These primary planets, by the turning of the handle at H, describe their orbit in the times above-mentioned, which, in some degree, shews the beauty of the contrivance, and the exactness of the numbers, by which the wheels and pinions are made to represent nature in some of the most surprizing Phænomena, that the mind of man has hitherto been capable to account for, and to reduce to calculation; but when we consider that the same machine likewise has the motions of the secondary planets as they move about their primaries; as also how those bodies eclipse one another, and the time and place that the inhabitants of those globes will be deprived either of the light emitted from the lucid body, or of the reflected light from the opaque bodies; when these, with a vast many other Phænomena's, are considered, which the Orrery repre-

sents exactly as the infinite contriver of the universe has made them to appear in nature, it must then be esteemed as the most beautiful production of the mechanical arts.

Fig. 3. represents that part separate, which contains the orbit of the earth and moon. The figure is raised from a geometrical plane without any diminution of the parts by perspective, that the nature of it may the better appear: This figure serves to explain the nature of eclipses, for by the construction of the machine, the sun at S, and the earth at T, and T, have their centres exactly at the same height above the place they stand on, while the moon's orbit O P Q R, is inclined to that plane; therefore the parts of the moon's orbit will be in some places higher above the plane than the earth's centre, and in some places lower, as in the figures; being highest at O, and lowest at P. Now the moon's orbit being carried along with the earth round the sun, changes its position perpetually; so that the lowest and highest points of it, O and P, are sometimes in a line passing to the sun, and sometimes in a quite contrary position, as is represented in fig. 3. thence it comes to pass, that we have sometimes eclipses, and sometimes not.

The Orrery is sometimes inclosed in an armillary sphere, by which means the situation of the solar system, in respect of any latitude, may be represented, as is shewn in this sketch, mark'd fig. 4. Mr. Glynn, mathematical instrument-maker in London, was the first that applied the Orrery to the armillary sphere, with several other improvements which would be too tedious to mention in this place; therefore I shall refer the reader to a book which is now in the press, and that I shall very soon publish, which contains a full description of the Orrery, with a great variety of those beautiful problems which may be performed by it.

The most curious of these Orreries, placed in an armillary sphere, is in the library of that truly noble lord, the earl of PEMBROKE, who is famous for learning, and the greatest patron of sciences which the present age has produced.

ORTHODOXNESS [of *orthodoxia*, L. *ὀρθόδοξις* of *ὀρθός*, right, and *δόξα*, opinion, Gr.] true belief, soundness of judgment.

ORTHODROMICA [of ὀρθόδρομος of *orthos* and *δρομος*, a course, Gr.] sailing in the arch of a great circle.

ORTHOGRAPHICALNESS [of *orthographicus*, L. of ὀρθογραφικός, Gr.] the being according to the orthography, or right writing or spelling.

ORTHOGRAPHY [in *Geometry*] the art of drawing or delineating the fore-right plan of any object, and expressing the heights or elevations of each part.

ORTHOGRAPHY [with *Architects*] is the elevation or the representation of the front of a building, drawn geometrically, and is *external* or *internal*.

External **ORTHOGRAPHY**, is a delineation of the external face, i. e. front of a building; shewing the principal wall, with its doors, windows &c. roof, ornaments and every thing visible to an eye, placed before the building.

Internal **ORTHOGRAPHY**, is a draught or delineation of a building, such as it would appear, if the external wall were removed.

ORTIVE Amplitude [with *Astron.*] is an arch of the horizon, intercepted between the point where a star rises and the east point of the horizon.

OS, a bone, L. [by *Anatomists*] is defined to be a hard, dry, and solid substance, which consists of earthy and saltish particles, designed to uphold the body, to render its motion easy, and for a defence to several parts.

OSCHEOCELE [of ὄσχεον, the *Scrotum*, and κηλη, a swelling, Gr.] a kind of *Hernia*, when the intestines fall into the *Scrotum*.

O'SCILLANCY [of *oscillatio*, L.] a swinging to and fro, a see-sawing.

OSCILLATION [among the *Romans*] a sacred rite, a swinging up and down in the air, of the figures of men.

OSCILLATION [in *Mechanicks*] vibration, the swing or the reciprocal ascent and descent of a pendulum.

Axis of **OSCILLATION**, is a right line, perpendicular to the apparent horizontal one, and passing through the centre of the earth, about which the pendulum oscillates.

Centre of **OSCILLATION**, the middle point of the arch, dividing the ball, when the pin of a pendulum fastened above is taken for the centre of a circle, whose circumference divides the ball into two equal parts.

OSCOPHORIA [of ὀσχοφορία of ὄσκη, a branch, and φέρω, Gr. to carry] feasts instituted by *Thesens*, on account

of his having destroyed the *Minotaur*, and by that means freed his country, *Athens*, from being obliged to send seven young men annually to *Crete*, to be devoured by the *Minotaur*.

OSCULATORIUS *Musculus* [with *Anatomists*] i. e. the kissing muscle, a muscle that draws both lips together.

O'SCULUM, a little mouth. L.

OSCULUM Uteri [with *Anatomists*] the cavity or hollow part of the womb, where conception is made, L.

OSI'RIS [Ὡσις of Ὡσις and ἱεὺς, Gr. i. e. *sacrosanctus*, i. e. most holy; or as others say, of **ἸΩΝ**, Heb. blessed: by this name the *Egyptians* understood the *Sun*, *Bacchus* and *Jupiter*] the son of *Jupiter* (according to the poets) by *Niobe* the daughter of *Phoroneus*. He is said to have first taught the *Egyptians* husbandry, to till the ground and to dress vineyards; for which they deified him. He married *Io* (who afterwards was called *Isis*) the daughter of *Inachus*; he was privily murdered by his brother, and after much seeking, his wife *Isis* at length found his body, and buried it in the island *Abates*; but when there appeared unto them an ox of an excellent shape, they imagined that it was *Osiris*, and worshipped him in the shape of an ox, by the name of *Apis* and *Serapis*. They had a custom of going out every year to look him, and returned with great shouts of joy, on pretence of having found him. He reigned *Anno Mundi* 2200, or, according to others, 2100. *Helvetius*, a learned historian, supposes him to be *Mixraim*, the eldest son of *Cham*.

Royal **OSMUND**

OSMUND the *Waterman* } an herb.

OSPREY [*ossifraga*, L. i. e. the bone-breaker] a kind of eagle, that breaks bones with her beak; but, contrary to the nature of other eagles, is said to be short-sighted, and to breed up not only her own young ones, but also those that others have cast off.

O'SSELETS, very hard excrescencies, which resemble a little bone, on the inside of the knee of a horse, which appear to be of the same substance with the rest of the knee, and is only distinguished from the knee, by its descending a little lower.

OSSI'FICATED, turned or become bone, hardened from a softer, cartilaginous substance into one of a firmer texture.

OSSIFRA'GA. See *Osprey*.

OSTA'GRA [of *ὀστήον*, a bone, and *αἶψα*, a laying hold of] a forceps with which surgeons take out bones.

OSTE'NSIVE *demonstration* [with *Mathematicians*] such as demonstrates the truth of any proposition, and in this they are distinguished from apagogical ones, or *deductiones ad impossibile* or *absurdum*, which prove the truth of the proposition by demonstrating the impossibility or absurdity of asserting the contrary; they are twofold.

OSTENSIVE *demonstrations* [called *ὀν*, Gr.] which prove the thing to be barely, but directly.

OSTENSIVE *demonstrations* [called *δύναμις*, Gr.] which prove the thing from its nature, cause, or essential properties.

OSTENTATIOUSNESS, vauntingness, bragging, shewiness.

OSTEOCO'PI [of *ὀστέον*, a bone, and *πῖναι*, labour, pain, Gr.] pains in the bones; but rather in the Membranes or thin skins and nerves that encompass them; for that the bones themselves are supposed to be quite insensible.

OSTEOLOGIST [of *ὀστέολογος* of *ὀστέον*, a bone, and *λόγος*, Gr.] an anatomist, that describes the shape, structure and use of human bones, &c.

OSTINE'Æ [in *Anatomy*] the entrance into the cavity or mouth of the matrix, where it joins the upper end of the *Vagina*, and makes a small protuberance in the form of lips.

O'STLER [of *hotelier*, F. an inn-keeper] an hostler, or one that looks after horses in an inn.

O'STLERY [of *hotelierie*, F.] an inn.

OSTRA'CIAS [*ὀστρακία*, Gr.] a sort of precious stone like an oyster shell.

OSTRACISM [*ὀστρακισμός*, Gr.] a banishment for 10 years, which the *Athenians* inflicted on such persons, whose over great power was suspected by the people, fearing that they should degenerate into tyrants: So called of *ὀστρεον*, Gr. an oyster; because they wrote the name of him they intended to banish upon shells.

OSTRACITES [*ὀστρακίτης*, Gr.] a kind of crusty stone, reddish, and in the form of an oyster-shell, and separable into laminae, good against the gravel, it is found in *Germany*; also called a nest of boxes, because when one shell is taken away, another appears of the same colour and substance.

OSTRACITIS [*ὀστρακίτις*, Gr.] a sort of crust that sticks to furnaces, where the brass or is melted.

An **OSTRICH** [*Hieroglyphically*] was

used to signify justice, because most of her feathers are of an equal length.

OSTRU'TIUM [with *Bot.*] the herb pellitory of *Spain*, L.

OSY'RIS [*ὀξυρίς*, Gr.] the herb toad flax L.

OTACOU'STICA [*ὠτακουστική*, Gr.] Instruments for assisting or improving the sense of hearing.

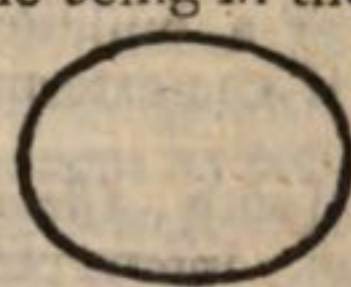
O'THERWISE [*οὐδ' ἄλλοιwise*, Sax.] or else; also after another manner.

O'TICA [*ὠτική*, Gr.] medicines for distempers in the ear.

OVA, eggs, L.

OVA [with *Anatomists*] are the little spherical bodies in the form of bladders or bubbles, consisting of two concentrick *Membranulae*, replete with a limpid humour like the white of an egg, found under the external membrane of the ovaries of women.

O'VALNESS [of *ovalis*, L. and *nefs*] the being in the form of an egg.



OVAL [in *Geom.*] a figure bounded by a regular curve-line returning into itself: But of its two Diame-

ters cutting each other at right angles in the center, one is longer than the other, in which it is different from the circle. Every ellipsis is an oval figure, but every oval figure is not an ellipsis.

OVAL Window [with *Anatomists*] one of the holes in the hollow of the ear.

OVAL $\curvearrowright$ [in *Architecture*] a member **OVOLO** $\curvearrowleft$ her so denominated from its resemblance to an egg in shape; it is commonly placed for an ornament in the mouldings of the cornices, and next the *Abacus* in the pillar.

OVA'RIA [with *Anatomists*] the *Ovaria* in women are about the bigness of the testicles in men. Their substance is composed of fibres and membranes, which leave little spaces, in which there are several small vesicles, round, full of water, and which when boiled, harden like the whites of eggs: The surface of the *Ovaria* is smooth and equal in virgins, but unequal and wrinkled in women of years. They are covered with a proper membrane, which sticks close to their substance, and with another common one from the *Péritonaeum*, which also covers the spermatick vessels. They have each of them two proper membranes, on which there are several small twigs of veins, arteries and nerves. The vesicles of the *Ovaria* are called eggs.

O'VARY [with *Botanists*] is that part of a flower which becomes the fruit, and so is properly the female organ of generation.

OVEN [*Incert. Etym.*] a place for baking,

O'VER [oʒen, *Sax.*] placed upon or above the top.

O'VER [oʒne, *Sax.* a bank] in composition of proper names of places, &c. signifies a bank, as *Brownsover*, and *Over* a town in *Glocestershire*, upon the bank of the *Severn*.

To **O'VER-Awe** [of oʒen and aʒe, *Sax.*] to terrify.

To **O'VER-Bid** [of oʒen and biðan, *Sax.*] to bid too much.

O'VER-Bold [of oʒen and balð, *Sax.*] impudent.

O'VER-Born [of oʒen and beaʒan, *Sax.*] prevailed over, oppressed.

To **O'VER-Burden** [of oʒen and byʒen, *Sax.*] to over-load, &c.

To **O'VER-Charge** [oʒen, *Sax.* and charger, *F.*] to charge too highly.

To **O'VER-Do** [of oʒen, and prob. of ðoen, *Sax.*] to do more than is sufficient.

To **O'VER-Eat** [of oʒen and ætan, *Sax.*] to eat too much.

To **O'VER-Fill** [oʒen-ʒyllan, *Sax.*] to fill more than enough.

To **O'VER-Flow** [of oʒen-ʒleopan, *Sax.*] to flow over.

O'VER Gone [of oʒen-ʒan, *Sax.*] gone beyond, &c.

O'VER-Grown [of oʒen-ʒʒopan, *Sax.*] grown too big.

O'VER-Grown-Sea [*Sea Term*] when the waves of the sea grow high, the sailors call it a rough sea; but when the surges and billows grow higher, then they say, 'tis an over-grown sea.

O'VER-Hasty [of oʒen and hâte, *F.*] too hasty.

To **O'VER-Hear** [of oʒen-hypan, *Sax.*] to hear privately.

O'VER-ALL [in *Heraldry*] is when a charge is, as it were, superadded to that which was a very good bearing without it.

To **O'VER-Live** [of oʒen and libhan, *Sax.*] to live beyond.

O'VER-Loaden [of oʒen and laðan, *Sax.*] having too great a load.

O'VER-Long [of oʒen, *Sax.* and longus, *L.*] longer than is meet.

To **O'VER-Match** [of oʒen, *Sax.* and mate, a companion] to exceed.

O'VER-Measure [of oʒen, *Sax.* and mesure, *F.*] more than measure.

O'VE-Much [of oʒen *Sax.* and mucho, *Ital.*] more than enough.

O'VER-Past [of oʒen, *Sax.* and passé, *F.*] passed over, gone beyond.

To **O'VER-Power** [of oʒen, *Sax.* and pouvoir, *F.*] to be too powerful for.

To **O'VER-Reach** [with *Horses*] is when a horse brings his hinder feet too far forwards, and strikes his toes against the sponges of the fore shoes.

To **O'VER-Reckon** [of oʒen-ʒeccan, *Sax.*] to reckon too much.

O'VER-Ripe [oʒen-ʒipe, *Sax.*] too ripe.

O'VER-Seen [of oʒen and ʒeon, *Sax.*] mistaken, deceived.

To **O'VER-Shadow** [of oʒen-ʒceaðen, *Sax.*] to cast a shadow over.

To **O'VER-Shoot** [of oʒen-ʒcotan, *Sax.*] to shoot beyond, to exceed.

O'VER-sight [of oʒen-ʒeyihðe, *Sax.*] a mistake, or error by inadvertence.

To **O'VER-Spread** [of oʒen, *Sax.* and ʒpreeden, *Du.*] to spread over.

OVERT-Act [in the sense of the Law] an open aid, an advance or step made towards compassing of an enterprize; an act being capable of being manifested or proved; and is distinguished from an intentional act.

To **O'VER-Take** [of oʒen, *Sax.* and tager, *Dan.* or tacken, *Du.*] to come up to another that was before.

To **O'VER-Top** [of oʒen, *Sax.* and top, *Dan.*] to exceed in height.

To **O'VERTURN** [of oʒen-ʒʒnan, *Sax.*] to overthrow, quite destroy, or unhinge and ruin,

To **O'VER-Value** [of oʒen, *Sax.* evaluator, *F.*] to value too highly.

To **O'VER-Weigh** [of oʒen-ʒæʒan, *Sax.*] to out-weigh.

O'VER-Weight [of oʒen-ʒepiht, *Sax.*] more than weight.

OVIFORM [oviformis of ovium, an egg, and forma, *L.* a shape] in the form or shape of an egg.

O'VOLO [in *Architecture*] so called from its resemblance to an egg, usually placed for ornament in the mouldings of cornices, and in a pillar next the *Abacus*.

OUNCE Pearls, seed pearls too small to be sold by tale.

OUNCE Cottons, cottons of a superior quality to others brought from *Damascus*.

OURAN-SOANGUE, men-devils, a sect of Magicians in the island *Grombocannore* in the *East-Indies*, of whom it is related, that they have the art of rendring themselves invisible, and passing

ing where they please, and doing a great deal of mischief; for which reason the people hate them and kill them on the spot, whenever they can catch them.

OURANO'GRAPHIST [of *οὐρανός* the heaven, and *γραφω*, Gr. to describe] an astronomer, or one who describes the heavens.

OUR *?* [oh *ne*, *Sax.*] of or belonging **OURS** to us.

OUST, a vessel upon which hops or malt is dry'd.

To **OUT-BID** [u'te-bi'd'an, *Sax.*] to bid more than another.

To **OUT-BRAVE** [u'te, *Sax.* and *braver*, F.] to silence, dash or out-do a person by vaunting, &c.

OUT-Cast [of u'te, *Sax.* and *kaster*, *Dan.*] a cast off, a forlorn person.

OUT-Cry [of u'te and *c'nie*, *Sax.*] a crying out, a noise.

To **OUT-Do** [prob. of u'te and *doen*, *Sax.*] to exceed.

OUTER [u'tter, *Sax.*] outward.

OUTERMOST [y'tte'ne'yt, *Sax.*] the most outward.

To **OUT-Face** [of u'te, *Sax.* and *facies*, L. or *face*, F.] to assert confidently and impudently, so as to silence a modest person.

To **OUT-Law** one, to sue him to an outlawry.

To **OUT-Learn** [of u'te-leo'nian, *Sax.*] to learn faster or farther than another.

OUT-Let [of u'te and *læ'tan*, *Sax.*] a passage out.

To **OUT-Live** [u'te-libhan. *Sax.*] to live longer than.

To **OUT-Number** [of u'te, *Sax.* and *numbrer*, F. or *numerare*, L.] to number or amount to more than another.

To **OUT-Pass** [of u'te, *Sax.* and *passer*, F.] to go beyond, to exceed.

OUTRA'GEIOUSNESS [of *outra-geux*, F. and *nefs*] violent rage.

OUTRIGHT [u'te-riht, *Sax.*] thoroughly, totally; also immediately.

To **OUT-RUN** [of u'te-a'nian, *Sax.*] to run better or faster than, or beyond another; to exceed.

To **OUTSTRIP** [of u'te, *Sax.* and *stroopen*, *Du.*] to exceed, to excel, to get the start of.

OUTSTRETCHT [of u'te and *a'γ-τ'nekan*, *Sax.*] extended, spread out in length.

OUTWARDLY, on the out-side.

To **OUTWIT** [of u'te-pitan; *Sax.*] to exceed, or impose on another by wit.

OUZEL [of *oyle*, *Sax.*] a black-bird.

OUZY, moist, wet, plashy.

OWL [of *ule*, *Sax.*] a night-bird.

OWL [*Hieroglyphically*] did represent the death and unhappiness of a wicked tyrant, or an hypocrite who hates to be seen in the light of the sun.

OX [Oxa, *Sax.*] is a beast that surpasses most others in strength, yet patiently submits its neck to the yoke, and therefore is the emblem of strength subdued and brought under; and for that reason in heraldry is a proper bearing for those who have laid the yoke on the necks of fierce nations.

OX Eye [*Sea Term*] a violent storm that sometimes happens on the Coast of *Guinea*; so called, because when it first appears it is in the form of, and seems not much larger than an Ox's Eye; but comes with such impetuosity, that in a very little space, and frequently before they can prepare themselves for it, it seems to over-spread the whole hemisphere, and at the same time forces the air with so much violence that the ships are sometimes scattered several ways, and sometimes are sunk downright.

OXALIS [*οξάλις*, Gr.] wild or wood-forrel, L.

OXOLÆUM [*οξολαϊον* of *οξ* & *λαϊον*, Gr. oil] a composition or mixture of wine, vinegar, and pepper.

OXYA'CANTHA [*οξύκανθε*, Gr.] the haw-thorn shrub, or the raspberry-tree.

OXY'CEDROS [*οξύκεδρος*, Gr.] a kind of small cedar having prickly leaves.

OXA'LME [*οξύλιμη*, Gr.] a sharp salt composition, as vinegar and brine.

OXYDE'RCICA [*οξύδερκικα*, Gr.] medicines that quicken the sight.

OXY'GONOUS [of *οξύ* & *γωνία*, Gr. an angle] of or pertaining to an oxygen; acute angled figure.

OXYLA'PATHON [*οξύλαπαθον*, Gr.] the sharp pointed dock. L.

OXYMYRSINE [*οξύμυρσίνη*, Gr.] the shrub wild myrtle.

OXYNO'SEMA [*οξύς* and *νόσημα*, Gr. a disease] an acute disease.

OXYRO'DON [of *οξύς* and *ροδον*, Gr. a rose] a composition of two parts of oil of roses, and one part of vinegar of roses, stirred together for some time.

OXYSA'CCHARUM [of *οξύς* and *σακχαρον*, Gr. sugar] a syrup made of vinegar, the juice of sour pomegranates and sugar.

OXYTRYPHY'LLON [of *οξύς* and *τρίφυλλον*, Gr.] the herb trefoil with a sharp leaf.

OY'ER [*oyer*, F. to hear] a law word used in antient times for what we now call *assizes*.

OYER

OYER and *Terminer* [*i. e.* to hear and determine] in antient times it was only upon some sudden outrage or insurrection; but at this time it is the first and largest of the five commissions; by vertue of which our judges of assizes sit in their several courts.

P

P *p*, Roman; *P p*, Italick; **P** *p*, English; *P p*, Saxon, are the 15th Letter of the Alphabet; **P** *π*, the 16th of the Greek; and **פ**, the 17th of the Hebrew.

The letter **P** is not heard in pronouncing *psalm*, &c. *contempt*, &c. *ph* has the sound of *f*.

P [among the *Antients*] a numeral letter, signifying 100.

P with a dash, stood for 400000.

PAAGE [old *Records*] the same as *Passagium*.

PABULATORY [*pabulatorius*, L.] the same as *pabular*.

PABULUM [with *Naturalists*] fuel, or that part in combustible bodies, which the fire immediately feeds on, or is supported by.

PACABILIS [old *Rec.*] payable, or passable.

PACALIA [among the *Romans*] feasts celebrated in honour of the goddess *Pax*, *i. e.* *Peace*.

PACATED [*pacatus*, L.] appeased, made peaceable.

To **PACE** [*aller a pas*, F.] as an horse.

PACIFEROUSNESS [of *pacifer*, F. and *ness*] peace bringing quality.

PACIFICATORINESS [of *pacificatorius*, L. and *ness*] peace making quality.

PACIFICKNESS [of *pacificus*, L. and *ness*] peace making quality.

PACIFIER [*pacificator*, L.] one that appeases.

PACKAGE [old *Rec.*] a duty of a penny per pound on certain merchandizes.

PACKERS, persons appointed and sworn to pack up herrings, according to the statute; also cloth and other manufactures.

PACKING, putting up in packs; also placing cards.

PACKET [*paquet*, F.] a parcel, or bundle as of letters, &c.

PACTA *conventa* [in *Poland*] are the articles mutually agreed on between the king and the republick, and which they oblige each other to observe.

PACTUM *Commissorium* [Civil Law]

an agreement betwixt buyer and seller; but upon this condition, that if the price agreed for be not paid before a certain day, the bargain shall be void.

PACYNTICA [*παχύνει* of *παχύνω*, Gr. to fatten] medicines that are of a thickening quality.

PAD, a Bundle, O. Hence a little soft bolster to put under some hard thing that is worn next the body of an animal Man or Beast is so called.

PADDOCK, or *Paddock Course*, a piece of ground taken out of a Park, encompassed with Pales or a Wall, for racing with greyhounds for wagers, plate, &c. Those Paddocks are usually a mile long, and a quarter of a mile broad. At one end is a little house where the dogs are to be entered, and whence they are to be slipt; and near this place are pens to inclose two or three deer for the sport.

PADUAN [with *Medalists*] a modern medal, in imitation of the antique; or, a new medal struck with all the marks and characters of antiquity.

PADVANTAGE, a right of pasturage, or putting cattle to feed on a common pertaining to one or more towns.

PÆDARTHROCA'CE [of *παῖς* a boy, *ἄρθρον* a joint, and *κακόν* an evil, Gr.] the corrupting of a bone in the joint, the joint-evil, a disease incident mostly to children, where the joints swell, and the bones are most commonly rotten.

PAEDEROS [*παῖδες*, Gr.] the Opal, a precious stone; also an herb.

PAEAN [in *antient Poetry*] a foot;

PAEON so called because supposed to be appropriated to the hymn *Paeon*.

PAEDEROTRIBIA [of *παῖδες* and *τριβή*, Gr.] the exercise of childrens bodies.

PAEDEROTROPICA [*παῖδες* and *τροπή*, Gr.] a part of physick which relates to the management of children.

PAEONIA, the peony, or piony, a flower. L.

PAGANS [of *pagani* of *pagus*, L. a

PAINIMS Village] those of the heathen or gentile Religion, so call'd because that after Cities were converted to Christianity, superstition still remained in the Villages, for that the publishers of Christianity mostly resorted to Cities.

PAGANA'LIA [among the *Romans*] Feasts held in Villages, where also Altars were erected, and sacrifices offered annually to the tutelar gods. Here the Peasants offered Cakes to *Ceres* and *Tellus* for plentiful Harvests.

PAGE, a youth of honour advanced to the service of a prince, or some great personage, to attend on visits of ceremony, &c.

PAGUS [*old Rec.*] a country. *L.*

PAINE *fort & dure* [*in Com. Law.*] a punishment for those that being arraigned of felony, refuse to put themselves upon the ordinary trial of God and their Country, and are therefore accounted to stand mute and speechless. This Punishment is commonly called *pressing to death*; during which time of punishment, they are to have only hard dry barley-bread and puddle water.

PAINED [*peine*, *F.* or prob. of *peinen*, *Teut.* *punet*, *Dan.* *pinan*, *Sax.*] affected with pain

PA'INFUL [prob. of *pin* and *yull*, *Sax.*] causing pain; also laborious.

PAINFULLY [*pin yull* and *gelice*, *Sax.*] after a painful or laborious manner.

PAINFULNESS [*pin* and *yulneyye*, *Sax.*] a quality causing pain; also laboriousness.



PAINTERS, this company having the addition of *Painter-Stainers*, are of high antiquity, yet not incorporated till *Anno 1580. 23d of Queen Elizabeth*: their arms are *Azure*, a Chevron *Or*, between three Griffins Heads *eras d Argent*.

PA'ired [*appaiér*, *F.*] coupled, &c.

Trial per PAIS [*Law Term*] is a trial by a country or a jury, *i. e.* those that are of the same country or neighbourhood.

PAIS [*old Law*] a country or region. *F.*

PAISSO [*old Writ*] *passage*, a liberty for hogs running in forests or woods, to feed on mast

PALAE'ESTRA [*of πάλαι, Gr.* Wrestling] a building where the *Grecian* youth exercised themselves in wrestling, running quoits, &c.

PALAE'ETRICAL, of or pertaining to wrestling.

PALAE'STROPHYLAX [*of παλαισας and φύλαξ, a Keeper*] the Governor of the *Palae'stra*, and the exercises therein

PALA'GIUM, a Duty anciently paid to Lords of Manors, for exporting and importing vessels of Wine in any of their ports.

PALATABLENESS [*of palatum*,

habilis, *L.* and *ness*] agreeableness to the palate or taste.

PALA'TINATE [*Palatinat*, *F.* of *L.*] a Province or Signiory possess'd by a Palatine, and from which he takes his Title and Dignity.

PA'LATINE [*palatin*, *F.*] belonging to the palace or court of an emperor, or sovereign prince, as a count palatine.

PALATI'Os [*with Anatom.*] a small square bone, forming the hind part of the palate, and joined to that part of the *Os maxillare*, which forms the forepart of the palate. *L.*

PALEOLOGY [*παιολογία of παλαιός old and λόγος, Gr.* to treat] a treatise of antiquity.

To **PALE-in** [*pallissader*, *F.*] to enclose or fence with pales

PALE [*in Heraldry*] is one of the ten honourable Ordinaries; and is so call'd, because it is like the palisades used about fortifications, and stands perpendicularly upright in an Escutcheon, dividing it length-ways from the top to the bottom. and should contain a third part of the shield, See the Escutcheon.

In **PALE** signifies things borne one above another in the nature of a pale.

PALES [*in Carpentry*] Boards set up for partitions of gardens, grounds, &c. also rows of piles or stakes drove into the ground to make wooden bridges over rivers.

PALEE [*in Heraldry*] is when a shield is divided into four or more equal parts, by perpendicular lines falling from the top to the bottom. See the Escutcheon.

PALE signifies a shield divided by one single line thro' the middle from the top to the bottom, which is the nature of a pale. See the Escutcheon.

PALED, a Coat is said to be paled, when it is equally charged with metal and colour.

PA'LENESS [*of pale*, *F.* and *ness* of *palliditas*, *L.*] wanness, or whiteness of countenance.

Counter PALED [*in Heraldry*] is where the pale is cut, and the demi-pales of the chief, tho' of colours the same with those of the point, yet different in the place where they meet; so that if the first of the chief be metal, that which corresponds to it underneath is of colour.

PA'LE-

PA'LEISH [of *pallidus*, L.] something pale.

PA'LES, a goddess of shepherds, under whose protection were the flocks and herds.

PA'LICI [of τὰ παλιν ἰκταί, i. e. coming out again from the earth] Deities said to have been the sons of *Jupiter* by *Thalia*, who hiding herself in the earth from *Juno*, brought forth two brothers, call'd *Palici*, in whose temple in *Sicily*, were two deep basins of boiling sulphurous water never running over, the two holes being the holes at which these two brothers came out, being turn'd into the aforesaid boiling fountains. These fountains were called *Delli*, and were famous for the trial and punishment of perjury; for into them was thrown the Oath of him that had sworn, written on a Note; which, if true, floated; but if false, sunk to the bottom. *Postick*.

PALILIA [among the *Romans*] feasts and publick rejoicings celebrated April 20. in honour of *Pales* the goddess of shepherds; at which time they purified their flocks and herds with the fumes of *Rosemary*, *Laurel* and *Sulphur*; their sacrifices were milk and wafers made with millet; during which, they danc'd and leap'd over fire made of bean straws, branches of olives, pine and laurel. These festivals were celebrated to her that she might drive away the wolves and prevent diseases incident to cattle and render the earth fruitful. *L*.

PALILI'CIUM [Astronomy] a fix'd star of the first magnitude in the bull's eye, called also *Aldebaran*.

PALIMBA'CHIUS [with *Grammarians*] a foot consisting of two long syllables and one short, as *Nātūrā*.

PALIMPSESTON [παλίμψυς, Gr.] a sort of paper or parchment, used for making the first draught of things, which would bear wiping out, and new writing in the same place.

PALINTOCHIA [of παλιν and τίχτω, Gr. to bring forth] the delivery of a child a second time.



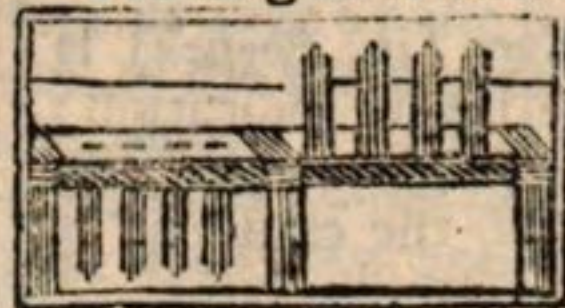
PA'LISES [in *Heraldry*] represents a range of palisades before a fortification, and so represented on a *Fess*, rising up a considerable length and pointed at the top, with the field appearing between them.

PALISADES [in *Architecture*.]

PALISADES [in *Gardening*] an ornament in the alleys of gardens, where in trees are planted, which bear branches from the bottom, and which are spread

in such a manner, as to appear a wall covered with leaves.

Turning **PALISADES** [in *Fortificat.*]



an invention to preserve the palisades of the parapet from the shot of the besiegers, so ordered that as many of them as stood in the length of a rod or 10 foot, did turn up and down like a trap, so that they could not be seen by the enemy, but just when they brought on their attack; but nevertheless were always ready to do the proper office of palisades; as the figure

PALI'URUS [παλίερος, Gr.] the shrub *Christ's thorn*. *L*.



A cross **PALL** [in *Heral.*] represents the ornaments of an Archbishop sent from *Rome* to metropolitans, made of the wooll of white Lambs.

See the *Escutcheon*.

PA'LL-MA'LL, an Exercise or Play, where a round bowl or iron ball is with a mallet, struck thro' an arch of Iron, standing at either end of an alley; as in *St. James's Park*.

PALLACA'NA, a sort of Onion.

PALLA'DIUM [of Πάλας, Gr.] the statue of *Pallas* represented holding a pike in her hand, that always moved as she turned her eyes. The *Trojans* did believe that this Image fell down from heaven into the temple before it was covered; and they were told by the Oracle of *Apollo*, that their City should be inexpugnable so long as that was with them. At the siege of *Troy* it is said to have been stolen away by *Ulysses* and *Diomedes*; but others say this was a false one, which was expos'd to the publick, and that the true one was with the tutelar gods, carried by *Aeneas* into *Italy*; which being introduced into *Rome*, many counterfeit ones were made like it to prevent the true one from being stolen.

PA'LLAS [Πάλας, Gr.] the goddess of war and wisdom, who, according to the poets, came forth armed out of *Jupiter's* brain when his head was cleft by *Vulcan*. She was also call'd *Minerva*. Which see.

PA'LLAS [in *Painting* &c.] is represented in a blue mantle embroidered with silver.

PA'LLFD [prob. of *appale*, F.] flat, dead, without spirit, as wine, beer, &c.

PA'LIET [in *Heraldry*] is a small pale, being half the breadth of a pale, of which *Pallets* there are sometimes

several in one shield, and must never be charged with any thing white or red.

PALLIATIVE [*palliatif*, F.] serving to palliate.

PALLIATIVE Cure [in *Physick*] is the answering of a palliative indication; or the removal or mitigation of the symptoms of a disease, the cause of it still remaining.

PALLIATIVE Indication [with *Physicians*] is where the symptoms of a disease give too much trouble and danger to have the cure deferred till the disease, on which it depends, is removed.

PALLIDNESS [of *pallidus*, L. and *ness*] paleness.

PALLIER ? [Carpentry] in a build.

PAILLIER *Sing.* a landing place in a stair case; or a step, which being broader than the rest, serves for a resting place.

PALM [*palmus*, L.] the inner part of the hand; also a measure of a hand's breadth, three inches.

PALM-Tree [*Emblematically*] represents justice, because it is said to produce all its fruit proportionable to its leaves; and because the wood of it is least subject to corruption.

The **PALM-Tree** [*Hieroglyphically*] was used to represent the life of a religious man, the root of which is unpleasant to look upon, but the fruit and branches are grateful both to the eye and the taste. It also is used to represent victory, in that it is said to rise the higher the greater weight it bears.

PALM Worm [in *America*] an insect about 12 inches long, and extreme swift in its motion, having an incredible number of feet, and two claws at the head and tail, with which it wounds and poisons persons, putting them to intolerable pain for 24 hours.

PALMA Christi, a sort of plant, L.

PALMA'TA [*old Rec.*] a handful of corn.

PALMA'RIS Brevis [with *Anatom*] a muscle of the palm of the hand, arising from the *Metacarpus*, that sustains the little finger, &c. and proceeds transversely, and is inserted into the eighth bone of the *Carpus*, L.

PALMARIS Longus [*Anatomy*] a muscle of the palm of the hand, which takes its rise from the inward protuberance of the *Humerus*, and is inserted side-ways to the roots of the fingers. It assists in grasping any thing firmly.

PALMES [with *Botanists*] the shoot, or young branch of a vine; also that shoot of a plam-tree, on which it branches.

PALMESTRY [of *palma*, L. the palm of the hand] a kind of divination or telling fortunes by inspecting the palm of the hand.

PALMETOIRE, an *Indian* tree, of the juice of which the *Indians* make a pleasant sort of wine.

PALMO'SE [*palmosus*, L.] full of or abounding with palm trees

PALMUS, a hand breadth. a span from the thumb to the little finger, L.

PALMUS [of *παλμω*, Gr. to beat] a palpitation of the heart.

PALMS [with *Botanists*] white buds shooting out of willows or fallows before the leaf.

The **PA'LPABLE** *obscure*, darkness that may be felt. *Milton*.

PA'LPABLY [*palpablement*, F.] plainly, evidently, &c.

PA'LPABLENESS [of *palpabilis*, L. and *ness*] capableness of being felt; also plainness, manifestness.

PALPE'BRAE, the eye-lids or coverings of the eyes, L.

PA'LPITATING [*palpitans*, L.] panting or beating quick.

PA'LSICAL [*paralyticus*, L.] having the palsy.

PA'LSICALNESS [of *παράλυσις*, Gr.] afflictedness with the palsy.

PA'LTING [q. d. *pelting*] throwing at.

PA'LTRINESS [prob. of *poltron*, F. or *pallor*, L.] pitifulness, forriness.



PA'LY Bendy [in *Heral.*] is when an escutcheon is divided by lines perpendicular, which is called *Paly*, and then again by others diagonal athwart the shield from the *dexter* side to the *sinister*, which is called *Bendy*.

PAMPHA'RMACON [*πανφάρμακον* of *πᾶν*, all, and *φάρμακον*, Gr. a poison or remedy] an universal remedy against all manner of poisons; also an universal remedy against all diseases.

PAN [*pfann*, *Teut.* *panne*, *Dan.* *panne*, *Sax.*] a vessel of various metals and for various uses.

PAN [*πᾶν*, Gr. all] hence mythologists find secrets of nature couched, and that *πᾶν* signifies the universe. An ancient *Egyptian* deity called by them *Mandes*, a he-goat, in the shape of which he was there worshipped. But the *Greeks* say he was the son of *Penelope* the daughter of *Icarus*, whom *Mercury* ravished in the shape of a he-goat, and born in *Arcadia*, whence he was esteem'd a rural deity, and the god of mountains, woods and shepherds.

Plutarch, in a tract of his morals, called, *περὶ τῶν ἀελοποιῶν χρησμεσίῳ*, i. e. *Why oracles cease to give answers*, tells us a notable story, that a ship sailing out of Greece into Italy, was becalmed about the *Echinades*, and the persons in the ship hear'd a voice loudly calling on one *Thamus* an Egyptian, who was then in the ship, who made no answer to the first or second call, but at the third replied, *here am I*; then the voice spake again, bidding him when he came to the *Palodes*, to make it known that the great god *Pan* was dead, and that, when they came to the *Palodes*, which are certain shelves and rocks in the *Ionian* sea, *Thamus*, standing on the poop of the ship, did as the voice directed him; whereupon was heard a mighty noise of many together, who all seemed to groan and lament, with terrible and hideous shriekings. News hereof coming to *Tiberius* the emperor of Rome, he caused the learned men to enquire out of their books who that *Pan* should be; who answered, that he was the son of *Mercury* and *Penelope*. But those who more narrowly examined the circumstances of this accident, found it happen at the time when our Saviour suffered on the cross, who was the true God *Pan*, and shepherd of our souls; and that upon this divulging his death and passion, the devils who used to speak in oracles, began to desist from that office.

Orpheus says that *Pan* signifies universal nature, proceeding from the divine mind and providence, of which the heaven, earth, sea and the eternal fire, are so many members.

Some by *Pan* understand the sun.

Common Mythologists are of opinion, that his upper parts being like a man, intimate that the superior and celestial parts of the world are beautiful, radiant and glorious; that his horns represent the rays of the sun, as they work upwards, and his long beard signify the same rays, as they have an influence upon the earth; the ruddiness of his countenance bears a resemblance to the sky.

PAN [*Hieroglyphically*] is pictured with two horns on his head, and a garment of a leopard's skin about his shoulders, and a rank of seven slender pipes in his hand, so joined together that their musick could make an harmonious consort, to signify the harmony and rare correspondency that is in the world between the several parts that compose it. The two horns did represent the sun, his garment the beautiful variety of the stars.

PAN, the lower part of this deity is hairy, and resembles a goat, to intimate the unevenness of the earth: Others suppose that by the hairiness and roughness of his lower parts, are represented the shrubs, wild creatures, trees and mountains here below. They feign him lascivious and lustful, because of the many causes of seeds, and the mixtures which are made from them.

He pursues the nymphs, for he delights in exhalations, which proceed from humidity, without which it is impossible that the world should exist.

Others understand by his amorous complexion (which causes him to pursue the nymphs) the desire of generation, which spreads itself through all beings, who attract matter proper for that end from the moisture which is represented by the nymphs.

He is said to be clothed with a leopard's skin, as well because of the beautiful variety of all things, as also because of the Colours that are seen in the world; or, as others think, his spotted skin is the image of the starry firmament.

His goat's feet signify the solidity of the earth, and his pipe of seven reeds, that celestial harmony supposed to be made by the seven planets.

His shepherd's crook is supposed to intimate that care and providence by which the universe is conducted and governed.

PANACE'A [according to *Galen*] medicines which he had in great esteem. Thence,

PANACEA [with *Chymists*] is applied to their universal medicine which, as they pretend, will cure all diseases in all circumstances, constitutions and ages.

PANA'CEOUS, a term applied to several plants, by reason of the extraordinary virtues ascribed to them.

PANARIT'NIUM [with *Surgeons*] a very painful swelling at the end of the finger at the root of the nail.

PANA'THENAEA [of *παν*, all, and *Ἀθηναια*, Gr. *Minerva*] feasts observed at *Athens*, for the union of the towns of *Attica*, by *Theseus*. Here they wrestled naked, and danced the *Pyrrhick* dance in armour.

PANCAL'ER, a plant otherwise called *Milan Cabbage*.

PANCA'RPUS [of *παν*, all, and *καρπος*, fruit, Gr.] a spectacle or show, which the *Roman* emperors exhibited to the people; a kind of chase or hunt of a number of beasts, as bullocks, deers, hares,

nares, &c. which being shut up in the circus or amphitheatre, into which trees were frequently transplanted so as to form a kind of forest, were let out to the people, and those who would pursue, shot, killed and cut in pieces all they could; others suppose *Pancarpus* to be also a combat wherein robust people, hired for that purpose, fought with wild beasts.

PA'NCHROS [πᾶνχρος of πᾶν and χρος, Gr. colour] a precious stone, that is almost of all colours.

PANCHYMA GOGA [of πᾶν, all, γῶγος, humour, and ἀγῶγος, a leader] universal purges, medicines which disperse all humours in the body.

PANCRA'TICAL [prancraticus, L. of πᾶν, all, and κρατῶ, Gr. power] almighty.

PANCRA'TIUM [of πᾶν, all, and κρατῶ, might] the exercise of wrestling, boxing, &c.

PANCREAS *Asselli* [in comparative *Anatomy*] a large gland in the middle of the mesentery of some brutes, to which most of the lacteals resort, and whence the chyle is convey'd.

PANCREA'TICUS *Ductus*. See *Ductus Pancreaticus*.

PANCREA'TICK *Juice*, an insipid, limpid juice or humour, separated from the blood, and prepared in the *Pancreas*.

PANDA'LEA [in *Pharmacy*] a solid electuary.

PANDÆMONIUM [of πᾶν, all, and δαίμονιον, Gr. of devils] the great hall, court or council chamber, or parliament house of devils. *Milton*.

PANDORA [πανδώρα δωρεῖ, Gr. i. e. receiving the gifts of all the gods] a woman (according to the poets) made by *Vulcan*, at the command of *Jupiter*, whom every god adorned with several gifts. *Pallas* gave her wisdom, *Venus* beauty, *Apollo* musick, *Mercury* eloquence; others say, the mother of *Deucalion*, who sent a box to *Epimetheus*, filled with all kinds of evils, who having received it, opened it, and out they all flew and filled the earth with diseases, and all other calamities. *Hesychius* expounds this of the earth, as bestowing all things necessary for life.

PANE'GY'RICK [among the *Greeks*] a church book, consisting of panegyrics or discourses in praise of *Jesus Christ* and the saints.

PANE'ITY [of panis, L. bread] the essence of or the quality of being bread. *Prier*.

PANELLE'NIUS [prob. of πανήλιος, Gr. all over serene] a name of *Jupiter*, given him on account of his giving an universal rain over all *Greece*, when it had been afflicted with a great drought.

A PA'NICK sudden consternation.

PANICK Fear, on that siezes upon mens fancies, without any visible cause; a needless or ill grounded fright. The reason why these terrors are attributed to *Pan*, was, as some say, because when *Osiris* was bound by *Typho*, *Pan* and the Satyrs appearing, cast him into a fright; or because he frightened all the giants that waged war against *Jupiter*: Or as others say, that when *Pan* was *Bacchus's* Lieutenant-General in his *Indian* expedition, being encompassed in a valley, with an army of enemies far superior to them in number, he advised the god to order his men to give a general shout, which so surprized the opposite army, that they immediately fled from their camp. And hence it came to pass, that all sudden fears impressed upon mens spirits, without any just reason, were, by the *Greeks* and *Romans* called, *Panick Terrors*.

PANICULA'TED, *a, um* [in *Botan. Writ.*] a plant is said to be floribus paniculatus, i. e. with paniculate flowers, when it bears a great number of flowers standing upon long foot-stalks, issuing on all sides from the middle stalks; the whole bunch being broad at the bottom or in the middle and growing narrower towards the top, as in some star-worts.

PA'NIS *armigerorum* [old *Rec.*] bread distributed to servants.

PANIS *fortis* & *durus*. See *Pain fort*, &c.

PANIS *militaris* [old *Rec.*] ammunition or camp bread; a coarse and black sort of bread, hard bisket, *L*.

PANIS *porcinus* [Botany] the herb sow-bread, *L*.

PANIS *vocatus* [Blackwhitlof.] a middle sort of bread betwixt white and brown, the coarser bread in religious houses made for ordinary guests, whereas the bread for the convent was pure manchet.

PA'NNICULUS *Carnosus* [in *Anat.*] a membrane commonly described as investing the whole body, as it does indeed in brutes, lying between the skin and *membrana adiposa*; but in men is to be found only in the face.

PA'NNUS [with *Oculists*] a disease in the eye, when the vessels which run

to the corners swell with blood, by reason of a stoppage or inflammation; so that a fleshy web afterwards covers the whole or part of it.

PANSELENE [of πᾶν and σελήνη, Gr.] the full moon.

PANSPE'RM [πανσπερμία of πᾶν, all, and σπέρμα, Gr. seed] universal seed; also a mixture of all sorts of seeds.

A PANTALOO'N, a buffoon or jack-pudding dressed in a pantaloon.

PANTA'BRE, a precious stone, called the stone of the sun.

PA'NTEX [Anatomy] the paunch or belly; also a sort of gall on the neck of draught beasts, L.

PA'NTHEA [among the Romans] single statues composed of the figures or symbols of several different divinities; or figures on medals, the heads of which are adorned with symbols of several gods, as one of *Antoninus Pius*, which represents *Serapis* by the bushel it bears, &c.

PA'NTHEAN Statues, Statues that represented all or the most considerable of the heathen deities, distinguished by their several peculiar marks, which were placed above, about, or upon the statues: *Jupiter* was known by his thunder-bolt; *Juno* by her crown; *Sol* by his beams; *Mars* by his helmet; *Venus* by her beauty; *Mercury* by wings at his feet or his *Caduceus*; *Bacchus* by ivy; *Ceres* by a *cornucopia*, or ears of corn; *Diana* by a crescent; and *Cupid* by a bundle of arrows, &c.

PANTHEO'LOGIST [of πᾶν, all, and Θεολόγος, a divine, Gr.] a student or writer of universal or a whole body of divinity.

PA'NTHEON [of παντίων θεῶν, Gr. i. e. of all the gods] a temple in *Rome*, built in a round form by *Agrippa*, the son-in-law of *Augustus*, adorned with marble of various colours. In the walls were niches, in which the statues of the Gods were placed. The gates were of brass, the beams covered with brass gilt, and the roof was of silver plates. It was dedicated to *Jupiter Vindex*. It was since consecrated by pope *Boniface III.* to the *Virgin Mary*, and is now called, *Santa Maria della rotunda*.

PA'NTHER [πανθήρ of πᾶν, all, and θήρ, a wild beast, Gr.] so named, because it has the fierceness of all beasts put together.

PANTHER [Hieroglyphically] is put to represent hypocrisy and deceit; because it is related, that the scent of its

skin attracts all other beasts; but it having a fierce countenance which frightens them, it covers it with her two fore-paws, till they come nearer, so that she can the more easily seize them.

PA'NTHERINE [of panthera, L.] of or like a panther.

PA'NTING [pantelant, F.] fetching the breath short, or breathing quick.

PA'NTOFFLES [pantoufles, F.] high soled slipper, *Pantables*: Hence, to stand upon the *pantables* (*pantoufles*) signifies strenuously to insist upon, or stand up for his honour, &c.

PAPA'YER [in the *Caribbee Islands*] a kind of fruit.

PA'PER-Shoes [Hieroglyphically] represented priesthood among the *Egyptians*; because their priests wore no other.

PAPILLAE Linguae [Anatomy] little eminences on the tongue, so called on account of their resemblance to the *Papilla* of the breast, L.

PAPILLA'RUM Processus [in Anat.] are the extremities of the olfactory nerves, which convey the slimy humours by the fibres that pass thro' the *Os Cribriforme* to the nostrils and palate.

PAPISTICAL [of papiste, F.] of or pertaining to the papists.

PAPISTICALLY, after a popish manner.

PAPISTICALNESS, popishness.

PAPPE'SCENT [pappescens, L.] growing downy.

PA'PPOUS-lactescent, [in Botany] downy and milky.

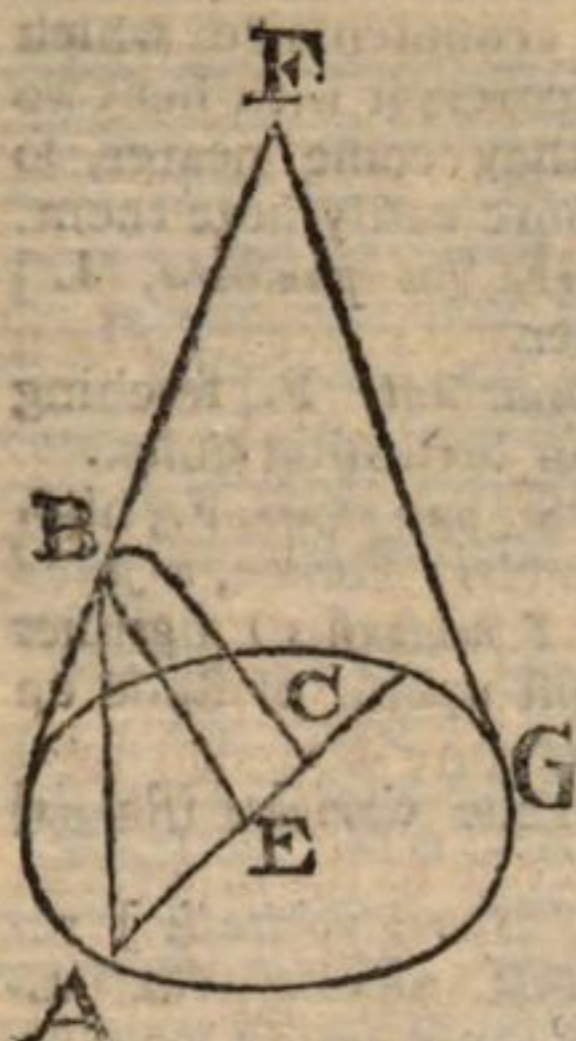
PA'PPOUSNESS [of papposus, L. and ness] downiness, softness, sponginess.

PA'PPY [of pappus, L.] soft, spongy.

PAPY'RUS [πάπυρος, Gr.] a flag shrub that grows in the marshes, and standing waters, near the river *Nile* in *Egypt*, of which they made paper; hence our word *paper*.

PA'RABLE [παράβολον, Gr.] a continued similitude or comparison; a declaration or exposition of a thing by way of similitude or comparison; a dark saying, an allegory; a fable or allegorical instruction, founded on something real or apparent in nature or history; from which some moral is drawn, by comparing it with some other thing in which persons are more immediately concerned.

PARABOLA [with Rhetoricians] a figurative expression, when one thing is uttered, and another signified.

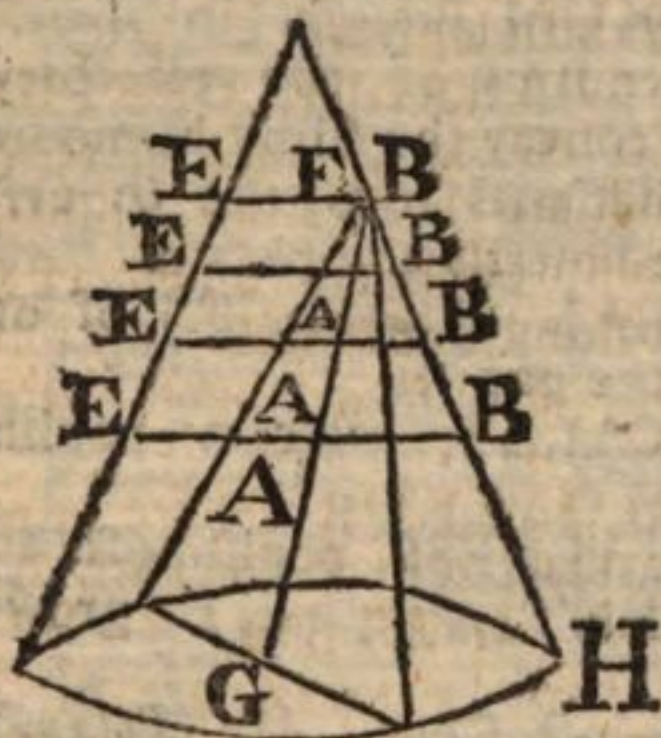


PARA'BOLA [*παράβολη*, Gr.] is a curve as A B C, made by cutting a cone by a plane A E, parallel to one of its sides, as F G.

PARABOLA [of *παράβολω*, Gr.] a figure arising from the section of a cone, when cut by a plain parallel to one of its sides.

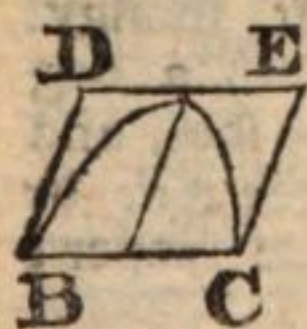
PARABOLA'NI, a set of persons, who, in the *Alexandrian* church, devoted themselves to the service of churches and hospitals.

PARA'BOLICK *Cuneus* [Geometry]



is a solid thus formed: Multiply all the A B's into A E's; or, which is all one, upon the base F G H, erect a prism, whose altitude shall be F E; and this shall be

the Parabolick *Cuneus*, which is equal in solidity to the Parabolical Pyramidoid.



PARABO ICK *Space* [in Geometry] is the area contained between the curve of the parabola, and a whole ordinate B C. This is the $\frac{2}{3}$ of the circumscri-

bing parallelogram BCDE in the common parabola

PARABOLICK *Pyramidoid* [in Geometry] a solid figure, so called from its particular formation.

PARABOLICK *Conoid* [in Geometry] a solid figure generated by the rotation of a *Semi-parabola* about its *Ax's*, and is equal to half of its circumscribing cylinder.

PARABOLICK [in Geometry] a solid body formed by the turning of a *Semi-parabola* about its ordinate.

PARABO'LICALLY [*parabolique-ment*, F.] by way of parable.

PARABO'LICALNESS [of *paraboli-*

cus, L. and *ness*] the being of the nature or manner of a parable.

PARABO'LIFORM [of *parabola* and *formis*, L.] of the form of a parabola.

PARABO'LOIDES [in *Geom.*] are *parabolas*, of the higher kinds.

PARACE'NTRICK *Sollicitation of Gravity or Levity* [in *Mechanicks*] is the same with the *vis centripeta*.

PARA'COE [of *παράκουω*, to hear difficultly] deafness.

The Bed of PA RADE, that on which a person lies in state.

PARADE [in *Fencing*] the act of parrying or turning off any Push or Stroke.

PARADIA'STOLE [*παράδιαστολή*, Gr.] a separation, a distinction; a figure in rhetoric which joins things that seem to have one import; and shews how much they differ, by subjoining to each its proper meaning, as *triste lupus stabulis, maturis frugibus imbres*. L.

PARADIGRAMMA'TICE [of *παράδειγμα* an example, and *γραφμα* a picture, Gr.] the art of making all sorts of figures in plaister. The artists of this workmanship are call'd *Gypsochi*.

PA'RADISE [of *παράδεισος* of *παρά*, and *εἶσα* to water, Gr. or rather of *דִּןֶּה*, Heb.] a place of pleasure. The garden of *Eden*, where *Adam* and *Eve* resided during their innocency; also the mansion of saints and angels that enjoy the sight of God, the place of bliss in heaven; according to the notion of the *Greeks*, it is an inclosure or park, stored with all sorts of plants and wild beasts of pleasure; and with us, any delightful place is called a *Paradise*.

Bird of PARADISE, a rare bird so called, either on account of its fine colours, &c. or else because it is not known where it is bred, from whence it comes, or whither it goes.

PARADI'SUS [in *Ant. Ecclesiastical Writers*] a square court before Cathedrals, surrounded with piazzas or porticos for persons to walk under, being supported with pillars.

PA'RADOX [with *Rhetoricians*] is something cast in by the bye, contrary to the Opinion or Expectation of the auditors, which is otherwise called *Hypomene*.

PARADO'XICALNESS, the nature or quality of a paradox.

PARA'GIUM [old *Law*] is taken for the equal condition between two parties to be espoused or married.

PARA-

PARADI'SIAN, of or pertaining to paradise.

PARAGOGE [παράγωγη, Gr.] a figure in *Gram.* or *Rhetorick*, whereby a letter or syllable is added at the end of a word, without adding any thing to the sense of it; this figure is frequent with the *Hebrews*, as **אֶרְכֶּכֶּה** for **אֶרְכֶּה**, *I will bless*, and *dicier* for *dici* with the *Latins*.

PARAGO'GICALLY [of παράγωγη, Gr. a production or lengthening] according to the figure called *Paragoge*.

PARA'GOND [of paragone, Ital.] equalled with, compared with. *Milton*.

PA'RAGRAPH [παράγραφον, Gr.] the character of a paragraph in a quotation is 6.

PARAGRA'PHE [with *Rhetoricians*] a declining or waving the matter in controversy.

PARAGRAPHÉ [παράγραφη, Gr.] a writing or note in the margin of a book.

PARAGRAPHÉ [with *Poets*] a figure, when after having dispatched one subject, they pass on to another; as *Haecenus Arvorum cultus & sidera caeli; nunc te Bacche canam*.

PARAGRA'PHICALLY [of παράγραφη, Gr.] paragraph by paragraph, or in paragraphs.

PARALA'MPSIS [of παραλαμπω, Gr. to shine] a bright speck in the back part of the eye.

PARALE PSIS [παράλειψις, Gr.] an omitting or passing by.

PARA'LIUS, a sort of herb or spurge that grows near the sea.

Horizontal PARA'LLAX [with *Astronom.*] is when sun, moon, or any other planet is in the *Horizon*; which is the greatest of all; or it is the difference between the real and apparent place of a planet, when it is rising and setting.

PARALLAX [in *Levelling*] is used for the angle contained between the true level, and that of the apparent level.

To **PA'RALLEL** [mettre en parallele, F. of παράλληλος, Gr.] to make or run equal to or with.

PARALLEL Lines [in *Geometry*] are such lines as lie equally distant from each other in all their parts; so that if they were infinitely extended they would never touch, as =.

A circular **PARALLEL** [in *Geom.*] is one line or circle drawn without or within another circle, as @.

PARALLELS of *Latitude* [in

Astron.] are lesser circles of the sphere parallel to the ecliptick, imagined to pass thro' every degree and minute of the colures.

PARALLE'LISM, a machine contrived for the ready and exact reduction or copying of designs, schemes, &c. in any proper portion, called also a *Parallelogram*, or *Parallelogrammick Protractor*.



PARALLELO'GRAM [παράλληλογράμμιν, Gr.] a plain figure bounded by 4 right lines, whereof the op-

posite are parallel one to the other, as in this figure

PARALLELOGRAM, an instrument composed of 5 rulers of brass or wood, with sliding sockets to be set to any proportion, for the enlarging or diminishing of any map or draught.

PARALLELOGRA'MMICAL [of παράλληλος and γράμμα, Gr.] of or belonging to a *Parallelogram*.



PARALLELOPE'PID [in *Geometry*] one of the regular bodies or solids, comprehended under six rectangular and parallel

surfaces, the opposite ones whereof are equal.

PARALLELOPLEURON [of παράλληλος and πλευρον, Gr. a side] any figure that has two parallel sides.

PARA'LOGISM [παράλογισμός, Gr.] a fault committed in a demonstration, when a consequence is drawn from principles that are false, or not proved.

PARALO'PHIA [of παρα, near, and λοφία, Gr. the neck] the lower and lateral part of the neck.

PARALY'TICALNESS [of paralyticus, L. of παραλυτικός, Gr. and ness] palfical condition.

PARA'LYSIS [παράλυσις, Gr.] a disease commonly called the palsy.

PA'RAMENT [in *Architect.*] an uniform course of stones.

PARAME'SUS [of παρα and μέσος, Gr. the middle] the next finger to the middle one, the ring-finger.

PARA NESIS [παράνεσις, Gr.] a precept, admonition or instruction

PARANE'TICAL [παράνεπτικός, Gr.] apt, tending to, or pertaining to persuasion or admonition.

PARANE'TE *Diezeugmenon*, the note of d-la-sol-re.

PARANETE, *Hyperbolæon*, the note g-sol-re-ut.

PARANETE, *Synammenon*, the note called c-fl-fa.

PARANITES [παρνίτης, Gr.] a precious stone, a kind of amethyst.

PARAPE/GMA [παρίπηγμα, Gr.] a table or plate of brass fixed to a pillar, on which, in antient times, laws, ordinances, proclamations, &c. were engraven.

PA'RAPH } a particular cha-

PA'RAPHÉ } racter, knot, or flourish, which persons habituate themselves to make always in the same manner at the end of their name, to prevent their signature from being counterfeited.

PARAPHRA'STICALLY, by way of paraphrase.

PARAPHRE'NESIS } [of παρά and

PARAPHRENI'TIS } φρενίτις, Gr.] a kind of madness accompanied with a continual fever; or, according to the modern physicians, it is an inflammation of the *Mediastinum* or *Pleura* about the diaphragm, attended with a continual fever, and exquisite pain in the parts affected, &c.

PARARTHRE'MA [of παρά and ἄρθρον, Gr. a joint] a luxation when a joint is a little split from its place.

PARASCENI'UM [of παρά and σκηνή, Gr.] the back part of a scene or stage in a play-house; among the *Romans*, that place of a theatre to which the actors withdrew to dress or undress.

PARASCEU'E [παρασκευή of παρα- and εὐάζω, Gr. to prepare or make ready] the preparation of all things necessary before an operation.

PARASIO PESIS [παρσιώπησις, Gr.] a keeping silence.

PA'RASITE [parasitus, L. of παρα- and σιτέω, Gr.] a king of priests, among the antients, or a minister of the gods; or (as others) a guest of the priest's whom he invited to eat part of the sacrifices; hence the word is used to signify a smell-feast or trencher-friend.

PARASI'TICALNESS [of parasiticus, L. of παρασιτικός, Gr. and ness] fawningness, flatteringness.

PARA'STADES [with *Architects*] the post or pillars of a door.

PARA'STATAE [in *Architecture*] the same that the *Italians* call *Membrète*, and we *Pilasters*, L.

PARA'STATA [with *Architects*] a kind of anti or pilaster built by the antients, for the support of an arch, Gr.

PARASTA'TICA [with *Architects*] a pilaster or square pillar set in a wall.

PARASTRE'MMA [of παραστρέω, Gr. to turn aside] a distortion of the face by convulsion.

PARA'TILMUS [παράπλμψ of παραπλάττω, Gr. to tear or pluck up] a

punishment, inflicted on adulterers among the *Greeks*, by tearing up by the roots the hair growing about the fundament.

PARAZONIUM [παράζωνιον, Gr.] a term used by Medallists for a scepter rounded at the two ends, in the manner of a truncheon or commander's staff; or a kind of poniard or short sword, represented as worn at the girdle.

PA'RCÆ [according to the *antient Theology*] three goddesses who preside over the lives of men. And, according to *Plato*, the daughters of *Necessity* and *Destiny*. These (as the poets fable it) spun the lives of men; *Clotho* held the distaff and spun the thread; *Lachesis* turned the wheel; and *Atropos* cut the thread of life. The three *Parcæ* are introduced to denote the threefold propriety of time, the first is called *Clotho*, because all things that are brought to pass, are like to a drawing out of a thread in spinning following one another in a continual succession; they called the second *Lachesis*, and the reason of that name is, that all things are destined to every one at his nativity and happen, as it were by a certain lot; the third is called *Atropos*, because those things that have been dispos'd and decreed by her can by no means be averted. *Clotho* is sometimes represented in a long robe of divers colours, and with a crown on her head adorned with 7 stars, and holding a distaff in her hand; *Lachesis* in a robe bespangled with stars, and holding a spindle in her hand; and *Atropos* clothed in a black robe, and cutting the thread with a pair of scissors. *Lucian* represents them after a different manner, like three poor old women, one holding a distaff, another a wheel, and another a pair of scissors, having their heads adorned with large locks of wool mixt with daffodils.

PA'RCHING [prob. of percoquens, L.] burning or drying up.

PA'RCHINGNESS, burning, &c. quality.

PA'RDON [in *Canon Law*] an indulgence which the pope grants to supposed penitents, for the remission of the pain of purgatory.

PARDON-Church-yard, a place formerly on the north side of *St. Paul's* church; this was a large cloister, and a chapel built by king *Stephen*, invironing a plot of ground; about this cloister was artificially and richly painted the dance of *Machabray*, or dance of death, commonly called the dance of *St. Paul's*, the

the like of which was painted about *St. Innocents at Paris*. The metres or poesy of this dance were translated out of *French into English*, by *John Lidgate*, Monk of *Bury*, and with the picture of death leading all estates, painted about the cloister. The monuments in this cloister, both for number and workmanship, exceeded all that were in *St. Paul's church*; all which were demolished in the year 1549. by the command of the duke of *Somerset*.

To **PARDON** [*pardonner*, F.] to forgive an offence, by remitting the punishment due to it.

PARDONABLENESS [of *pardonable*, F. and *ness*] capable of being pardoned or forgiven.

PARACHE'SIS [*Rhetorick*] a resemblance of a thing, a figure, the same as *Allusio* in *Latin*.

PAR'GMENON [*παρίγμενον*, Gr. a derivative] a rhetorical figure, which joins words together, which are derived one from another, as *wise, wisdom, &c.*

PAIREIRA *Brava*, the root of a plant growing in *Mexico*, &c. accounted a specifick for the cure of the stone and gravel.

PARE'MPTOSIS [*παρίμπτωσις*, Gr.] a falling or coming in between.

PAR'EMPTOSIS [with *Grammar*.] a figure when a letter is added in the middle of a word, as *πόλις* for *πόλις*, a city.

PARENCE'PHALOS [of *παρεγκεφαλος* of *παρα*, near, and *εγκεφαλος*, Gr. the brain] the same as the cerebellum.

PARE'NCHYMA of a plant [according to *Dr. Grew*] the pith, or pulp, or that inner part of the plant, through which the juice is supposed to be distributed.

PARENCHYMA'TOUS [of *παρέγχυμα*, Gr.] of or pertaining to the bowels through which the blood passes.

PARE'NCHYMOUS *Parts* [in *old Anatomy*] such fleshy parts of the body as fill up the void spaces between the vessels, and do not consist of vessels themselves: But it has since been discovered by means of microscopes, that all the parts of an animal body are nothing else but a network of small vessels and canals.

De PA'RENTALE *se Tollere* [in *antient Customs*] a renunciation of ones kindred and family, which was done in open court before the judge, and in the presence of 12 men, who made oath that they believed it was done for just cause.

PARE'NTHESES [*παρίενθεις*, Gr.] an interposition, a putting between.

PARENTHESIS [with *Grammar*.] a figure when some vowel is put into a middle of a word, as *ισοος* for *ισοος*.

Good PA'RENTS [*Hieroglyphically*] are represented by the pelican, who, as it is reported, will cast herself into the flames, kindled about the nest where her young ones lie, to deliver them from the imminent danger.

PA'RERE [in *Traffick*] a term borrowed from the *Italians*, signifying advice or counsel of a merchant or person negotiating; for that such a person being consulted on any point, introduces his answer, in *Italian*, with a *mi pare*, i. e. it seems to me, or I think. This begins to be naturalized with us.

PAR'ERGA [*παρεργα* or *πα,εργια*, Gr.] an appendix.

PARERGA [in *Painting*] little pieces or compartments on the sides or in the corners of the principal piece.

PARE'SIS, the disease called the palsy.

PA'RGETER, a plaisterer.

PA'RGETING [*incert. Etym.* except of *paries*, L. a wall] plaistering of walls, cieling, &c.

PARIETA'LIA *ossa* [in *Anatomy*] the 3d and 4th bones of the *Cranium*, so called, because they form the *parietes* or sides of the head, L.

PARIE'TALS. See *Parietalia*.

PARIETA'RIA [with *Botanists*] the herb pellitory of the wall, L.

PARIE'TES *Walls* [in *Anatomy*] the inclosures or membranes which stop up or close the hollow parts of bodies.

PA'RIS, the herb true-love or one-berry.

PARI'STHMIA [*παρίσθμια* of *παρα*, near, and *ισθμια*, a part of the throat so named, Gr.] two glandules or kernels joined together, and having one common cavity which opens into the mouth, the same as *Tonsilla* and *Amygdale*; they serve to emit a slimy matter into the mouth.

PARK [for *Fishing*] a very large net disposed on the brink of the sea, having only one hole that looks towards the shore, and which becomes dry after the flood is gone off; so that the Fish has no way left to escape.

PARK [with *Shepherds*] a moveable palisade set up in the field, to inclose the sheep in to feed in the night time.

PARK *Leaves*, an herb.

PA'RLE [of *parler*, F.] a talking, discourse. *Milton*.

To PA'RLEY [of *parler*, F.] to confer or talk with.

To PA'RLEY [of *parler*, F. to speak] a conference with an enemy about some affair or proposal.

PARLIAMENTARINESS, the being according to the rules, method, or authority of a parliament.

Clerk of the PA'RLIAMENT, an officer who records all acts done in this high court, and engrosses them fairly in parchment rolls, in order to be kept for posterity.

PARLIAME'NTUM *de la bonde*, a parliament in the time of king *Edward II.* to which the barons came armed with coloured bands on the sleeves for distinction against the two *Spencers*.

PA'RLOUR [in *Nunneries*] a little room or closet where people talk to the nuns through a grated window.

PA'RLOUS [of *perillous*] dangerous, threwd, subtil.

PA'RLOUSNESS [q. *peerlesness*, F.] uncapableness of being equalled, spoken commonly in an ill sense.

PA'RMA [with *Antiquaries*] a sort of antient buckler.

PARO'CHIA [*παροικία*, Gr.] an assembly of neighbouring inhabitants.

PAROCHIA, or Parish, did antiently signify what we now call the diocese of a bishop; but at this day it is the circuit of ground in which the people that belong to one church inhabit, and the particular charge of the secular priest. *Camden* says, that this realm was first divided into parishes by *Honorius*, archbishop of *Canterbury*, Anno *Christi* 636, who reckons 2984 parishes. It is also said that parishes were divided by the *Lateran* council, before which every man obliged to pay tythes, paid them to what priest he pleas'd; but they decreed that every man should pay them to his parish priest.

PARO'DICK Degree [in an Equation] the several regular terms, in a quadratick, cubick, or biquadratick equation, &c. the indices of whose powers ascend or descend orderly, in an arithmetical progression.

PARODONTIDES [*παροδοντιδης*, Gr.] certain swellings in the gums.

PA'RODY [*parodia*, L. of *παροδια* of *παρε*, by, and *ιδος*, Gr. a way, q. d. trite, or passing current among the people] a popular maxim, adage or proverb; also a poetical pleasantry, consisting in applying the verses of some person, by way of ridicule, to another, or in turning a serious work into bur-

lesque, by endeavouring, as near as can be, to observe the same words, rhimes, and cadences.

PAROIMIA [*παροιμία*, Gr.] a proverb.

PAROIMIA [with *Rhetoricians*] a proverbial manner of speaking; also the continuation of a trope or figure with respect to the common use, as to wash an *Ethiopian* and a *Brick*.

PA'ROL Arrest [in *Law*] an arrest by word of mouth.

PAROL Demurrer [in *Law*] a privilege allowed to an infant, who is sued concerning lands which came to him by descent.

Will PAROLE. See Will.

PAROLI [in *Gaming*] the double of what was laid at stake before.

PAROEMOEON [*παροιμοιον* of *παρε* *δων*, by, or according to the way, or *οιμω*, Gr. a way] a proverb; also a figure used by *Grammarians*, in which all the words of a sentence begin with the same Letter, &c. as *O Tite, tute, Tati, tibi tanta Tyranne tulisti*. And also when several verbs or nouns are produced like the former, only with a little variation of the tenses and cases.

PARONYCHIA *foliis rutaceis* [with *Botanists*] the herb whitlow wort, rue, L.

PAROPTESIS [*παρόπτωσις*, Gr.] a roasting or boiling.

PAROPTESIS [with *Surgeons*] a kind of burning antiently used in several diseases.

PAROTIDES [*παρότιδες* of *παρε* near, and *τις*, gen. of *τις*, an ear, Gr.] certain glandules or kernels under and behind the ears, whose use is to strengthen the partition of the vessels, and to soak up the moisture of the Brain; also a swelling of those kernels, commonly called a swelling of the almonds of the ears.

PAROTIS *Glandula* [Anatomists] the gland under the ear.

PAROXISM [*παροξισμός* of *παροξύνω* to make very sharp, Gr.] the access or coming on of a fit of a fever, ague, or other distemper.

PARRHESIA [with *Rhet.*] a figure, when one speaks boldly and freely about matters displeasing to others, or liable to envy.

PA'RRICIDE [*parricida*, *parricidium*, L.] the killer or killing of a father or parent; also treason against ones country: for the former the *Roman* law ordained this punishment, that the person convicted of this crime, should be first whipped till the blood came, and then should

should be ty'd up in a leathern sack, together with a dog, an ape, a cock, and a viper, and so thrown into the next river.

A PA'RROT [*Hieroglyphically*] was pictured to represent an eloquent man; because no other bird can better express it self.

PA'RRYING [*in Fencing*] the action of saving a man's self, or staying off the strokes, &c. offered him by another.

PARSIMONIOUSNESS [*of parsimonia L. and nefs*] sparingness, thriftiness.

Macedonian PA'RSLEY, hedge-par-
sley, pert, several herbs.

Proportional PA'RT [*Mathematicians*] a part, or number agreeable, analogous to some other number or part; or a medium to find out some number or part unknown by proportion and equality of reason.

PA'RT } [*inriding Academies*] the
DE'PART } move and action of a
horse when put on at full speed.

A Physical PART, is that which tho' it enter the composition of the whole, may yet be considered apart, and under its own distinct idea.

Essential PART, is that whereby, with the concurrence of some others, an essential whole is constituted, as the body and soul are the essential parts of a man.

Aliquant PART, is a quantity which being repeated any number of times, becomes always either greater or less than the whole; thus 5 is an aliquant part of 17.

Aliquot PART, a quantity which being repeated any number of times, becomes equal to an Integer, as 6 is an aliquot part of 24.

An Integral } PART is that which
An Integrant } is necessary to the integrity of the whole, as a head or arm is to a man.

PART [*in Musick*] a piece of the score or partition, written by itself for the conveniency of the musician.

A Subjunctive or Potential PA'RT [*with Logicians*] is that which is contained in some universal whole, as John and Thomas, in Man, a Man, and a Lion in animal.

PARTA'KER, a sharer, or that takes part in any thing.

PARTED [*partitus, L. parti, F.*] divided into parts.

PARTHE'NIS } [*πάρθε'νις, L.*] the
PARTHE'NIUM } herb called
Stinking May-weed, L.

PA'RTIALNESS [*partialité, F.*] a siding too much with a party; a being more on the one side than the other.

A PARTICIPIAL, an Adjective derived of a Verb, tho' not an absolute Participle.

PAR'TICLES [*in Physick*] the minute parts of a body, or an assemblage or coalition of several or many of which natural bodies are composed.

PARTICULARIST [*with polemical Divines*] one who holds particular grace, i. e. that Christ died for the elect only, &c. not for mankind in general.

PARTI'CLARNESS [*of particularis, L. and nefs*] peculiarness, singularness.

PARTI'LE Aspect [*with Astrologers*] the most exact and full aspect that can be; so termed, because it consists precisely in so many parts or degrees, as are requisite to compleat it even to a degree.

PA'RTISAN [*in Milit. Affairs*] one who is very dextrous at commanding a Party, and knowing the country very well, is employed in surprizing the Enemies convoys, or in getting intelligence.

PARTISAN Party [*Milit. Term*] a small body of Infantry commanded by a Partisan, to make an incursion upon the enemy, to lurk about their camp to disturb their foragers, and to intercept their convoys.

PARTITIONS of an Escutcheon, according to the number of coats that are to be on it, are the several divisions made in it, when the arms of several families are borne in it, on account of intermarriages or otherwise.

Homogeneous Physical PARTS, are those of the same denomination with some other.

Heterogeneous Physical PARTS, are such as are of a different denomination from some other.

Similar PARTS, are such as are to one another, as their wholes are to one another.

PA'RTUISAN. a weapon sometimes carried by lieutenants, not much unlike a halbert.

PARTU'NDA } [*among the Ro-*
PA'RTULA } *mans*] a goddess, to whom they attributed the care of big bellied women, and who assisted at child-bearing.

PA'RTUS, the bringing forth of young in natural births, L.

PARTY per Pale [*in Heraldry*] is by some supposed to signify, that the bearer had received on his shield a cut downright or perpendicular in the middle from top to bottom.

PARTY *per Bend Dexter*, represents a cut falling upon the upper corner of the shield on the right hand, and descending athwart to the opposite corner.

PARTY *per Fesse*, represents a cut cross the middle of the shield, from side to side.

PARTY *per Bend Sinister*, intimates that the cut had been on the left upper corner, and comes athwart to the lower opposite corner.

PARTY *Bleu*, a company of villains who infested the roads in the *Netherlands*; who belonged to neither army, but robbed on both sides, without any regard to parties.

PA'RVIS [a porch, or church-porch, &c.] is applied to the mootings or law disputes among young students in the inns of courts; and also to that disputation at *Oxford*, called *Disputatio in parvis*.

PARU'LIS [of *παρὰ*, near, and *ἔλιν*, Gr. a gum] an inflammation in the gums, attended with great pain.

To **PA'RY** [*parer*, F.] to put by or keep off a thrust in fencing.

PA'SIPHAË [according to the *Poets*] the daughter of *Sol*, and wife of *Minos*, king of *Crete*. It is fabled of her, that she grew enamoured with a bull that was feeding; and *Dædalus* made a wooden cow, and enclosed *Pasiphaë* in it; and so the bull covering this wooden cow, had coition with *Pasiphaë*, and that she conceived a monster that had the body of a man, but the head of a bull. The truth of this fiction is, they say that *Minos*, being out of order in his Privities, was cured by *Procris*, the daughter of *Pandion*, at which time he was accompanied by a very beautiful young man, named *Taurus*, (i. e. a bull) with whom *Pasiphaë* being enamoured, he lay with her and begat a son. *Minos* reckoning the time that he had been ill of his Privities, and knowing that this son could not be begotten by him, because he had not had to do with *Pasiphaë*, knew that it was the son of *Taurus*, but he would not put the child to death, because he was look'd upon to be his childrens brother, but sent it away into the mountain.

As to *Dædalus's* making the cow, some say, he was assisting to her in her amours with *Taurus*, and that as often as he was at work upon any fine figure, she took an opportunity to go to see him work, and he being making the effigies of a very fine cow, as like the life as was possible, she cunningly went to see

the cow, and there had an opportunity of enjoying her lover, 'till at last the matter came to be known and thereupon *Dædalus* was by *Minos* imprisoned in the *Labyrinth*.

PASME [in *French Heraldry*] a term used to signify an eagle grown so old, that she is, as it were, become senseless, having almost lost her sight, and the beak grown so thick and crooked, that having lost the use of it to eat or prey, she starves for hunger, which is said to be very frequent among eagles.

PA'SNAGE, the running or feeding of swine within a forest; also the price of it.

PASS [in the *Tin-works*] a frame of boards set sloping, by which the oar slides down into the coffer of a stamping mill.

PASSALORHY'NCHITES, a sect of montanists in the 2d century, who made profession of perpetual silence, and the better to observe it kept their thumb continually on their lip, their practice they founded on the words of the *Psalmist*, *Set a guard, O Lord, on my mouth*.



PASSANT [in *Heraldry*] as a lion, or any other creature passant, signifies walking along leisurely. See the *Escutcheon*.

PA'SSE-pierre, Stone Parsley.

PASSERINA [with *Botan.*] Chickweed, L.

PA'SSE-velours, a kind of flower, F.

PA'SSIBLENESS [of *passibilis*, L. and *ness*] capableness of suffering.

PA'SSING [*passant*, F.] going by; also omitting, F.

PA'SSINGLY, excellently, as *passingly* well.



PA'SSION Cross [in *Heraldry*] is so called, because it is supposed to resemble that cross on which our Saviour suffered, not crossed in the middle, but somewhat below the top, as in the figure.

PASSION [*passio* of *pati*, L.] a quality that affects the senses, and the sensitive appetite, but is soon over; also the receiving of an action.

PASSION, transport of mind, strong desire or inclination; affection, fondness; anger or wrath; also a suffering.

PASSION [with *Physicians*] any pain, uneasiness, or disturbance in the body, as the *Iliack Passion*.

Corruptive PASSION, is a passion by which the patient is either corrupted wholly or in part, as when one is wounded.

Perfective PASSION, is a passion by which the subject receives some additional perfection, as to be instructed.

PA'SSIONATE for a thing, i. e. having a strong desire for, or inclination to it.

PA'SSIONATELY [*passionnement*, F.] with passion.

PA'SSIONATENESS [of *passion*, F. of L. the *terminat.* and *ness*] hasty cholerick temper, propensity to passion, &c.

PA'SSIONS [in *Poetry*] the passionate sentiments, gestures, actions, &c. which the poet gives his persons.

PA'SSIONS, any motion whereby the soul is carried towards any thing; or the agitations of it, according to the different objects which present themselves to the senses; the affections of the mind, as love, hatred, fear, joy.

PA'SSIONS of Men. The diversity of passions is by naturalists, said to proceed from the contexture of the fibres, and different habitude of the humours of the body: choler incites to anger, melancholy, or sadness; blood abounding to joy; because that choler vellicates the spirits, melancholy compresses them, blood dilates them, phlegm obstructs them; and these effects are found in them sleeping as well as waking; those who abound with choler, are prone to dream of fires, burnings, brawls, and fightings; the phlegmatick, of waters, inundations, drowning; the sanguine, of musick, dancing, and lasciviousness.

PA'SSIVE *Voice of a Verb* [with *Gram.*] one which betokens suffering or being acted upon. as *doceor*, I am taught, &c.

PASSIVE *Principles* [with *Chymists*] are *Water* and *Earth*, which they so call, because their parts are either at rest, or at least not so swiftly moved as those of *Spirits*, *Oil*, and *Salt*.

PA'SSIVE *Prayer* [with *Mystick Divines*] is a total suspension or ligature of the intellectual faculties, in vertue whereof the soul remains of it self and its own power impotent, as to the producing any effects.

PA'SSIVENESS [of *passivus*, L. and *ness*] passive or suffering nature, quality, &c.

PA'SSOVER, a solemn festival of the *Jews*, observed in commemoration of the destroying Angel's passing over their houses and not killing their first-born, when he slew those of the *Egyptians*.

PASTINA'CA [with *Botan.*] a pasturage. L.

PASTOPHO'RI [*παστοφῆρι* of *παστον* a veil, and *εἶργω*, Gr. to bear] certain priests, whose office it was, at solemn festivals, to carry the shrine of the deity, when they were to pray for fair weather, rain, &c.

PA'STORAL *Staff*, the staff or crozier of a bishop wherewith they are invested.

PA'STORAL [*pastorale* of *pastor*, L. a shepherd] *Mons. Fontenell* says, pastoral is the most ancient sort of poetry, because a shepherd's life is the most ancient way of living. He says, that pastoral should not be so rude as the country-conversation, nor so polite as that of the court.

Another Author says, shepherds should never go out of their woods, and all the families in pastoral should be taken from thence; all the sentiments should be tender and natural, soft and easy.

Blank Verse will agree very well with pastoral, and being a nearer resemblance of the natural way of speech than rhyme, must be most agreeable to that sort of poetry, which comes nearest to nature, as pastoral does.

PA'STURING [*paturant*, F.] feeding. *Milton*.

PA'STUS [*old Writ*] an entertainment or treat challenged as a customary due from the vassal to his lord.

PATAVINITY [among *Criticks*] a fault objected against *Livy*, for using the dialect or orthograghy of *Padua* in his writings.

To **PAT**, to hit or strike softly, as with the finger, &c.

PATALE'NA [of *patere*, L. to be open] an antient female deity to whom they attributed the care of the corn, when it sprung from the blade. L.

PA'TCHING [*incert. Etym.* prob. of *pezzare*, Ital. unless of *patagium*, L. a border, &c.] setting a piece of patch upon a garment, &c.

PATE [in *Fortification*] a sort of fortification like what they call an horse-shoe, not always regular, but generally oval, encompassed only with a parapet, having nothing to flank it; usually erected in marshy grounds to cover the gate of a town.

PA TER-nosters [with *Roman Catholics*] are the great beads of their chaplets, used in their devotions.

PATER-nosters [in *Architect.*] certain ornaments placed underneath ovolo's, cut in form of beads, either round or oval.

PA'TER,

PA'TER, a father. *L.*

PATER, guardian, a title given to the head or chief of a monastery, &c. of *Franciscan* friars.

PA'TER-noster-row [near *St. Paul's, London*] took its name of Stationers or Text-Writers, that dwelt there, and wrote and sold all sorts of books then in use, as *A, B, C*, or *Abbies*, and the *Pater-nosters, Aves, Creeds, Graces*, &c. and also of Turners of beads who dwelt there, who were call'd *Pater-noster* makers; and *Ave-Mary-Lane*, and *Creed-Lane* took their names from the same originals.



Cross **PA'TER-nostre** [with *Heralds*] is the representation of cross made with beads. See the *Escutcheon*.

PA'TERNALNESS [of *paternus, L.*

PA'TERNITY [and *ness*] fatherliness, fatherlike affection, or care.

PATHE'TICK *Musick*, musick that is very moving, expressive, passionate, capable of exciting pity, compassion, anger, or the like passion.

PATHETICK *Nerves* [*Anatomy*] the fourth pair which arise from the *medulla oblongata*.

PATHE'TICALNESS [of *patheticus, L.* and *ness*] the quality moving the affections.

PATHETICUS [*παθητικός* of *πάθος*, *Gr.* passion] an epithet given to the fourth pair of Nerves, because they direct the Eyes to intimate the passions of the mind.

PATHIC [*pathicus, L.* of *πάθειν*, *Gr.* to suffer] a sodomite, an ingler, who suffers his body to be abused contrary to nature

PATHOGNOMICUS [of *πάθος* affection, and *γινώσκω*, *Gr.* to know] an epithet given to a symptom or concurrence of symptoms, that are inseparable from a distemper, and are found in that only and no other.

PATHOGNOMONIC [of *πάθος* passion, and *γινώσκω*, *Gr.* to know] a proper and inseparable sign of such and such a disease, which is peculiar to a disease, and to all of its kind.

PATHOLOGICK [of *παθολογία* of *πάθος* and *λόγος*, *Gr.*] treating of pathology i.e. of the preternatural constitution of the body of man; discovering the cause, nature, and difference of diseases.

PATHOS [*πάθος*, *Gr.*] passion, that which one suffers or has suffer'd.

PATHOS [with *Rhetoricians*] signifies the several affections which the orator

excites in his hearers.

PA'TIENCE, an herb, being a sort of large and very sower sorrel.

PA'TIENTLY [*patienter, L.*] with patience.

PA'TIENTNESS [*patientia, L.*] patient temper.

PA'TLY, fitly, opportunely.

PA'TNESS, fitness, opportuneness.

PA'TONCE, as a *Cross Patonce* [with *Heralds*] is a Cross that has its ends flo-



ry, but yet differs from that which is called a *Cross-florey*, in that the *Florey* circumflexes and turns down like a *Fleur-de-luce*, but the *Cross Patonce* extends and stretches to a certain patee form, as in the *escutcheon Gules*, a *Cross Patonce Argent*.



PATRIA'RCHAL *Cross* [in *Heraldry*] is one that has its shaft crossed twice, the upper arms of it being shorter, and the lower longer.

See the *Escutcheon*.

PA'TRIARCHSHIP [of *patriarcha, L.* and *ship*] the dignity or jurisdiction of a patriarch.

PATRI'CIAN [*patricien, F.* of *patricius, L.*] one descended of a noble family, in opposition to the *Plebeians*.

PATRI'CIANS [so called of *Patricius* their ring-leader] their distinguishing tenet was, that the substance of the flesh is not the work of God, but of the devil; on which account they bore such hatred to their own Bodies, as sometimes to kill themselves

PA'TRIOTSHIP [of *patriota, L.* and *ship*] office, dignity, or quality of patriot.

PA'TRISSATING [*patrissans, L.*] taking after the father.

PATRO'LING [of *patrouille, F.*] marching about a city, garrison, &c. in the night, as soldiers do to prevent surprizes, disorders, &c.

PA'TRON [in *Navigation*] a name given in the *Mediterranean* sea to the person who commands the ship and mariners, and sometimes to the person who steers, or the pilot.

Lay PATRONAGE [in *Law*] is a right attach'd to the person, either as founder, or heir of the founder; or as possessor of the fee to which the patronage is annexed, and is either *real* or *personal*.

Real Lay PATRONAGE, is that which is attach'd to the glebe, or to a certain inheritance.

Personal Lay PATRONAGE, is that which belongs immediately to the founder

der of the Church, and is transmittable to his children and family, without being annexed to any fee.

Ecclesiastical PATRONAGE [in *Law*] is that which a person is intitled to by virtue of some benefit which he holds.

Arms of PATRONAGE [in *Heraldry*] are those at the top, whereof some are marks of subjection and dependance, as the city of *Paris* bears 3 *Flowers de Lys* in Chief, to shew her dependance on the king.

PA'TRONSHIP [of *patronatus*, L. and *Ship*] the office, &c. of a patron.

PATRONI'ZER [patronus, L.] a patron, defender, &c.

PATRONY'MIC [patronymicus, L. of *πατρωνυμικός*, Gr.] pertaining to the names of men derived from their ancestors.

PATROVILLE } [patrouille, F.] a
PATROU'L } round of soldiers to the number of 5 or 6, with a sergeant to command them; these set out from the *Corps de Gard*, and walk round the streets of a garrison, to prevent quarrels and mischief, &c. and to keep all in order, peace and quietness.



PATTEE [in *Heraldry*] a Cross Pattee, is a cross that is small in the center, and goes widening to the ends, as in the escutcheon.

To PA'TTER [of *patteng*] to strike, as hail or any small things falling, or being thrown in great numbers.

PATTES, the paws of any beast.

PATTY [pâte, F.] a sort of pye.

PA'VAN } a grave and majestick

PA'VANE } *Spanish* dance, wherein the dancers turn round, and make a wheel or tail before them like that of a peacock.

PAUCILO'QUIOUSNESS [pauciloquium, L.] sparingness of speech, fewness of words.

PAU'CITY [paucitas, L.] fewness.

PAVE'NTIA [among the *Romans*] a goddess, who, as they fancied, protected children from fears; or, as others say, frightened them.

PAVI'OR [un paveur, F. pavitor, L.] a maker of pavements in streets.



Paviers is an antient company, their Coat *Argent*, a *Chevron* between three *Ram's* heads *Sable*.

PAVI'LION [of *pavilio*, L. or *Padiglione*, Ital.] a turret or building usually insulated, and under one sin-

gle roof; sometimes square, and sometimes in form of a dome.

PAVILION [in *War*] a tent raised on posts to lodge under in summer-time.

PAVI'LION'D, encompass'd or inclos'd in a pavilion. *Milton*.

PAVILIONS [in *Architecture*] is used for projecting pieces in the facade of a building, which mark the middle of it.

Angular PAVI'LIONS [Archit.] those before-mention'd, which flank a corner.

PAULIANISTS, a sect so called; the followers of *Paulus Samosetanus*, a bishop of *Antioch*, who deny'd the distinction of persons in the trinity.

PAULI'CIANS [so called of *Paulus* their chieftain] to the errors of the *Manichees*, they added an abhorrence of the cross, and employ'd it to the most servile uses, out of despight.

PAVOR [among the *Romans*] Fear, a deity, whom they received from the *Corinthians*, whose children being frightened to death by the ghosts of *Medea's* children, *Mermerus* and *Pheres*, they were ordered by the oracle to sacrifice to them annually, and erected two statues, one to Fear, and another to *Paleness*.

To PAU'PERATE [pauperare, L.] to impoverish.

PAUSA'RIOUS [among the *Romans*] an officer who directed the stops, or pauses, in the solemn pomps or processions of the goddess *Isis*, i. e. the stands or places where the statues of *Isis* and *Anubis* were set down; also an officer in the gallies who gave the signal to the rowers, that they might act in concert, and row all together.

A Demy PAUSE [in *Musick*] a cessation for the time of half a measure.

A General PAUSE, a general cessation or silence of all the parts.

PAW, *Foh!* an interjection of nauseating.

To PAW [patiner, F.] to move, feel, or handle with the paws.

To heave a PAWL [Sea Phrase] is to heave a little more for the *Pawl* to get hold of the Whelp.

PAX [with the *Romans*] a deity, represented holding a laurel branch and a spear, to shew that gentleness and pity belong'd principally to victorious warriors.

To PAY the Seams of a Ship [prob. of *poix*, F. pitch] to lay them over with hot pitch; or to lay on a coat of new stuff, after her foil has been burnt off; this stuff is a mixture of tallow and soap, or of train-oil, rosin and brimstone boiled together.

To be **PAY'D** [*Sea Phrase*] a ship is said to be so, when tacking about all her sails are back-stay'd, i. e. lie flat against the masts and shrouds.

PAY'ING [*payant* of payer, F.] discharging a debt; also beating.

PAY'NIMS, Pagans or Heathens.

PEAG [*in Doom's-day-book*] an hill.

PEACE [*pax*, L. *paix*, F.] rest, silence, quietness; also concord, agreement, reconciliation; the direct opposite to war.

PEACE of the *Plough*, that whereby the Plough-tackle and Plough-cattle are secured from distresses.

PEACE [*in Painting, &c.*] is represented as a beautiful lady, holding in her hand a wand or rod towards the earth, over a hideous serpent, and holding her other hand over her face, as unwilling to behold strife or war. By others she has been represented holding in one hand an olive branch, and leading a lamb and a wolf yoked by their necks in the other; and also with an olive branch in her right hand, and a *Cornucopia* in her left.

PEA'CEABLY [*paisiblement*, F.] in a peaceable manner.

PEA'CEABLENESS [of *paisible*, F. and *ness*] peaceable temper, quiet disposition.

A **PEA'COCK** [*Hieroglyphically*] with beautiful Plumes, and in a Posture of admiring them, and exposing them to the sun, represented a creature proud of its natural perfections.

A **PEACOCK** [*Emblematically*] also represents women over curious in their dress and costly cloathing.

PE'A-HEN [*penache*, F. *pava*, L.]

Green **PEAK**, a woodcock, a bird.

PEA'KINGNESS, sickliness, unthringness.

PEAL'D, troubled or deaffened with the noise. *Milton*.

PEAR-Tree [*pi-pi-ge-t-neo*, Sax.]

Wens of **PEARL**, certain excrescencies or prominent Places in form of half Pearls, found in the bottom of the Pearl shells.

PEAS-Cod [*pi-ye co'doe*, Sax.] the shell or husk of a Pea.

PE'CCANTNESS [of *peccans*, L. and *ness*] offensiveness, hurtfulness.

PECHIA'GRA [of *πῆχυς*, the elbow, and *ἀγρ*, Gr.] the gout in the elbow-joints.

PECQUE'TS Duct. [*Anatomy*] the thoracic duct, so called from *Pecquet* its discoverer.

PE'CTEN *Arboris* [with *Botanists*] the grain of the wood of any tree, L.

PECTEN *Veneris* [with *Botanists*] the herb shepherd's-needle, L.

PE'CTORAL *Muscle* [*Anatomy*] a muscle which moves the arm forwards; so named on account of its situation, which arises above from the *Clavicula*, and below from the breast-bone, and all the endings of the upper ribs, and is implanted in the upper part of the shoulder-bone.

PE'CTORALNESS [of *pectoralis*, L. and *ness*] stomachick quality.

PE'CULATE [*in Civil Law*] the crime of pilfering the publick money, by a person who manages it, or in whose custody it is repositd.

A **PE'CULIAR**, a particular parish or church that has jurisdiction within itself for a probate of wills, &c. being exempt from the ordinary of the bishop's courts. Thus the king's chapel is a *royal peculiar*, free from all spiritual jurisdiction, and only governed by the king himself as supreme ordinary.

PECU'LIARLY [*peculiariter*, L.] after a peculiar manner.

PECU'LIARNESS [*peculiarité*, F. of L.] peculiarity.

PECU'NIA [among the *Romans*] money. A deity which, as they held, presided over riches; who had a son named *Argentinus*, whom they adored that they might grow rich.

PE'CUNIUS, a deity of the antient *Prussians*, in honour of whom they kept a fire of oak perpetually burning; which if it happened to go out by the priest's neglect, he was put to death. When it thunder'd, they imagined that their grand priest conversed with their god; and for that reason fell prostrate on the earth, praying for seasonable weather.

PED *Ware*, Pulse as Peas, Beans, &c.

PEDAGO'GICAL [*παιδαγωγικός*, Gr.] pertaining to an instructor of Youth, or to discipline.

PEDA'NEUS [*Civil Law*] a petty judge, who has no formal seat of justice; but hears causes standing, and without any tribunal.

PE DANT, an unpolished stiff man of learning, who makes an impertinent use of the sciences, abounds in unseasonable observations and criticisms.

PEDANTICKNESS, pretence to, or ostentatiousness of scholarship.

PEDANTI'ZING [of *pedantizant*, F.] playing the pedant.

PEDERE'RO, commonly called *Peterero*, a small piece of ordnance mostly used

used in ships, to fire stones, nails, broken iron, or partridge shot, on an Enemy attempting to board.

PEDIAE'US [*Anatomy*] the second of the *extensores pedis*, L.

A PE'DESTAL [*pedestalla*, L. *pedestallo*, Ital.] that part of a pillar that supports it. It is a square body with a base and cornice, serving as a foot for the columns to stand upon, and having, according to *Vignola*, a third part of the height of its column. It is different in different orders, there being as many kinds of pedestals as there are orders of columns.

PE'DICLE [with *Botanists*] a foot stalk, is that on which either a leaf, or flower, or fruit stands or hangs.

PEDI'CU'LA [*Botany*] the herb yellow-rattle-grass, or cock's-comb, L.

PEDICULA'RIS morbus [with *Physicians*] the lousy disease.

PEDICULA'TION, a particular foulness of the skin, very apt to breed lice; said to have been the distemper of the *Egyptians*, and one of their plagues, L.

PE'DIMENT [in *Architecture*] an ornament that crowns the *ordonnances*, finishes the fronts of buildings, and serves as a decoration over gates, windows, niches &c. It is ordinarily of a triangular form; but sometimes makes an arch of a circle.

PE'DIS abscissio [*old Rec.*] a cutting off the foot, a punishment of criminals in former times inflicted here instead of death.

PEDO'METER [of *pedes*, L. or *πῆς*, a foot, and *μέτρον*, Gr. measure] a way-wiser, an instrument composed of various wheels with teeth, which by a chain fastened to a man's foot or wheel of a chariot, advance a notch each step or each revolution of the wheel; and the number being mark'd on the edge of each wheel, the paces may be numbered, or the distance from one place to another exactly measured.

PEDONES [*old Rec.*] foot-soldiers.

PEDU'NCULI [*Anatomy*] two medullary processes of the *Cerebellum*, whereby that part is joined to the *medulla oblongata*.

PEEK } a grudge, spleen, ill-will

PEQUE } against a person.

PEEK [in *Sea Language*] is used variously.

PEE/LING [*pelent* of *peler*, F.] taking off the skin or rind; also the peel or rind of fruit.

To hold Land in **PEE/RAGE** [*antient*

Customs] a tenure which obliged the person to assist the Lord's Bailiff in his judgments, as all the antient vassals called peers did.

PEE'RLESNESS [*par*, L. leaf and *neye*, Sax.] matchlessness.

PEE/VISHNESS [prob. q. *beeishness* of *bee*, Eng.] fretfulness, waspish humour.

To **PEG** [of *piic*, Sax.] to put in or fasten with a peg.

PE/GANUM [*πήγανον*, Gr.] the herb rue.

PE/GOMANCY [*πηγομαντεία* of *πηγή*, a fountain, and *μαντεία*, divination, Gr.] divining by fountain water: The same as *Hydromancy*, which see.

PE/ISAGE [*old Rec.*] a pound weight, whence to *peise*, or *poise*, and *pesage*.

PELECI'NUS [*πελεκίνος*, Gr.] the plant hatchet-vetch.

PE/LICAN [with *Surgeons*] an instrument for drawing teeth.

PELICAN [with *Gunners*] an antient piece of ordnance, equal to a quarter culverin, and carrying a ball of six pounds.

PELICOI'DES [*πελεκείδης* of *πέλεκυς*, a hatchet, and *εἶδος*, form, Gr.] a certain geometrical figure, that something resembles a hatchet.

PE/LLICIA [*old Rec.*] a pilch.

PE/LLICLE [*pellicula*, L.] when any solution is evaporated so long by a gentle heat, that a film or skin rises on the top of the liquor, they say it is evaporated to a Pellicle, and then there is very little more liquor left, than will just serve to keep the salts in fusion.

PELLO'TA [in the *Forest Law*] the ball, or round fleshy part of a dog's foot, which, by that law, in all dogs that are near any of the king's forests are to be cut out.

PELLU'CIDNESS } [of *pellucidus*,
PELLUCI'DITY } L. and *ness*] transparency, diaphaneity.

PE/LTA [among the *Antients*] a kind of buckler.

PELTA/LIS cartilago [*Anatomy*] so called from its resemblance to *Pelta*, a buckler. See *Scutiformis*.

PE/LVIS [with *Anatomists*] the basin of the kidneys, or the lower part of the *abdomen*, in which the *bladder* (and in women likewise the *uterus*) and *rectum* are contained.

PELVIS aurium [with *Anat.*] the hollow part of the ear, L.

PELVIS cerebri, the tunnel of the brain, L.

PEN [with the *Britains* and antient *Gauls*] an high mountain; hence those hills which divide *France* from *Italy*, are called the *Apennines*.

To **PEN** up [of *pyn'ōan*, *Sax.*] to shut up, to inclose.

PE'NALNESS [of *penal*, *F.* of *pœnalis*, *L.* and *ness*] liableness to a Penalty.

PE'NANCE [of *pœna*, *L.* Punishment] the exercise of Penitence, or a Punishment, either voluntary or imposed by legal authority, for faults committed by a Person.

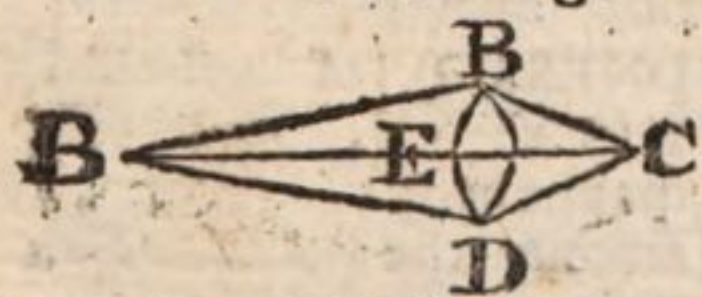
PENANCE [of *pœnitentia*, *L.*] a sort of mortification enjoined by *Romish* Priests, *O. F.*

PENANCE [in *Cannon Law*] an ecclesiastical Punishment chiefly adjudg'd to the sin of fornication.

PENA'TES [of *Πῆνες*, *Heb.* inwards, or *Penitus*, inwardly, because kept within the house, *Cic.*] household gods, whose statues were there kept, and worshipped with wine and incense. They were made either of iron or earthen-ware; but their form was kept secret, as a religious mystery. In the time of Peace they committed their arms to the care of the *Penates*. Cities and kingdoms had also their *Penates*. Those of *Rome* were brought by *Aeneas* from *Troy*, to which Place *Dardanus* brought them from *Samothrace*.

The *Penates* and *Lares* were different, in that the *Lares* were common in all houses, and the *Penates* proper to particular ones, and divine honours were done to the *Lares* in the chimney-corner, or on the fire-hearths; and to the *Penates* in the open court, or some other place or sort of chapel within.

PENCE [of *penniȝ*, *Sax.*] pennies.



PENCIL of Rays [in *Opticks*] a double cone of rays joined together at the base, one of which hath its vertex in some one point of the object, and the glass, *B. E. D.* for its base, and the other hath its base on the same glass; but its vertex in the point of convergence, as at *C.*

PE'NDANT [in a *Ship*] a short rope, which is fastened at one end to the head of the mast, or yard, or clew of the sail, having a block or shiver at the other end to reeve some running rope.

PE'NDANTS [with *Heralds*] pendant escutcheons. In antient times, men of chivalry or knights would resort

to the courts of Princes, and set up public challenges for Justs and Tournaments, or else post them upon some Bridge or other Pass, and there provoke or challenge all men of rank that came that way to encounter them. In order to this they hung up their shields, with their coat of armour painted on them, on the neighbouring trees, or else on poles erected for that purpose.

PENDE'NTIVE [with *Architects*] the whole body of a vault, suspended out of the perpendicular of the walls, and bearing against the *Arc boutant*.

PENDENTNESS [of *pendens*, *L.* and *ness*] hanging down quality.

PENDULOUSNESS of *pendulus*, *L.* and *ness*] pendentness, or the swinging to and fro.

Simple **PENDULUM**, is one that consists of a single weight.

Compound **PENDULUM**, is one that consists of several weights, so fixed on as to return the same distance both from one another, and from the center about which they vibrate.

PENECI'LLUS, a pencil to write with, *L.*

PENECILLUS [in *Pharmacy*] a lozenge, resembling a pencil in shape, *L.*

PENECILLUS [with *Surgeons*] a tent to be put into wounds or ulcers.

PENESY'RINGUS, a sort of Pillory among the antients, having five holes, two for the arms, two for the legs, and one for the head of the criminal.

PE'NETRABLENESS [*penetrabilis*, *F.* of *L.*] capableness of being penetrated, &c.

PE'NETRANTNESS } [of *pene-*
PENETRABILITY } *trant*, *F.* of
L. and *ness*] penetrating quality, power of penetrating.

PE'NETRATIVENESS [of *penetratif*, *F.* of *L.* and *ness*] aptness to penetrate.

PE'NITENT [*pœnitens*, *L.*] repenting, a being sorrowful for what has been committed that is sinful or criminal.

PE'NITENTNESS [of *penitent*, *F.* of *pœnitens*, *L.* and *ness*] penitent frame of mind.

PENITE'NTIALLY [of *penitentialis*, *F.* of *L.*] in a repenting manner.

PENITE'NTIARY [*penitencier*, *F.* of *L.*] of or pertaining to Penance, or Repentance.

PE'NITENTS, certain peculiar friaries, who assemble together for Prayers, made Processions bare footed, their faces being covered with linen, and gave themselves discipline.

PEN-

PE'NKNIFE [of *penna*, L. and *cni* *Y*, *Sax.*] a knife for making of pens.

PE'NMAN, an artist at fair writing.

A PE'NNATED Leaf [with *Botan.*] or feathered leaf, is one, in which the parts, of which the leaf is composed, are set along the middle rib; either alternately, or by pairs, as in liquorice, vetches, &c.

PE'NNILESS [of *penni* *g*-*leay*, *Sax.*] having no money.

PENNIO LUM, barley-sugar, a decoction of barley and sugar, boiled till it becomes brittle, then turned out upon a marble stone, and anointed with the oil of sweet almonds, is kneaded like a paste and drawn out into sticks.

PENNONCEL, a little Pennon or Flag.

PE'NNONCELS, small pieces of silk, cut in the form of a Pennon, with which men of arms used to adorn their lances or spears. Probably to be more visible signs to their own party; or to terrify their enemies, by appearing more numerous than they were.

PENNY [*penni* *g*, *Sax.* *denarius*, L.] was the first piece of coined silver we have any account of, and was for many years the only one, till the reign of king Henry I, when there was half pence. The *Anglo-Saxons* had but one coin, and that was a Penny. Before the year 1279 the old Penny was struck with a double cross, so that it might be easily broken in the middle, or into four quarters, and so made into half pence or farthings.

PE'NSA *libra*, a pound of money paid by weight, not by tale, L.

PE'NSILIS *verucca* [*Anatomy*] see *Acrochordon*.

PENSILNESS [of *pensilis*, L. and *ness*] hanging quality.

PENSION, money paid for diet or lodging; also a sum of money paid annually by a Prince or State, to a Person for service required of him; also an annual allowance by a Company, Corporation or Parish, to the poor members of it; an allowance or salary by the year, F. of L.

PENSION Order, a peremptory order against such of the society of *Gray's-Inn*, as are in arrear for Pensions and other Duties.

PE'NSIONARY [in *Holland*] the first minister of the regency of each city.

PENSIONARY, a Person who has a Pension. Appointment or yearly Sum during life, by way of acknowledgment,

charged on the estate of a Prince, Company, &c.

PE'NSIONS [of *Churches*] a certain sum of money paid to clergy-men instead of tithes.

King's PE'NSIONERS } a band
Gentlemen PENSIONERS } of gentlemen, to the number of forty, first set on foot by king Henry VII. whose office is to guard the King's Person in his own house, armed with Partisans; they attend and wait in the presence chamber, and attend the king to and from chapel.

PENSIVELY, thoughtfully, &c.

PE'NSIVENESS [*pen* *sif*, F. and *ness*] thoughtfulness, sadness, heaviness, sorrowfulness.

PE'NSTOCK, a flood-gate, placed in the water of a mill-pond.

PENT [of *pin* *dan*, *Sax.*] shut in or up, kept in, inclosed.

PENTACA'PSULAR [*pentacapsula*-*ris* of *πέντε*, five, and *capsula*, L. a case or seed pod] having five seed pods.

PENTACHORD [of *πέντε*, five, and *χορδή*, Gr. string] a musical instrument having five strings.

PENTACHRO'STICK [of *πέντε* and *ἀκροστής*, Gr.] a set or series of verses so disposed, that there are always found five acrosticks of the same name in five divisions of each verse.

PENTACO'CCOUS [of *πέντε*, five, and *κοκκος*, Gr. a grain] having five grains or seeds.

PENTADA'CTYLOS [*Botany*] the herb *Palma Christi*. L.

PE'NTAGRAPH [*πεντάγραμμο*, Gr.] an instrument wherewith designs, prints, &c. of any kinds may be copied in any proportion without a Person's being skilled in drawing.

PENTA METER [*πεντάμετρον*, Gr.] a verse consisting of five feet.

As I have before given you tables for making *Hexameter Latin Verses*, so I shall here present you with one for *Pentameters*.

The manner of operation for *Pentameters*, is the very same with that of *Hexameters* (which see.) Only, whereas *Hexameter Verses* consisting of six Words, do therefore require six Tables. *Pentameters*, deduceable from these Tables, are to consist but of five Latin Words, and so only require five Figures to work them thro' their five Tables: So that any set of five Figures, work'd thro' their respective Tables (in all respects like as you have been shewn in the Example of the *Hexameters*) will produce five Latin Words, which will make a true *Pentameter*.

meter Verse, which will be true *Latin* and good *Sense*.

Thus the Figures *11111* produce
Turpia significant arma maligna mihi

19723 produce
Turpia procurant acta molesta mera

32791 produce
Impia conglomerant acta maligna vides.

And if you are minded to compose a pair of verses together, viz. *Hexameter* and *Pentameter*, you must set down the two sets of figures, as thus; *685191*
89155

of which sets of figures, wrought out by their proper tables, will be produced the following verses.

Pessima fata tuis prænarrant sidera nigra,
Tetrica significant astra nefanda viris.

Which sets of figures, if placed backwards, will produce quite different verses.

By these tables, between two and three hundred thousand *Pentameter* verses may be produced.

The Versifying Tables for PENTAMETERS.

I.

t	a	p	i	s	i	t	t	n	e
r	e	m	o	m	r	u	o	t	d
r	p	r	p	i	r	x	r	u	f
r	d	i	s	p	i	i	a	i	o
i	a	t	i	a	c		d	b	d
	i	a		a	e	a	a	a	e
a		e		e				e	

II.

p	p	c	p	p	c	c	s	p	r
r	o	r	e	o	o	i	r	æ	æ
n	æ	r	n	n	g	o	s	s	c
d	f	s	g	n	c	t	c	l	i
i	u	l	i	u	a	r	u	c	c
m	o	f	r	b	i	d	u	i	m
m	i	a	u	b	u	n	u	a	
c	n	n	u	n	t	n	n	r	a
t	t	n	t		t	t	a	n	
	t		s		n	t	s	s	
	s	s	s	t	t		s	t	s
t	t	s	s						

III.

i	a	v	v	d	f	l	a	a	u
c	i	e	i	a	a	r	s	r	t
n	r	c	c	b	m	t	a	a	a
b	t	t	r	a	r				a
a	a	a		a	e	e	e		
		e							

IV.

d	p	p	n	c	s	m	s	m	o
u	r	e	r	u	o	i	a	l	d
o	f	u	p	l	n	l	o	e	t
a	e	e	e	i	i	s	n	e	n
n	r	s	s	g	a	d	r	d	t
b	t	t	n		a	v	a	a	a
a	r	a	e		a				
a		e	e		e	e	e	e	

V.

n	a	t	v	s	m	m	v	m	o
l	i	i	c	e	a	i	i	v	i
b	r	i	r	l	d	h	a	i	i
i	o	a	i	e	i		s		s
		s	s		e		e		e
e									

PENTA'MYRON [*πεντάμυρον*, Gr.] an ointment compounded with five ingredients, viz. *Mastich*, *Nard*, *Opobalsamum*, *Storax* and *Wax*.

PENTANGLE [of *πέντε*, Gr. five, and *angulus*, L.] a figure having five angles.

PENTAPE'TALOUS [of *πέντε*, five, and *πέταλον*, Gr. a leaf] five leaved.

PENTA'PHYLLUM [*πεντάφυλλον*, Gr.] the herb *Cinquefoil*, or five leaved grass.

PEN.

PENTA'PLEURON [*πεντάπλευρον*, Gr.] an herb, the lesser Plantain.

PENTAPHYLLOIDES [of *πέντε*, five, *φύλλον*, a leaf, and *ειδός*, Gr. form] of the Cinquefoil kind or form.

PENTAPHY'LLOUS [of *πέντε* and *φύλλον*, Gr. a leaf] having five leaves.

PENTA'ROBON [*πενταρόβον*, Gr.] the plant or flower called a Peony.

PENTASPAST [*πεντασπαστον*, Gr.] an engine that has five pullies.

PENTA'STILE [*πενταστάσιον*, Gr.] a work in architecture, wherein are five rows of columns.

PENTA'THLON [*πένταθλον* of *πέντε* and *ἄθλον*, a striving, Gr.] the five exercises performed in the Grecian games, viz. Leaping, Running, Quoiting, Darting, and Wrestling.

PENTA'TONON [in *antient Music*.] a concord, with us call'd the greater sixth.

PENTECONTORE, a vessel with fifty oars.

PENTHEUS [of *πένθος*, Gr. mourning] the son of *Echion* and *Agave*, who (according to the Poets) was torn in pieces by his mother and his sister, because he contemned the rites and reveling feasts of *Bacchus*. *Natalis Comes* tells us, that he was a good king, who endeavouring to root out the vice of drunkenness from amongst his subjects, suffered many wounds in his good name by their calumnies and reproaches.

PENURIOSNESS [of *penuria*, L.] niggardliness, meanness.

PE'PANSIS [*πεπανσις*, Gr.] a ripening.

PEPANSIS [in *Medicine*] a correcting of depraved matter and corrupt humours in the body, and bringing them into order.

PER *Deliquium*. See *Deliquium*.

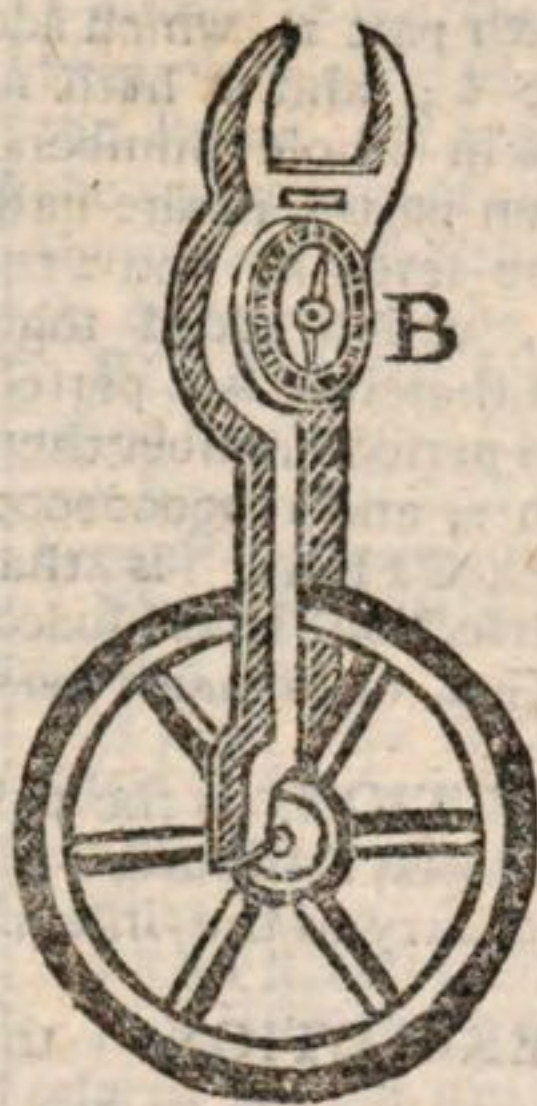
PER *Arfin*. See *Arfin*.

PER *Thefin*. See *Thefin*.

PERACU'TUM *menstruum* [with *Chymists*] a *menstruum* made by drawing off spirit of nitre several times from butter of antimony. By the help of which, Mr. Boyle says, he was able, without a very violent fire, to elevate a very good quantity of crude *Mercury*, and that in a few hours.

PERAGRA'TION, a travelling or wandering about; a progress or ramble.

PERAMBULA'TOR, an instrument or rolling-wheel for measuring roads, &c. a surveying wheel. It is made of wood or iron, commonly half a pole in circumference, with a movement, and a face divided like a clock, with a long



rod of iron or steel, that goes from the center of the wheel to the work: there are also two hands, which (as you drive the wheel before you) count the revolutions; and from the composition of the movement and division on the face, shew how many yards, poles, furlongs, and miles you go.

PE'RCA [old *Rec.*] a perch of land.

PERCE'PTIBLENESS [of *perceptibilis*, L.] perceivableness.

PERCE'PIER, the herb Parsley-pert or Parsley-breakstone.

PERCH [of *perche*, F. a pole] a stick or pole for birds to roost on.

To PERCH [of *percher*, F.] to sit upon a perch, stick or twig of a tree, as birds do.

PERCHA'NT [with *Fowlers*] a decoy-bird ty'd by the foot, which flutters, and draws other birds to it, and so gives the fowler an opportunity of catching them, F.

PERCLO'SE [in *Heraldry*] is that part of a garter that is buckled and nowed, which detains and restrains the garter, being intire or diuidiated from dissolution.

PERCU'SSION [in *Physicks*] the impression a body makes in falling or striking upon another; or the shock or collision of 2 bodies, which concurring, alter the motion of each other.

PE'RDINGS [old *Rec.*] the dregs of people, viz. men of no substance.

PERDU'E, lost, forlorn, F.

PERE'MPTORINESS [of *peremptorius*, L.] absoluteness, pragmaticalness, &c.

PERETE'RION [of *περιερω*, Gr. to bore through] a trepan.

PE'RFECT *Animal* [with some *Writers*] one born or produc'd by univocal generation, in opposition to insects, which (they suppose) to be produced by equivocal generation.

PERFECT *Numbers* [*Mathemat.*] are such numbers whose aliquot or even parts taken all together, will exactly make the whole number, as 6 and 28, &c. for of 6 the half is 3, the third part

part 2, and the sixth part 1, which added together make 6; and it hath no more aliquot parts in whole numbers: So 28 has these even parts, 14 the half, 7 the fourth, 4 the seventh, and 2 the fourteenth, and 1, which added together make 28, and therefore is a perfect Number; of which perfect number there are but 10 between 1, and 10000000000.

Absolute PERFECTION, is that wherein all imperfection is excluded, such as is that of God, or *secundum quid*, and in its kind.

Essential PERFECTION, is the possession of all the essential attributes; or of all the parts necessary to the integrity of a substance.

Metaphysical PERFECTION, the same as *Natural*.

Natural PERFECTION, is that whereby a thing has all its powers or faculties; and those too in their full vigour; all its parts both principal and secondary; and those in their due proportion, constitution, &c.

Moral PERFECTION, is an eminent degree of virtue, or moral goodness, to which men arrive, by frequently repeated acts of beneficence, piety, &c.

Physical PERFECTION. See *Natural Perfection*.

Transcendental PERFECTION, the same as *Natural*.

PERFECTNESS, the quality of being perfect.

PERFECTISSIMATE, a quality or dignity mentioned in the Code.

PERFI'DIA [in *Musick*] an affectation of doing always the same thing, of continuing the same motion, the same song, the same passage, the same figures of notes. *Ital.*

PERFLA'TILE [perflatilis, L.] easy to be blown through by the wind.

PERFORA'TA, an herb, a sort of St. John's Wort.

PERFORATED [in *Heraldry*] i. e.



bored thorough. The armorists use it to express the passing or penetrating of one ordinary (in part) thro' another: As he bears, Argent, a Bend Ermine perforated through a Chevron, Gules. See the Escutcheon.

PER-FORCE [par-force, F.] by force or violence.

PERFUNCTORINESS [of perfunctorius, L.] a slight, careless doing of any thing.

PERICA'RDIARY [in *Physick*] an epithet given to worms generated in the heart.

PERICA'RPUS [with *Botanists*] a pellicle or thin membrane encompassing the fruit or grain of a plant.

PERICNE'MIA [of περί about, and κνήμη, Gr. the Tibia] the parts about the Tibia.

PE'RIDOT, a precious stone of a greenish colour. F.

PERIGRINARY [perigrinarius, L.] a monk in the antient monasteries, whose office was to receive or entertain strangers or visitors.

PERIEGE'TES, one who conducts another about a place or thing to show it him.

PE'RILOUSNESS [of perilleux, F.] hazardousness.

PERINY'CTIDES [Surgery] little swellings like nipples.

PE'RIOD [in *Arithmetick*] a distinction made by a point or comma, after every 6th place or figure, used in *Notation* or *Numeration*, for the more ready distinguishing and reading the figures.

PERIOD [in *Astron.*] the time taken up by a star or planet in making or the duration of its course, till it return to the same point of the heavens.

PERIOD [in *Printing*] a character wherewith the periods of discourse are terminated thus (.) call'd a full point.

PERIOD [in *Chronology*] an epocha or interval of time by which the years are accounted; or the series of years whereby in different nations, and on different occasions, time is measured.

PERIO'DICK [periodicus, L. περιόδικος, Gr.] of, or pertaining to, or that has its periods.

PERIODICK Diseases, such as decline and rise again with similar symptoms alternately.

PERIODICK [with *Grammarians*] a term apply'd to a style or discourse that has numbers, or which consists of just and artful periods.

PERIOPHTHA'LMIUM [of περί about, and ὀφθαλμός, Gr. the eye] a thin skin which birds can draw over their eyes to defend them without shutting their eye-lids.

PERIPATE'TICK Philosophy, the system of philosophy taught and established by Aristotle, and maintained by his followers.

PERIPATE'TICKS [περιπατητικοί of περιπατέω, Gr. to walk about; because they used to dispute walking in the place at Athens call'd Lycaum] a sect of philosophers, the followers of Aristotle, as Theophrastus, Cratippus, &c.

PERIPE'TIA [of *περιπέτης*, Gr. falling into a different state] that part of a tragedy wherein the action is turned, the plot unravelled, and the whole concludes.

PERIPHRASTICALLY, by way of Periphrasis.

PERIPLU'S [*περίπλους*, Gr.] voyage or navigation round a certain sea or sea-coast.

PERIPNEUMONIA *Notha* [with Physicians] a *Bastard Peripneumonia*, a disease in the lungs, arising from a heavy pituitous matter generated throughout the whole mass of blood, and discharged upon the lungs. *L.*

PERIPTERE } [of *περί* about, and
PERIPTERON } *πτερον*, Gr. a wing] in *Architecture*, a place encompassed about with columns without, and a kind of wings about it.

PERISCY'PHISMUS } [of *περί* and
PERISKY'TISM } *σκυτιζεν*, Gr. to flea] a section, or laying open the fore part of the head, the skull.

PERISHABLENESS [of *perissable*, *F.*] perishing quality.

PERISTERION [*Botany*] the herb *Vervain*.

PERISTERNA [of *περί* and *σέρνον*, Gr. the breast] the parts about the breast.

PERJURY [in *Law*] a swearing falsely in an oath administered by persons in legal authority.

PERI'WINKLE [in *Heraldry*] has been made use of by the inventors of the new way of blazon by flowers and herbs, instead of metals and colours, to supply the word *Azure*.

PERMANENTNESS [of *permanens*, *L.*] durableness, &c.

PERMEABLE [*permeabilis*, *L.*] that may be passed through.

PERMISSION, a permitting, granting leave or liberty.

PERMISSION [with *Rhetoricians*] a figure when the orator professes to have delivered the whole matter, and to leave all to the judgment and discretion of the auditors.

PERMISSIVE, of or pertaining to permission.

A PERMIT, a note so called, given by the seller to the buyer of *French brandy*, &c.

PERMUTATIONS of *Quantities* [in *Algebra*] the changes, alterations, or different combinations of any number of quantities.

PERNICIOUSNESS [of *perniciosus*, *L.*] mischievousness, &c.

PERONÆ'US *primus anticus* [*Anat.*]

a muscle of the *Tarsus* called also *Longus* because it is the longest muscle seated on the *Perona*. It begins from above half the upper part of that bone, and ends in the upper, and hindermost part of the *Os Metatarsi* of the little toe. *L.*

PERPENDICULAR [with *Astron.*] when any star is *Vertical*, i. e. right over our heads it is said to be perpendicular, because its beams fall directly upon us.

PERPENDICULAR, a level, a plumb-line.

A right Line is said to be PERPENDICULAR to a Plane, when it is perpendicular to all the lines it meets with in that plane.

PERPENDICULARNESS } [of *per-*
PERPENDICULARITY } *pendicularis*, *L.*] the quality of falling directly down right.

PERPENDICULARNESS } of *Plants*,
PERPENDICULARITY } for tho' the generality of plants rise a little crooked, yet the stems shoot up perpendicularly, and the roots sink down perpendicularly; even they that come out of the ground inclined, or are diverted out of the perpendicular by any violent means, straiten themselves again and recover their perpendicularity, by making a second contrary bend, or elbow, without rectifying the first.

PERPENDICULUM, a perpendicular, a plumb-line, a level.

PERPETUAL Motion [in *Mechan.*] a motion which is supply'd from it self, without the intervention of any external cause.

PERPETUALNESS } [*perpetuitas*,
PERPETUITY } *L.*] continuance without interruption, everlastingness, endlessness.

PERPLEXEDNESS } [*perplexitas*,
PERPLEXITY } *L.*] doubtfulness, irresolution; also trouble, anguish of mind.

PE'RRON [with *Architects*] a staircase lying open on the outside of the building; properly the steps in the front of a building, which lead into the first story, when raised a little above the level of the ground.

PERRUKE } a set of false hair,
PERRUQUE } curled and sew'd together on a cawl.

PERSECUTION, any unjust or violent suit or oppression; especially upon the account of religion; any pain, affliction, or inconvenience, which a person designedly inflicts on another.

PERSECUTOR, an oppressor, &c.

PERSEVERANCE [with *Divines*] a christian

Christian Virtue, whereby persons are enabled to persist in the way of salvation to the end.

To PERSEVERE [*perseverare*, L.] to continue, to be steadfast; to hold on constantly.

PERSEUS [according to the Poets] the son of Jupiter and Danae, the daughter of Acrisius, king of the Argives, who when he came of age had winged sandals, an helmet and sword given him by Mercury, and a brazen shield covered with the skin of the goat called *Aegis*, given him by Minerva. He was a stout champion, his first adventure was a voyage against the Gorgons, who were three sisters, Medusa, Stheno and Euriale, who are said to have had but one eye among them all, and snakes instead of hair; and that on whomsoever they look'd, he was turned into stone. But Perseus's shield had this quality, that his looking upon that would save him from the injury of that eye. And he setting upon Medusa when she and all her snakes were asleep, cut off her head and placed it in his shield, with which he turned Atlas, king of Mauritania, and many others, into stone; he afterwards delivered Andromeda from the monster that was ready to devour her. This Perseus is said to have been a king of the Mycenians, about A. M. 2640. who cut off the head of a certain harlot, of such exquisite beauty, that all that saw her were enamoured even to stupefaction, which gave rise to the fable of turning them into stones. See Medusa, Gorgon and Phorci.

PERSIAN? [in Architecture] a term

PERSICK commonly used of all statues of men, serving instead of columns to support entablatures.

PERSICA'RIA, the herb arse-smart.

PERSICUS Ignis [Surgery] a swelling commonly called a carbuncle.

PERSICK Order [in Architecture] is where the bodies of men serve instead of columns to support the entablature; or rather the columns themselves are in that form. That which gave rise to this custom, was, Pausanias having defeated the Persians, the Lacedaemonians erected trophies of the arms of their enemies in token of their victory, and then represented the Persians under the figure of slaves, supporting their porches, arches, or houses.

PERSISTANCE, standing firm and fix'd, persisting.

PERSONABLE [in Law] enabled to maintain plea in court; as such a so-

reigner was lately made personable by Act of Parliament: also a being in a capacity to take any thing granted or given.

PERSONAL Action [in Law] is an action levied directly and solely against the person, in opposition to a real or mixed action.

PERSONAL Goods [in Law] are that which consists in moveables, &c. which every person has in his own disposal, in opposition to lands and tenements, which are called real Estate.

PERSONALNESS, the abstract of personal, the property of being a distinct person.

PERSONA'TA? [in Bot.] the great
PERSULA'TA? clot or burdock. L.
To PERSONIFY? is to feign a
To PERSONALIZE? person, or to attribute a person to an inanimate being; or to give it the figure, sentiments, or language of a person.

PERSONALIZING? the feigning a
PERSONIFYING? person, or the attributing a person to an inanimate being; or the giving it the form, sentiments, and language of a person; thus the poets have personified all the passions, virtues, and vices, by making divinities of them.

Specular PERSPECTIVE, represents the objects in conical, spherical, or other mirrors, erect and clear, whereas on lawn and other planes they appear confused and irregular.

PERSPECTIVE Plane, is a glass, or other transparent surface, supposed to be placed between the eye and the object perpendicular to the horizon, unless the contrary be expressly mentioned.

PERSPECTIVE, is also used for a kind of picture or painting in gardens, and at the ends of galleries, designed to deceive the sight by representing the continuation of an alley, a building, a landskip, or the like.

PERSPICACIOUSNESS [*perspicacitas*, L.] quickness of sight or apprehension.

PE'RSPICIL [*perspicillum*, L.] a looking-glass, wherein the image of any thing is clearly represented; also a pair of spectacles.

PERSPICUOUS [*perspicuus*, L.] that is so clear and plain that the light may be seen clearly thro' it; also easy to be seen or apprehended, plain.

PERSPICIENCE [*perspicientia*, L.] a perfect knowledge.

PERSPICUOUSNESS [*perspicuitas*, L.] clearness or plainness in writing or speaking, or to be seen.

PERSTRINGED [of *perstringere*, L.] tied or girt light.

A PERSUA'SIVE, a discourse or argument that tends to persuade.

PERSUA'SIVENESS [of *persuasif*, F. and *ness*] aptness or tendency to persuade.

PERSULTA'TION, a leaping or skipping over, as frisky cattel do in the fields.

PE'RTNESS [of *appert*, F. and *ness*] briskness, liveliness, smartness in talk.

PERTA'INING [*pertinens*, L.] belonging to, concerning.

PE'RTICA, a perch or pole to measure with. L.

PERTICA [with *Astronomers*] a sort of comet, also called *Vern*, L.

PERTICÆ, perchers, large sconces or candlesticks for tapers or lights, which were set on the altars in churches.

PEERTINA'CIOUSLY [*pertinaciter*, L.] stiffly, &c.

PERTINA'CIOUSNESS [*pertinacitas*, L.] a stiffness and obstinacy in maintaining or retaining an opinion, &c. stubbornness.

PE'RTINENTNESS [of *pertinens*, L. and *ness*] fitness, suitability.

PERTINGENCE [of *pertingens*, L.] a reaching to.

PERTINGENT Lines [in *Heraldry*] See *Entire Pertingent*.

PERTRA'NSIENT Lines [in *Heraldry*]. See *Entire Pertransient*.

PERVE'RSELY [*perverse*, L.] cross-grainedly.

PERVICA'CIOUSNESS [of *pervicax*, L. and *ness*] stubbornness.

PERVINCA [with *Botanists*] the herb Periwinkle.

PE'RVIOUSNESS [of *pervius*, L. and *ness*] passableness.

PESA'DE ? [in *Horsemanship*] a motion of a horse, that in

lifting or raising his fore-quarters, keeps his hind legs upon the ground without stirring; so that he makes no time with his haunches, 'till his fore-legs reach the ground.

PE'SSOMANCY [*πεσσομαντία*, Gr.] a sort of divination by putting lots into a Vessel, and drawing them out, having first made supplication to the gods to direct them, and being drawn, they made conjectures from the characters marked on them what should happen.

PESTILE'NTIALNESS [of *pestilential*, F. and *ness*] plaguyness, pestilent quality.

PESTLE [of *Pork*] the extremity or bone of a leg.

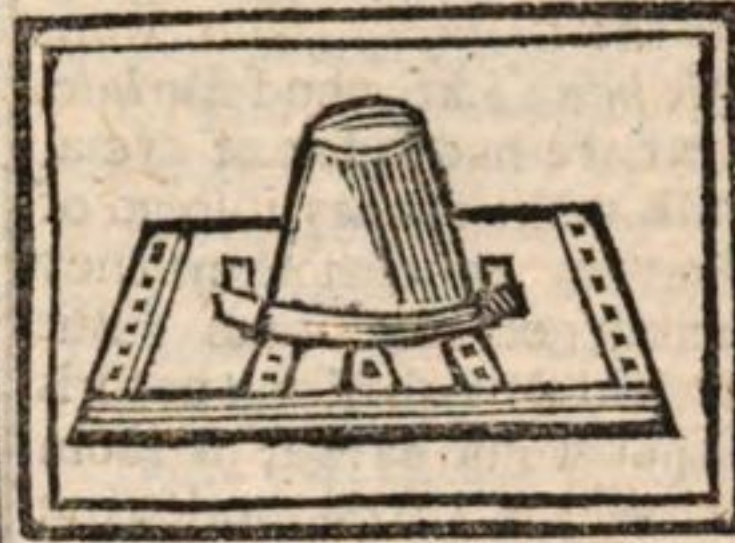
PE'TALISM [*petalismus*, L.] a kind of exile among the antients, or a banishment for the term of five years.

PE'TALON [*πέταλον*, Gr.] the leaf of a flower. *Petala* in or with a flower-leaf, *petalis* with flower-leaves, &c. L.

PE'TALOUS, having flower leaves.

PETAMINA'RIUS, a Name or title which the antients gave to several persons, who performed extraordinary feats of activity, took dangerous leaps, vaults, &c.

PE'TARD, is an engine of metal, shaped like a sugar-loaf or high-crown'd



hat, made for breaking open gates, draw-bridges, barricades, barriers, &c. its length is 7 or 8 inches, the diameter

of the mouth is 5 inches, and that at bottom one and a half; the thickness of metal at the neck is half an inch, and that of the breech 12 or 15; its charge of powder is 5 pound or thereabouts, and it weighs about 55 or 60. There are much larger and stronger Petards, and there are likewise smaller. The first are employed in breaking open strong reinforced *Gates*, and the last such as can make but small resistance. When the *Petard* is loaded with powder, it is put upon a strong piece of plank, cover'd with a plate of iron on the outside, which covers the *Ouverture*, being hollowed a little for the purpose; the place where they join, is done over with *Wax*, *Pitch*, *Resin*, &c. to enforce the effect. This being done, it is carried to the place designed to be blown up, where joining the plank exactly to the *Gate*, the *Petard* is stayed behind and fired by a *Fusee*, that the *Petardeer* may have time to get off. They are sometimes used in *Counter-Mines*, to break through into the enemies *Galleries* to disappoint their *Mines*.

PETE [*petus*, L.] combustible earth dug up in small pieces for fuel.

PETE'CHIAL Fever, a malignant fever, which makes the skin look as tho' it were flea-bitten, and thence called also *Pulicaris*.

St. PE'TER ad vincula. See *Gule of August*, L.

St. PETER's Fish, a sort of sea fish.

PE'TICOAT [*petit-cote*, F.] a woman's vestment.

PETITIONARY, of or pertaining to a Petition.

PETITIONING [cf *petitio*, L.] asking by way of petition.

PE'TRA [a *Rock*] antiently used for a weight called a stone.

PETRA'RIA [ant. *Writ.*] a quarry of stones; also a great gun, call'd a *Petard*.

PETRE'SCENCE, a petrifying or becoming stone.

PETREFA'CTION [in *Physiology*] the action of converting fluids, woods, and other matters into stone, L.

PETRI'FICK [*petrificus*, L.] turning or growing into stone.

PETROJOA'NNITES, the followers of *Peter John*, or *Peter* the son of *John*, who lived in the 12th century; one of whose opinions was, that he alone had the understanding of the true sense wherein the *Apostles* preached the gospel.

PETROLÆ'UM [of *πέτρα*, a rock, and *oleum*, L. oil] a certain oil that distils or flows out of a rock.

PETROSE'LINON [*πετροσίλιον*, Gr.] Parsley.

PETTEI'A [in *Musick*] the art of making a just discernment of all manner of ranging or combining sounds among themselves, so as they may produce their effect.

PE'TTISHNESS [prob of *depit*, F. and *ness*] aptness to be displeased or angry.

PE'TTIT [*petit*, F.] little, small, inconsiderable.

PE'TTY *Treason* [in *Law*] the crime of a clergy-man's killing his prelate, a child his parent, a wife her husband, a servant his master.

PE'TULANTLY [*petulanter*, L.] saucily.

PE'TULANTNESS [of *petulans*, L. and *ness*] sauciness, malapertness.

PEUCEDA'NUM [*πευκέδανος*, Gr.] the herb maiden-weed, hog's-fennel, or sulphur-wort.

PE'WTERER [of *peauter*, Du.] a maker of pewter vessels.

PEWTERERS, were incorporated Anno 1482. Their



ensigns armorial are, *Azure* on a *Chevron*, Or, between 3 cross-bars *Argent*, as many roses *Gules*, the crest two arms holding a pewter dish proper, the supporters two sea horses per fess Or and *Argent*. The motto, *In God is all my trust*. It is the 16th company;

their Hall is situate on the west side of *Lime-street*, *London*.

PHACO'S [*φακός*, Gr.] a spot in the face like a nit.

PHAE'TON, a prince of the *Ligurians*, a great astrologer, who applied himself to study the course of the sun. It happened in his time, that *Italy* was so violently scorched with excessive heat, that the earth was barren for many years after: from hence the poets took occasion to usher in this fable, that *Phaeton*, the son of *Sol*, by *Clymene*, having obtained of his father to drive the chariot of the sun for one day, set on fire the earth and sky; for which *Jupiter* struck him with a thunder-bolt, and tumbled him into the river *Po* in *Italy*; and that his sisters, the *Heliades*, bewailing his destiny, were transformed into poplar-trees to adorn the banks, and their tears into amber.

PHALEUCIAN Verse [so called of *Phaleucus*] a verse of eleven syllables.

PHALLO'PHORI [of *φαλλοφοροί* of *φίλοι*, a skin, and *φέρειν*, to bear, Gr.] certain mimicks who ran about the streets crowned with Ivy, cloathed in sheep's-skins, and having their faces smutted, bearing baskets of various herbs, dancing in honour of *Bacchus*.

PHA'NTASM & [*φάντασμα*, Gr. **PHA'NTOM** & *fantome*, F.] an object perceived by an external sense, and retained in the fancy; an apparition, a ghost; also an idle conceit.

PHANTA'STICALLY [of *phantastikos*, L. of *φανταστικός*, Gr.] whimsically, fancifully.

PHANTA'STICALNESS [of *phantastikos*, L. and *ness*] fancifulness, whimsicalness.

PHARISA'ICALNESS [of *pharisaique*, F. and *ness*] hypocrisy.

PHARMACE'UTICAL [*φαρμακευτικός* of *φάρμακον*, a medicine, and *σχεῖν*, Gr. to prepare] of or pertaining to Pharmacy, or the Apothecary's Art.

PHA'RMACY [*φαρμακία*, Gr.] the Apothecary's Art, that part of physick that teaches the choice and preparation of medicines.

PHA'ROS [*φῶς* of *φῶς*, light, and *εἶναι*, Gr. to see] a small Island near the port of *Alexandria* in *Egypt*, where, in antient times, stood a high and stately tower, reckoned with the seven wonders of the world. It is reported to have been built square, in height 300 cubits, upon four pillars of glass, resembling crabs. *Ptolemy Philadelphus* is said to have expended 800 talents in building it.

It. At nights it had a fire at the top to give warning to pilots, that they might shun the danger of the coasts. Hence all such towers are called *Pharo's*.

PHARYNGÆ'US [*Anatomy*] a muscle of the *Pharynx* dilating it in deglutition.

PHARYNGE'TRUM [*Φαρυγγίτερον*, Gr.] the *Pharynx*; also the bone *Hyoides*.

PHARYNGO'TOMY [*φαρυγγτομία* of *φαρυγξ* and *τέμνω*, Gr. to cut] the same as *Laryngotomy*.

PHA'RYNX [*φαρυγξ*, Gr.] the upper opening of the *Oesophagus* or Gullet, at the mouth of the stomach, or situate at the bottom of the fauces, consisting of three pair of muscles.

PHASGA'NION [*φασγάνιον*, Gr.] the herb sword-grass or glader.

PHA'SIS [*φάσις*, Gr.] an appearance.

PHENGI'TES [*πηνγιτης*, Gr.] a kind of marble which shines with white and transparent veins.

PHENICO'PTER [*phenicopterus*, L.] a red nightingale.

PHEGA'PYRUM, buck-wheat, bank or crop.

A PHE'NIX [*Hieroglyphically*] was pictured to signify a reformation, or the resurrection, because it rises out of its ashes, when it has been consumed by the violence of the sun-beams, as is reported.



PHEONS [in *Heraldry*] the bearded heads of darts, i. e. made in the form of a fish-hook, that when they have entred, cannot be drawn out without enlarging the wound by incision. See the *Escutcheon*.

PHILÆTERI'A [*φιλεταιρος*, Gr. i. e. the lover of friends] the herb wild-sage.

PHILA'NTHROPIST [*φιλάνθρωπος* of *φίλος* and *άνθρωπος*, Gr. man] a lover of mankind.

PHILELEUTHERI'A [*φιλελευθερία* of *φιλις*, the love, and *ελευθερία*, Gr. liberty] love of liberty.

PHILISTO'RICUS [*φιλοιστορικος* of *φίλος* and *ιστορία*, Gr. history] a lover of history.

PHILLIZERS. See *Filazers*.

PHILO [of *φίλος*, Gr. a friend or lover] used in composition of several words in *English*.

PHILO'LOGIST [*philologus*, L. *φιλόλογος* of *φίλος* and *λόγος*, Gr. a word] a lover of letters or languages, a humanist.

PHILO'LOGY [*φιλολογία*, Gr.] a science, or rather an assemblage of sciences, consisting of grammar, rheto-

rick, poetry, antiquities, history, criticism, or a kind of universal literature conversant about all the sciences, their rise, progress, authors, &c. which the *French* call *Belles Lettres*.

PHILO'SOPHERS *Stone*, the great object of alchymy, a long sought for preparation, which will transmute impurer metals, as tin, lead, and copper, into gold and silver.

Natural **PHILOSOPHERS**, are reckoned of four sorts.

1. Those who have delivered the properties of natural bodies, under geometrical and numeral bodies; as the *Pythagoreans* and *Platonists*.

2. The *Peripateticks*, who explained the nature of things by *matter*, *form* and *privation*; by *elementary* and *occult qualities*; by *sympathies*, *antipathies*, *faculties*, *attractions*, &c. But these did not so much endeavour to find out the true reasons and causes of things, as to give them proper names and terms, so that their physicks is a kind of *metaphysicks*.

3. *Experimental Philosophers*, who by frequent and well made trials and experiments, as by chymistry, &c. sought into the natures and causes of things: and to these almost all our discoveries and improvements are due.

4. *Mechanical Philosophers*, who explicate all the *phenomena* of *nature* by *matter* and *motion*; by the *texture* of their bodies, and the *figure* of their parts; by *effluvia*, and other subtile particles, &c. and in short, would account for all effects and *phenomena* by the known and established laws of motion and mechanics; and these in conjunction with *experimental* ones, are the only true *Philosophers*.

PHILOSOPHICAL [*φιλοσοφικός*, Gr.] of or pertaining to philosophy.

PHILOSOPHICAL Egg [in *Chym.*] a thin glass vessel in the shape of an egg, having a long neck or stem, and used in digestions that take up a considerable time.

To **PHILO'SOPHIZE** [*philosophare*, L. of *φιλοσοφείν*, Gr.] to play the philosopher; to dispute or argue like a philosopher, to consider some object of our knowledge, examine its properties, and the *phenomena* it exhibits; to inquire into their causes or effects, and the laws thereof, according to the nature and reason of things, in order to the improvement of knowledge.

PHILO'SOPHY [*philosophia*, L. *φιλοσοφία* of *φιλέω*, to love, and *σοφία*, Gr. wisdom] the knowledge or study of nature

ture or morality, founded on reason or experience.

PHILOSOPHY, the first that we find studied philosophy were the *Aegyptians*, to which they gave so great an air of mystery, that the people did it reverence as they did their religion. For the priests, out of design to surpass the capacity of the vulgar, and distinguish themselves from the multitude, veiled their observations under figures and hieroglyphicks. But as they had no way of communicating but tradition, and were not very ready to communicate it to strangers, so we have little certain knowledge what their Philosophy was; the *Grecian* Philosophers were the first that communicated and left behind them to posterity, any such pieces of Philosophy, as would give any clear knowledge of their principles and inquiries. Those that applied themselves to the study of the motions of the heavenly bodies, in order to distinguish their periods and revolutions, and to form the first draught of an universal system, and to discern the obliquity of the ecliptick, and lay open the secrets of natural things, were *Thales*, *Anaximander*, *Anaxagoras*, *Heraclitus*, *Hippocrates*, *Democritus*, *Empedocles*, and *Archelaus*. The two great founders of Philosophy were *Thales* in Greece, and *Pythagoras* in Italy.

Socrates and *Plato* were indebted to *Thales* for most of their fine notions. *Thales* was the first who began to reduce the confused ideas of his predecessors into some method and order; and *Socrates* traced out the plan of logick and morality, and supplied principles to physicks. *Plato* was the disciple of *Socrates*, and laid down the plan of moral Philosophy: He first taught that true Philosophy consisted more in fidelity and constancy, in justice and sincerity, and the love of our duty, than on a great knowledge and capacity. *Aristotle* was disciple to *Plato*, and was the first that collected the various parts of Philosophy, in order to cast them into a regular system, and was by that means, and his vast discoveries, the most serviceable of all the antients to Philosophy in the general.

After *Aristotle's* time Philosophy degenerated, and the purity of its first originals were corrupted by the multitudes of sects of Philosophers that sprung up. For, as *Pere Rapin* says, *Zeno's* school was fill'd with false virtues, *Epicurus's* with real vices. Philosophy became impious under *Diogenes*, impudent un-

der *Diogenes*, selfish under *Democritus*, railing under *Lycon*, voluptuous under *Metrodorus*, fantastical under *Crates*, drolling under *Menippus*, libertine under *Pyrro*, litigious under *Cleanthes*, turbulent under *Archelaus*, and inconstant under *Lachydes*. In short, Philosophy became abandoned to all the extravagancies that can enter into the mind of man to imagine. The old *Platonick* school was by the new debas'd into the tribe of *Scepticks* and *Pyrrhonians*, whose profession was to doubt of every thing; and after the death of *Theophrastus*, the order of *Peripateticks* cool'd very much in their application to natural things, preferring the pursuit of eloquence to them: Thus Philosophy declin'd in Greece. But after the death of *Alexander*, the kings of *Aegypt* and *Pergamus* became encouragers of learning; and after one of the *Ptolomy's* had banished the professors of Philosophy from *Alexandria*, they returned to Greece; and the *Romans* beginning then to flourish, there was a short lucid interval of learning at *Athens*; where flourished *Panatius*, *Polybius*, *Carneades*, *Clitomachus*, *Apollonius*, and *Milo*.

Athens being at that time the academy for all the *Roman* youth of quality, from thence the *Romans* fetch'd their Philosophy. The first of the *Romans* that explained their Philosophy in writing was, *Lucretius*; also *Terentius Varro*, *Quintilian* and *Cicero*. Toward the latter end of the reign of *Augustus*, *Ptolemy* of *Alexandria* established a new sect in *Rome*, choosing out the more rational parts of all the other systems, and reuniting them with his own. During the time of *Caligula*, *Nero*, and *Domitian*, the tyrannical emperors of *Rome*, all professors being banished from *Rome*, Philosophy declined instead of advancing. There was indeed *Seneca*, but he was more of a courtier than a philosopher; but *Plutarch* revived the philosophical spirit in the times of *Adrian* and *Trajan*; and *Pliny* went farther than any man before him.

So that not many years after, the emperor *Antoninus* so pursued philosophical studies, as to obtain the name of *Philosophus*. Then flourished *Epietetus*, *Arian*, *Galen*, *Diogenes Laertius*, *Herodes Atticus*, *Pausanias*, *Aulus Gellius*, *Ptolemy* the astrologer, *Maximus* of *Tyre*; and about the same time, *Taurus* of *Berytus*, *Athenaus*, *Alexander Aphrodisaeus*, *Apuleius*, and *Porphyry*, who for a long time kept Philosophy in fashion.

But *Lucian* finding it in a state of corruption, compared to what it had been, fell foul of the professors: But when the light of the gospel began to prevail, then the Christian Philosophy began to dart its rays, and the fathers of the church set themselves about the study of Philosophy, that they might be able to vanquish the Heathens by their own weapons. Among these were *Justin Martyr*, *Clemens Alexandrinus*, *Tertullius*, and *Eusebius*. To these we may add, *Pantenus*, *Celsus*, *Lactantius*, *Arnobius*, *Gregory Thaumaturgus*, and *Ammonius*, who was the first that taught the Philosophy of *Aristotle* in the Christian schools. So *Basil* is reported to have been the ablest logician in his time: *Chrysostom* eminent as well for Philosophy as eloquence; and *St. Austin*, who composed a system of logick; and many more that might be annexed. When the *Barbarians* over-ran both the eastern and western empires, all learning and Philosophy shared in the same fate with the government; and the *Saracens*, who over-ran most of the eastern, and good part of the western empire, disseminated that little learning they had among them on the conquered, and by (as *Pere Rapin* says) fixing too closely on the text and letter of *Aristotle*, got an abstracted way of reasoning, that was something different from the solidity of the *Greeks* and *Romans*; which tho' it appeared to have in it great sagacity, yet was false and full of wild conceits, as will appear by the works of those *Arabian* philosophers, *Avicenna*, *Alkindus*, *Algazel*, *Averroes*, *Alpharabius*, *Albehasen*, &c. *Averroes* followed *Aristotle*, and *Avicenna*, *Plato*: *Ludovicus Vives* censures the metaphysics of *Avicenna*, and their Philosophy, as the dreams of a roving imagination, and a kin to the *Alcoran*.

After the *Arabians* came the school-men, who framing their genius on *Arabian* Comment, thence the school Philosophy became so subtle and knotty. Of this sect *Thomas Aquinas* is accounted the founder. Had this school philosophy died in those countries where superstition and sophistry were buried, well had it been: But when true religion and learning reviv'd with the reformation, school divinity was industriously cultivated; which seems to have been calculated for the continuance of the darkness of popery, because it rather perplexes than explains things: And had it not been for the subtilties of the

schools, the smallest ray of Christian light might have sufficed to have attracted the eyes of sincere Christians.

The school-men who come under the name of Philosophers, were *Lanfranc*, whom *William* the Conqueror made archbishop of *Canterbury*, *Abelard* and *Peter Lombard*, &c. who framed the rude draught of this sect from *Johannes Damascenes*. And this last mentioned is said to have been the first that established transubstantiation in the church of *Rome*, in the form it is now established. So this being probably accommodated to that and other extravagancies in Popery, we may easily perceive what a fine new philosophy it was: This philosophy was perfected, and reduced to the scholastick way, and into form, by *Thomas Aquinas*. And, like the *Platonick* sect, it has been divided into three periods, the *old*, the *middle*, and the *new*: The most considerable of the first period, was *Alexander of Hales*, an *English* man; this lasted about 200 years. *Albertus Magnus* began the second, and the *Aristotelian* doctrine was carried to its height by *Thomas Aquinas* and *John Duns Scotus* an *English* man. This lasted about an hundred years. The third scholastick sect was begun by *Durandus*, and lasted about 100 years.

Of these scholastick Philosophers, *Pere Rapin* says, proceeded that dead weight of fums and courses that stifled all the remains of good letters in the world.

But while these fums and sentences were erecting by the school-men, three other Philosophers start up; who forsaking the scholastick rules, set up a Method quite opposite, as *Lully*, *Cardan*, and *Paracelsus*; *Lully* having, by his commerce with the *Arabians*, accomplish'd himself with a good share of knowledge in Philosophy, Astronomy, and Physick, out of them compos'd a fourth, that is, Chymistry *Cardan*, he brought the dark cabalistical learning upon the stage; and *Paracelsus* was for framing a new Philosophy, a new Physick, and a new Religion, affecting to be mysterious, and even unintelligible.

In the thirteenth century the cabalistical occult Philosophy came into vogue, being introduc'd or cultivated by *Cornelius Agrippa*, *Armand de Villenew*, and *Petrus de Oppino*, who, it is very probable, were greater cheats than they were conjurers, as some have accounted them.

Mechanical PHILOSOPHY, was that which the most antient of the *Phœnician* and *Greek* Philosophers have adhered to, in order to the explication of the *Phænomena* of nature; they made use originally of no other principles than the consideration of *empty space*, the *doctrine of atoms*, and the *gravitation of bodies*. These silently attributed the *causes of gravity* to something which was plainly distinct from matter.

But our most modern natural Philosophers did not take in this *cause* in their inquiries into nature.

They avoid aiming at any hypothesis, in or to explain the *Phænomena* of natural effects, but leaving the Philosophy of causes to metaphysicks, they rightly considering that it is the chief end, design, and business of natural Philosophy to consider effects, and by reasoning upon them and their various *Phænomena*, to proceed regularly at last to the causes of things, and especially to the knowledge of the *first cause*.

And it is certain that all true progress and proficiency in this kind of natural Philosophy, if it don't immediately lead us to the knowledge of the first cause, yet it will bring us still nearer and nearer to it.

PHILOTHY'TÆ [φιλοθυΐται, Gr.] superstitious devotees, that offered sacrifice upon any occasion, tho' never so small and trifling.

PHILO'TIMY [φιλοτιμία of φίλος, a friend or lover, and τιμή, Gr. honour] love of honour.

PHILTER [philtrum, L. of φίλτρον, Gr.] a love potion or powder, a charm to cause love.

True PHILTERS, are such as are supposed to work their effect by some natural and magnetical power.

Spurious PHILTERS, are spells or charms supposed to have an effect beyond the ordinary laws of nature, by some magick vertue.

PHILTRA'TION [in Pharmacy] **FILTRA'TION** the separation of the finer part of a fluid from a coarser, by passing it thro' a linen cloth, brown paper, &c.

PHLEBORRHAGIA [of φλέψ, a vein, and ῥήγνυμι, Gr. to break] the breaking or bursting of a vein.

PHLEGM [φλέγμα, Gr.] one of the humours of an animal body.

PHLE/GMATICKNESS of φλεγματικός, Gr. *phlegmaticus*, L. and *ness*] fullness of, or being troubled with phlegm.

PHLOGO'SIS [of φλογώ, Gr. to inflame] a degree of the ophthalmia, as when the inflammation of the eye is light and gentle.

PHLYACOGRAPHIA [of φλυαζέειν, Gr. to trifle] a merry and burlesque imitation of some grave and serious piece; particularly a tragedy travestied into a comedy.

PHLY'KTENE [φλῦκτις, Gr.] **PHLY'STÆNA** a disease which produces bubo's full of a ferous humour.

PHONASCI'A [of φωνή, Gr.] the art of forming the human voice.

PHO'NICS [φωνικοί, Gr.] the doctrine or science of sounds; called also *Acousticks*.

PHOE'NIX [φοῖνιξ, Gr.] naturalists speak of this bird as the only one of its kind; that is of the size of an eagle, its head being finely crested with a beautiful plumage; the neck covered with feathers of a gold colour, the rest of the feathers being purple, the tail white, mix'd with carnation, and having eyes that sparkle like stars; that it lives 5 or 600 years in the wilderness, and being grown old, it erects for itself a funeral pile of wood and aromatick gums; and having lighted it with the wafting of its wings, burns itself; and out of its ashes arises a worm which grows up to another *Phoenix*.

PHOTASCIATE'RICA [φωτασκιατική of φῶς, light, and σκία, a shadow] the art of dialling.

PHRASE, is also a term used of a short sentence, or small set or circuit of words constructed together.

Compleat PHRASE, is where there is a noun and a verb each in its proper function, *i. e.* where the noun expresses the subject, and the verb what is affirmed of it.

Incompleat PHRASE, is one where the noun and the verb together only do the office of a noun, consisting of several words, without affirming any thing, as, *that which is true*, is an incompleat phrase which might be expressed in one word, *truth*.

PHRASEO'LOGIST [φρασεολόγος of φράσις, a phrase, and λέγω, Gr. to say, &c.] an explainer of elegant expressions in a language.

PHRE'NESIS [φρενέσις of φρενέειν, Gr.]

PHRE'NITIS to be disordered in mind] frenzy or dotage; a disease attended with a continued fever, as also often with madness and rage; proceeding from too much heat in the animal spirits.

PHRE-

PHRENETICNESS [of *phreneticus*, L. of *φρεντικός*, Gr. and *ness*] frenzicalness, madness, &c.

PHRENE'TICK Nerves [in *Anatomy*] those which spring from the 6th pair, or Dr. *Willis*'s 8th pair; they descend between the skins of the *Mediastinum*, and spread forth branches into them.

Of **PHRYXUS** and *Helle*, they write that a ram foretold to *Phryxus*, that his father would offer him in a sacrifice to the gods, and that thereupon, he taking his sister, got up upon the ram and came by sea into the *Euxine* sea. And that *Phryxus* afterwards killed the ram his favourer and deliverer, pulled off his skin and gave it for a present to *Aeta*, then king of *Colchos*, for the sake of his daughter; and some tell you that this skin was the golden fleece that *Jason* and the *Argonauts* went to fetch. The truth of this fable is, *Athamas* of *Eolus*, who was the son of *Helle*, governed in *Phrygia*, and he had an overseer or steward who had the inspection of his affairs, whose name was *Crinus*, (or *Aries*, a Ram) he coming to know that *Athamas* intended to kill *Phryxus*, immediately acquainted him with it, and he built a ship and put on board it good store of gold; and among the rest was *Aurora*, the mother of *Pelops*, who also took with her a golden statue which she had procured to be made with her own money, and thus provided *Crinus*, with *Phryxus* and *Helle*, set sail: and *Helle* indeed fell sick in the voyage and died, and from her the sea was called *Hellepont*. But they arriving at *Pharos*, settled there, and *Phryxus* marries the daughter of *Aeta*, king of *Colchos*, giving for her dowry the golden statue of *Aurora*, but not the fleece of the ram (*i. e.* the skin of *Crinus*) and this is the truth of the whole story.

PHTHIROCTONON [*φθιροκτόνον* of *φθίρω*, and *κτείνω*, Gr. to kill] the herb staves acre.

PHTHISIS [*φθίσις* of *φθίω*, Gr. to waste away] a consumption.

PHYLTERIA, mock privet

PHYLLITIS [*φύλλις*, Gr.] the herb hart's-tongue.

PHY'SICO-THEOLOGY, natural theology, natural religion.

PHY'SEMA [*φύσμα*, Gr.] an inflammation in any part of the body.

PHY'SICAL Point, a point opposed to a mathematical one, which only exists in the imagination.

PHYSICAL Substance, a substance or body, in opposition to spirit or metaphysical substance.

PHYSICIAN [*physicien*, F.] a person who professes physick, or the art of curing diseases.

Cosmetick **PHYSICIAN**, one who studies to help or mend the complexion.

Empirical **PHYSICIAN**, one who keeps close to experience and excludes all use of reason in physick.

Dogmatical **PHYSICIANS**, those who laid down principles, and then reasoned from those principles & from experience.

Clinical **PHYSICIANS**, those who visited their patients when in bed to examine into their cases.

Galenical **PHYSICIANS**, those who follow *Galen*, and prescribe things gentle, natural and ordinary.

Methodical **PHYSICIANS**, those who proceed in a certain regular method founded upon reason, deducing consequences therefrom to particular cases.

Spagyrical **PHYSICIANS**, such as prescribe violent chymical medicines drawn from minerals, &c. by fire.

PHY'SICK [*ars physica*, L. *φυσική*, Gr.] in a limited and improper sense, it is applied to the science of medicine; the art of curing diseases; and also the medicines prepared for that purpose.

PHY'SICK & [*φυσική* of *φύσις*, Gr. nature] **PHY'SICKS** *sic* nature] natural philosophy or physiology, is the doctrine of natural bodies, their *Phænomena*, causes and effects; their various affections, motions, operations, &c. or is in general the science of all material beings or whatsoever concerns the system of this visible world.

PHY'SICALLY [*physicè*, L.] according to nature, or to the practice of physick.

PHY'SICALNESS [of *φυσικός*, Gr. *physicus*, L. and *ness*] naturalness; also medicinalness.

PHYSIOGNOMER & [*physiognomus*, L. *physiognomiste*, F.] one skilled in physiognomy.

PPYSIOLOGIST [*φυσιολόγος* of *φύσις* and *λέγω*, Gr.] one who treats of natural bodies.

PHYSIOLOGY [*φυσιολογία*, Gr.] natural philosophy, or *Physicks*, which see.

General **PHYSIOLOGY**, a science which relates to the properties and affections of matter or body in general.

Special **PHYSIOLOGY** & the science, as it considers matter as formed, distinguished into such and such species or determinate combinations.

PHYSIOLOGY, is also accounted a part of physick, that teaches the constitution of human bodies, so far as they

are found or in their natural state; and endeavours to find reasons for the functions and operations of them, by the help of anatomy and natural philosophy.

PHYTEUMA [*φυτεῦμα*, Gr.] the herb wall-flax.

PHYTOLOGIST [*φυτολόγος*, Gr.] a botanist. one who treats of plants.

PIAFFEUR [in *Academies*] a proud stately horse, who being full of mettle or fire, restless or forward, with a great deal of motion, and an excessive eagerness to go forward, makes this motion, the more that you endeavour to keep him in.

PICA'TIO, a medicine to take off the hair.

PI'CEA [with *Botanists*] the pitch or rosin tree. L.

PICK-*Lock*, an instrument for opening locks.

PICK-THANK [of *picken*, Dutch, or *pic* and *Sancay*, Sax.] one who delights in finding and discovering the faults or weaknesses of others.

PICTS [*picti*, L. so call'd as some imagine from painting themselves] were a colony of *Scythia* or *Germany*, who landing in *Scotland*, settled there, being assisted by some of the natives, and at length by marrying *Scotch* women, in a manner became one people; but at length animosities arising, they parted, the *Scots* possessing the mountainous and northern parts, and the *Picts* the southern; and in time, by the assistance of the *Romans* and *Britains*, expell'd the *Scots*, the remaining *Scots* retiring into the *Islands*, and *Sweden*, *Denmark*, and *Norway*. But at length the *Picts* being gaul'd with the *Roman* yoke, invited the *Scots* home from their exile, to aid them against the *Romans* and *Britains*; which they having done, they liv'd together sometime in amity; but a difference happening between them, the *Scots* were expell'd a second time, but at length the *Picts* were totally routed, and their king siezed by *Kenneth II.* An. 845.

PICTS *Wall*, a wall in *Northumberland*, extending from *Newcastle* upon *Tine* to *Carlisle* in *Northumberland*, 86 miles in length, reaching from the *German* to the *Irish* sea, in thickness about 8 foot, in height 12, passing over several cragged hills, with battlements all along, and towers at convenient distances where soldiers were lodg'd. This wall was built by the *Romans* to hinder the incursions of the *Picts* and *Scots*. It having been several times defaced in many places was repaired again, and at last was built

with brick by *Ælius* a *Roman* general, in the year, 466. who leaving *Erian*, it was ruin'd by the *Scots*, and never more regarded; but some vestiges of it are still to be seen in *Cumberland* and *Northumberland*, with *Roman* inscriptions.

To PICTURE [of *pictura*, L.] to represent in painting, drawing, &c.

PI'DDLING [*Incert. Etym.*] eating here and there a bit; also trifling.

PIE-Powder [*pied poudre* or *poudreux*, F. q. d. dusty foot] a court held in fairs to do justice to buyers and sellers, and for the redress of all the disorders committed in them; it is so called, because the Suitors to this court are commonly country people with dusty feet; or from the dispatch in determining the causes even before the dust goes off from their feet.

PIE [*pica*, L.] a Mag-Pie, a bird.

A PIECE [in *Commerce*] signifies a whole, as a length of cloth, &c. of a certain number of yards, ells, &c. not yet having any of it cut off.

To PIECE [*rapiecer*, F.] to join one Piece to another.

PIEDROIT [in *Architecture*] a Peer or kind of square Pillar, part of which is hid within a wall; also a Pier or Jaumb of a door or window, comprehending the chambranie, chamfering, leaf, &c.

PIERCED [with *Heralds*] is when an ordinary is perforated, or struck through, that it has, as it were, a hole in it; and the shape of this Piercing must be particularly expressed in blazonry, as *square*, &c.

PIE'RCING [*perçant*, F.] boring into or through, penetrating.

PIERCINGNESS [of *perçant*, F. and *ness*] penetrating quality.

PIE'TY [*pietas*, L.] godliness, dutifulness to Parents, a husband and superior relations.

PIETY [*Hieroglyphical.*] together with a kind and harmless nature, was represented by the elephant; because it is related that he worships every new moon towards the heavens, and expresses by his outward actions some sense of a supreme being; and because he is of so harmless a nature, that he never offends creatures that are not hurtful of themselves. He will march among innocent lambs, without offering the least injury to them; but if he be offended will spare nothing, and dread no danger to take revenge. It is also represented by a *Stork*, which see.

PIETY [in *Paint.* &c.] is represented as a lady with a sober countenance, holding

holding in her right hand a sword stretch'd over an altar, and a stork in her left hand, with an elephant and a child by her side.

PI'GEON [*Hieroglyphically*] intimates continency, chastity, mutual and conjugal love; because this bird is chaste in its embraces, and extreme loving to each other. Therefore to express the transports of two amorous Persons, the *Egyptian* Priests put two Pigeons kissing one another; and they also painted a Pigeon with its rump lifted up, to signify an excellent disposition, not subject to be inflamed with choler; also a soul of a meek temper; because naturalists do observe that this bird has no choler.

PIGMENTS, such prepared materials, as Painters, Diers, and other artificers use to imitate particular colours; also for painting glass; also for counterfeiting precious stones.

PI'GMY. See *Pygmy*.

PIGNORATION, a pawning, *L.*

PILA [*in Coinage*] is the punchion or matrice, which, in the antient way of coining with the hammer, contained the arms, and other figures, and the inscriptions, to be struck for the reverse of the coin; also from hence it may be called the pile; and also now the head side of a piece of money we call cross, because in those times there was usually a cross instead of a head.

PILA [*in Ant. Writ.*] the arms side of a piece of money, so called, because in antient times this side bore an impression of a church built on piles.

PILE [*in Architecture*] a building, a massive mason's work, in the manner of a Pillar, usually *Hexagonal*.

Funeral PILE [*antiently*] a Pyramid of wood, whereon the bodies of the deceased were laid to be burned.

PILE [*pile, Du.*] a heap of wood or stones or other things, laid one above another.



PILE [*in Heraldry*] an ordinary in form of a point inverted, or of a stake sharpened, contracting from the chief, and terminating in a point towards the bottom of the shield thus.

To **PILE**, to heap up; also to ram down poles.

PILE-Wort, an herb.

PILL [*in Heraldry*] the same as *Pelf*.

To **PILL** [*pillare, L.*] to rob or plunder; also to use extortion; to fleece one.

PILLA *forra* [*ant. Deeds*] a small piece of land, *L.*

PI'LLAR [*pilier, F.*] a column which is divided into three parts, the Pedestal, the Shafts, and the Ornaments. It is a kind of round column disengag'd from any wall, and made without any proportion, being always too massive or too slender; such as supports the vaults of *Gothick* buildings.

PILLAR [*in a figurative sense*] signifies support.

PILLAR [*in Architect.*] a kind of irregular column round and insuated; deviating from the proportions of a just column.

PILLAR [*in the Manage*] is the center of the *Volta*, ring or manage-ground, round which a horse turns, whether there be a wooden Pillar placed therein or not.

A *square* **PILLAR** [*Architecture*] is a massive work, called also a Pier or Piedroit, serving to support arches, &c.

Butting PILLAR [*Architecture*] is a buttress or body of masonry raised to prop or sustain the shooting of a vault, arch, or other work.

PILLARS [*Hieroglyphically*] represent fortitude and constancy.

PI'LLAR'D built, or supported with Pillars. *Milton*.

PILLA STER [*in Architecture*] is **PILA'STER** S a kind of square Pillar, which is generally as broad at the top as bottom, and has the same measure, chapter, and base with the column, according to the several orders.

PI'LLORY [*le pilori, F.*] was antiently a post erected in a cross road by the lord, with his arms on it, as a mark of his signiory; and sometimes a collar to tie criminals to; now a sort of scaffold for false swearers, cheats, &c. to stand on by way of Punishment.

To **PI'LLORY** one [*pilorier, F.*] to set one on the Pillory.

PILO'SE [*pilosus, L.*] hairy.

PILOSE'LLA [*with Botanists*] the herb mouse-ear, *L.*

PILULIFEROUS [*of pilula, a pill, and fero, L. to bear*] bearing or producing round berries or fruit like Pills.

PI'MPING [*incert. Etym.* but according to some of *penis, L.* a man's yard] procuring whores, stallions, &c. most properly spoken of men.

PIMPING, small, little.

PI'MPERNEL, an herb.

A **PINCH** [*of pincer, F.*] a nipping hard, &c. also a straight or difficulty.

PINCHING [*with Gardiners*] a sort of pruning performed by nipping off the sprigs,

sprigs, &c. of a plant or tree, between the nails of two fingers.

PINE Tree [*pinus*, L.]

PINE Tree [*emblematically*] represented death; because being once cut it never sprouts again, and because being extraordinary bitter, it is reputed to kill any other plant that joins to it.

PINEA } a kind of light, porous

PI'GNES } masses or lumps, formed of a mixture of mercury and silver-dust, from the mines of *Chili* in *America*.

PINEA'LIS Glandula [*Anatomy*] a gland, so called from its resemblance to a pine apple, the same as *conarium*.

To PI'NION a Person, is to bind his hands or arms fast.

PINK [*pinque*, F.] a sort of small ship, masted and ribb'd like other ships; except that she is built with a round stern; the bends and ribs compassing so, as that her sides bulge out very much.

PI'NNATE [*pinnatus*, L.] deeply jagged or indented (spoken of the leaves of plants) resembling feathers.

PI'NNING [of *pinzan*, *Sax.*] fastening or shutting with a pin or peg; also fastening on with pins.

PINNING [with *Bricklayers*] the fastening of tiles together with wooden pins.

PINNER [prob. of *pinning*] a woman's head-dress.

PINNULA [in *Botan. Writers*] part of a leaf of many of which *Pinnula's*, growing upon one or more middle ribs, the whole leaf is compounded as in the leaf of a vetch or fern. L.

PINS, *Englishmen* first began to make all sorts of Pins about the beginning of queen *Elizabeth's* reign, which before were sold here by strangers, to the value of 60000 pound per *Annum*.

PIONIER [*un pionier*, F.] a labourer in an army, who levels ways, casts up trenches, undermines forts, &c.

PIOUSLY [*pie*, L. *pieusement*, F.] with piety, duty or loyalty.

PIOUSNESS [of *pious*, L. and *ness*] piety, godly disposition.

To PIPE [*pipan*, *Sax.*] to play on a Pipe.

PIPERITIS [*πιπερίτις*, Gr.] Pepper-wort or Dittander.

PIPKIN [*incert. Etym.*] a small earthen vessel for boiling.

PIQUANTNESS } [of *piquant*, F.

PIQUANCY } and *ness*] sharpness, bitingness.

A PIQUE, quarrel or ill-will against one; spleen, malice, distaste, grudge.

To PIQUE [in *Musick Books*] is to separate or divide each note one from another, in a very plain and distinct manner.

To PI'QUEER See *Pickeer*.

To stand on the PIQUET [*Military Phrase*] is when a horseman is sentenced for some offence to stand on the point of a stake with one toe, having the contrary hand ty'd up as high as it can reach.

PI'RACY [*piraterie*, F. *πειρατεία*, Gr.] robbing on the sea.

PI'RATING [*exercant la piraterie*, F.] robbing on the sea.

PIROUETTE } [in the *Manage*] a
PIRO'ET } turn or circumvo-
lution, which a horse makes without changing his ground.

PICENARIUS [*old Records*] a fish-monger.

PISGES Meridiani [*Astronomy*] a southern constellation, consisting of 12 stars.

PISCIS [on a *Globe*] this is that great fish which, as the Poets feign, drinks up the water that is poured out of *Aquarius's* urn. It is related of this fish (as *Ctesias* testifies) that it was first seen in the lake not far from *Bambyce*, and that it saved *Derceto*, that fell into the sea by night. They say this *Derceto* was a goddess of the *Syrians*. They affirm the *Pisces* to be the nephews of this fish; all which the *Syrians* worshipped, and placed among the stars.

PISS-A-BED, a Flower or Plant, Dandelion.

PISSASPHA'LTUS [*πασσασφαλτος*, Gr.] a kind of mineral, consisting of pitch, and the slime call'd *Bitumen*, im-bodied together.

PI'STE [in the *Manage*] the track or tread which a horse makes upon the ground.

PISTOLOCHI'A [*πιστολογία*, Gr.] a kind of hart-wort.

PI'STON, a part or member in several machines, as Pumps, Syringes, &c.

PIT-A-PAT, a beating or throbbing like the heart.

To PIT, to sink in holes, as in the Small-Pox.

PIT, a hole in which the *Scots* used to drown women thieves; hence the Phrase, condemn'd to the Pit is the same as, with us, to say, condemn'd to the Gallows.

PI'TANCE [*pitancia*, L.] a little repast or refection of fish or flesh more than the common allowance.

PITANCIA'RIUS [in the antient *Monasteries*] an officer who provided and distributed the Pitances of meat and herbs amongst the monks.

PITCH [pic, *Sax.* pix, L.] an oily, bituminous, black substance; as it distils from the wood, it is called *Barras*. This makes two sorts, the finest and clearest being called *Galipot*, and the coarser marbled *Barras*.

The common **PITCH**, is the liquid *Galipot*, reduced into the form and consistency we see it, by mixing it with tar while hot.

Naval PITCH, is that which is drawn from old Pines, rang'd and burnt like charcoal, and used in pitching of vessels.

To **PITCH** upon, to choose.

PI'TCHINESS [of *piceus*, L. and *ness*] pitchy quality or condition.

PI'TCHY [*piceus* of *pix*, L.] dawbed with Pitch, &c.

PI'TEOUSLY [*pitoyablement*, F.] after a piteous manner.

PI'TEOUSNESS [*piteux*, F. and *ness*] forriness, meanness.

PI'THIAS } [with *Meteorologists*]

PITHI'TES } the name of a comet, or rather meteor, of the form of a tub: Of which there are divers kinds, viz. some of an oval figure, others like a tub or barrel set perpendicular, and some like one inclined or cut short; others having a hairy train or bush, &c.

PI'THINESS, fulness of Pith; also substantialness, fulness of good matter.

PI'THLESS, having no Pith.

PI'THO [of *πειθω*, Gr. to persuade] the goddess of eloquence or persuasion, the same with the *Greeks* that the *Romans* calls *Suada* or *Suadela*.

PI'TIFULLY [*pitoyablement*, F.] mournfully; meanly, &c.

PI'TIFULNESS [of *pitie*, F. and *fulness*] propenseness to Piety; also meanness.

PI'TILESS [of *pitie*, F. and *less*] unmerciful.

PITUITA, phlegm or rheum, snivel, snout. It is one of the four humours in the body of animals, on which their temperament is suppos'd to depend. It is the most viscid and glutinous part of the blood, separated in the largest glands, where the contorsions of the arteries are largest, and give the greatest retardation to the velocity, as in the glands about the mouth and heart.

PITUITARIA [with *Botanists*] the herb *Staves-Acre*, L.

PITUITARY Gland [*Anatomy*] a

gland in the brain, of the size of a large Pea, in the *Sella* of the *Os Sphenoides*.

PITU'ITOUSNESS [of *pituiteux*, F. *pituitosus*, L. and *ness*] phlegmatickness.

PITYRI'ASIS [*πιτυριανς*, Gr.] the falling of dandriff or scurf from the head.

PITYRO'DES [*πιτυροειδης*, Gr.] a kind of settlement in urine like bran.

PI'VA, a hantboy, *Ital.*

PIVOT, a foot or shoe of iron, &c. usually made in a conical form, or terminating in a point, whereby a body intended to turn round, bears on another fixed at rest, and performs its circumvolutions.

PLA'CABLENESS [of *placabilis*, L. and *ness*] easiness to be appeased.

PLA'CARD } [*plackaert*, Du.

PLACA'RT } [*placart*, F.] a leaf or sheet of Paper stretch'd or applied upon a Wall or Post, in *Holland*, it is an Edict or Proclamation; also it is used for a writing of safe conduct: In *France*, it is a table wherein laws, orders, &c. are written and hung up.

PLACARD [in *Architecture*] the decoration of the door of an apartment; consisting of a chambranle crowned with its frize or gorge, and its cornice sometimes supported with consoles.

PLACE [in *Opticks*] is the point to which the eye refers an object.

PLACE [with *Naturalists*] is sometimes taken for that portion of infinite space which is possessed by, and comprehended within the material world, and which is thereby distinguished from the rest of the expansion.

PLACE of *Radiation* [in *Opticks*] is the interval or space of medium or transparent body, thro' which any visible object radiates.

PLACE [with *Philosophers*] that part of immoveable space which any body possesses.

Absolute PLACE [with *Philosophers*] is that part of infinite and immoveable space which a body possesses; called also *primary place*.

Relative PLACE [in *Philosophy*] is the space it possesses with regard to other adjacent objects, called also *secondary place*.

PLACE of the *Sun* or *Planet* [*Astron.*] is the sign and degree of the zodiack which the Planet is in; or it is that degree of the ecliptick reckoned from the beginning of *Aries*, which is cut by the Planet's circle of longitude.

Eccentric

Eccentric PLACE [of a *Planet* in its Orbit] is the place or point of its Orbit wherein a Planet would appear, if seen from the sun.

Heliocentric PLACE [of a *Planet*] is the point of the ecliptick, to which a Planet view'd from the sun is referred.

Geocentric PLACE [of a *Planet*] is that point of the ecliptick, to which a Planet view'd from the earth is referred.

PLACE of Arms [in a *City*] is a large open spot of ground, where the garrison holds its rendezvous upon reviews, and in cases of alarm, to receive orders from the governor.

PLACE of Arms [in a *Siege*] is a large Place covered from the enemy, where the soldiers are kept ready to sustain those who work in the trenches, and to be commanded to Places where they are wanted.

PLACES [with *Arithmeticians*] as the *Place of Units*, in a number which consists of 2, 3, 4, 5, 6, or more Places, that which is the outermost towards the right hand is called the Place of Units.

PLACES [with *Grammarians*] are etymology and words derived from the same root, which, in the *Latin* are called *Conjugates*.

PLACES [with *Logicians*] are universal terms, *Genus*, *Species*, *Difference*, *Property*, *Accident*, *Definition*, *Division*.

PLACES [in *Metaphysics*] are certain general terms agreeing to all beings, to which several arguments are annexed, as *Causes*, *Effects*, the *Whole*, *Part*, opposite terms.

PLACIDNESS [*placiditas*, L.] peaceableness, quietness.

PLACITA *generalia* [old Rec.] the publick assemblies of all degrees of men, where the king presided, and they usually consulted upon the great affairs of the kingdom, L.

PLACITUM *nominatum* [old Rec.] the day appointed for a criminal to plead and make defence. L.

PLADAROMA [*πλαδαρομα*, Gr.] excessive moisture or weakness; also a little soft swelling growing under the eye-lids.

PLAFOND 2 [in *Architecture*] the

PLAFOND 5 cieling of a room, whether it be flat or arched, lined with Plaster or Joiner's Work, and frequently enrich'd with Paintings; also the bottom of the projecture of the larmier of the cornice, called also the *Sofit*.

PLAGIARISM [of *plagiarius*, L.] the stealing other People's Works, and publishing them as one's own.

PLAGIARY [*plagiarius*, L.] a book-thief.

PLAGUY, vexatious, tormenting, &c.

PLAICE, a fish.

A PLAIN [*planities*, L.] an even, flat, low ground.

PLAIN [in *Heraldry*] it is an axiom, that the plainer the coat, the nearer to antiquity.

Those are plain coats that are least incumbered with abundance of figures, and which have nothing in them but what is natural.

And as the source of a river, though ever so small, is the noblest part of it, notwithstanding the same, by running far, be grown great; so the first arms given to virtuous Persons, as a distinctive mark or perpetual character of their nobility, are nobler than those that have many charges; because they are more agreeable to the nature of things; and it is a maxim in Heraldry, that *he who bears least is most*.

PLAIN Number [*Arithm.*] a number that may be produced by the multiplication of two numbers, one into another.

PLAIN Place [in *antient Geometry*] a geometrical locus, which was a right line, or a circle, in opposition to a solid Place, which was an Ellipsis, Parabola, and Hyperbola.

PLAIN Problem [with *Mathemat.*] such a one as cannot be solved geometrically; but by the intersection either of a right line or a circle, or of the circumferences of two circles.

PLAINNESS [of *planus* or *plain* and *ness*] evenness; also unadornedness; also manifestness.

PLAINLY, evenly, &c. manifestly, sincerely, intelligibly.

PLAISTERS were incorporated about the year 1500.



Their arms are *Azure* on a chevron ingrail'd, Or between a trowel and two hatchets handles of the second. Heads *Argent* in chief, and a treble brush in base proper, a rose *Gules*, seeded Or, entres two *Flowers-de-lis* of the first. The crest, a dexter arm and hand, holding a hatchet proper. The supporters, two *Epimachus*'s, their necks purfled, and the slip of their bellies Or, beaked *Sable*, and wings extending upwards *Gules*. Their hall is on the north side of *Addle-Street* near *Philip-Lane*, London.

PLAN [*un plan*, F. of *planum*, L.] a draught, ground-plot; a design of any place or work.

PLAN [with *Architects*, &c.] is a draught of a building, such as it appears on the ground; shewing the extent, division, and distribution of its areas into its apartments, rooms, passages, &c.

Geometrical PLAN, is one in which the solid and vacant parts are represented in their natural proportion.

Rais'd PLAN, is one where the elevation or upright is shown upon the geometrical Plan, so as to hide the distribution.

Perspective PLAN, is one conducted and exhibited by degradations or diminutions, according to the rules of perspective.

PLANCE'RE [in *Architecture*] the under part of the corona or drip; making the superior part of the cornice between two cymatiums.

PLANE [*planus*, L.] a plain surface, all whose parts lie even between its extremities; also a Joiner's Tool.

Objective PLANE [in *Perspective*] is any Plane situate in the horizontal Plane, whose representation in Perspective is required.

PLANE [in *Fortification*] a draught representing a work as it would appear on the plain field, if it were cut off level with the ground, so as to shew the length of its lines, the angles and distances between them, the breadth and thickness of the moats, ramparts, breast-works, &c.

PLANET [*πλανήτης* of *πλάνη*, Gr. to err or wander] a wandering star.

PLANETS, are wandering stars or bodies: Their second or proper motions from west to east are not regular as those of the other stars are, nor do they always keep at the same distance one from the other; but are sometimes nearer and sometimes farther off, and sometimes joined, being observed under the same point of heaven, and sometimes opposite.

Some turn about on their axis, at several times, and these Planets, which may be imagined to be like our earth, are opaque bodies, and receive light from the sun, and reflect it; for there is none of the Planets, except the sun, that shines with his own light, but he enlightens the Planets.

The Planets are lower than the fixed stars. This appears in that they sometimes eclipse them and hide their light from us.

There is a great difference between the Planets as to their lustre. The *Sun* appears of a gold colour; the *Moon* of a silver colour; *Venus* very white; brilliant, and luminous; *Jupiter* is not so white and luminous; *Saturn* appears of a pale lead colour, and does not seem to shine; *Mars* is as red as fire, and glances very much; *Mercury* is of a bright silver colour, and glances but little, is not often seen in our climate, because of the obliquity of the sphere, and he being near the sun, for which reason he is always obscur'd by, or plung'd in its rays, or the vapours of the horizon; but it is frequently seen in the torrid zone, because in those places the sphere is not in so oblique a position.

The Planets are distinguished into great and small.

The greater are in number seven, *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*; the smaller Planets are in Number nine, four of which are called *Jupiter's Satellites*, and turn about *Jupiter*, and the other five revolve about *Saturn*.

PLANIME'TRICAL, pertaining to the mensuration of plain surfaces.

PLANIPE'TALOUS Flower [of *planus*, L. and *πέταλον*, Gr. a leaf] flat-leaved, as when these small flowers are hollow only at the bottom, but are flat upwards, as in *Dandelion*, *Succory*, &c.

PLANISHING [of *planir*, F.] making plain or even, as Pewterers, Silversmiths, &c. do.

PLANKING [*planchant*, F.] flooring or covering with Planks.

PLA'NO *convex glass*, is a glass, one of whose surfaces is convex, and the other plain.

PLANT [*planta*, L.] is a general name under which are comprised all vegetable bodies, as trees, shrubs, and herbs; it is an organical body consisting of a root, and probably a seed, producing usually leaves, a stem, branches, and flowers.

PLANTA *seminalis*. See *Plantula*.

PLANTA [*Anatomy*] the lowest part or sole of the foot of a man, L.

PLANTA'RIS [*Ana.*] a muscle of the *Tarsus* from its tendons which is extended in the sole of the foot. It takes its rise from the back of the outermost knob of the inferior appendage of the thigh bone, and is inserted on both sides to the first internode of each lesser toe.

PLANTA TION, a colony or settlement of a people in a foreign Country; also a spot of ground, which some Planter

Planter or **Person** arrived in a new colony, pitches on to cultivate and till for his own use.

PLANTING [*plantant*, F. of L.] putting plants in the earth.

PLANTING [with *Architects*] signifies the disposing the first courses of solid stone on the masonry of the foundation, laid level according to the measures with all possible exactness.

PLANTULA *seminalis*. [with *Botan.*] the little herb that lies, as it were, in an embryo, or in miniature in the seed.

PLASHING [with *Husband.*] bending and interweaving the boughs in hedges to thicken them.

PLASHY, full of plashes, puddles, or standing waters.

PLASTER of *Paris*, a fossil stone of the nature of a lime stone, used in moulding, making statues, building, and many other uses.

PLASTERING [of *plâtrer*, F.] dawbing walls over with plaster.

PLAT-BAND [with *Gardeners*] a border, or bed of flowers along a wall, or the side of a Parterre.

PLAT-BANDS of *Flutings* [*Archit.*] the lists, or fillets, between the flutings of columns of the *Ionick*, *Corinthian* and *Composite* Order.

PLATE'D covered over with a Plate of metal.

PLAT'FORM [*Mil. Affairs*] a Plain-place prepared on the ramparts, to raise a battery of cannons upon.

PLATFOND [in *Architecture*] the cieling or roof of a chamber or other room, &c. the same as *soffit*.

PLATO'NIC Love [so called of *Plato*, the divine Philosopher] a pure spiritual affection, subsisting between the different sexes, abstracted from all carnal appetites and fruition, regarding no other object but the mind and its beauties; consisting in contemplation and ideas of the mind; or between Persons of the same sex, it is a sincere disinterested friendship, abstracted from any selfish views.

PLATONICK [of *Plato*] pertaining to *Plato* and his doctrines.

PLA'TONISM, the doctrine and sentiments of *Plato* and his followers, in respect to philosophy.

PLA'TONIST, one that holds the Tenets or Principles of *Plato*.

PLATOON [in *Mil. Affairs*] a small square body of 40 or 50 men, drawn out of a batalion of foot, and placed between the squadrons of horse to sustain

them; or in ambuscades, streights, or defiles, &c. F.

PLATYCORI'ASIS [*πλατυκορίασις*, Gr.] a disease in the eye, when the sight or apple is broken or spread, so as to be incurable.

PLA'TYSMA [in *Anat.*] see *Myodes*.

PLA'USIBLENESS [of *plausibilis*, L. and *ness*] plausible quality, deservingness of applause; also the seeming fair and honest.

PLAYER [*plegeijne*, Sax.] an Actor, &c.

PLAY'SOM [of *plægsum*, Sax.] given or disposed to play.

PLA'YSOMNESS, addictedness to play.

PLEA'DING [*plaidant*, F.] putting in a Plea in Law; also alledging, pretending.

PLEASANCE, pleasantness, pleasant humour.

PLEA'SANTNESS [*qualité plaisante*, F.] delightfulness.

PLEA'SANTRY, a pleasant joke, mirth, &c.

PLEA'SING [*placens*, L.] affording Pleasure, satisfaction, &c.

PLEA SINGNESS [of *plaisant*, F. and *ness*] pleasurable quality.

PLEA'SURE [*plaisir*, F.] the effect of a sensation or Perception agreeable to the mind, or the satisfaction of some appetite; content, joy, delight, diversion; also good turns, service, kindness, will.

PLEA'SURABLENESS, agreeableness, divertingness.

PLEBA'NUS [*old Rec.*] a rural dean, so called because antiently the deaneries were commonly united to the *Plebania* or mother Churches.

PLEBI'SCITUM, a law or statute made by the joint consent of the people or commons, without the senate.

PLEDGED [*pleige*, F.] pawned, &c. also having drank by the recommendation of another.

PLEIA'DES [*πλειάδες* of *πλειόνες*, Gr. more] the constellation in the neck of *Taurus*, called the 7 stars, so called because they are more than the *Iliades*.

PLEIADES, situated at the excision of the back of *Taurus*, which by it is collected into 7 stars. They say they are according to the number of the daughters of *Atlas*. But there are not 7 but only 6 visible, of which this reason is given. They say that 6 of them were married to gods, but the 7th to a mortal. That *Jupiter* lay with 3 of them; of which *Electra* brought forth *Dardanus*,
Maja

Maja Mercury, Taygete, Lacedæmon. Two were married to *Neptune*; *Alcyone*, on which he begat *Hæreus* and *Celeno*, on which he begat *Leucum*. *Sterope* was joined to *Mars*, on which *Oenomaus* was begotten; but *Merope* was married to *Sisyphus* who was a mortal, and thence is become obscure. They are very famous among men because they intimate the season of the year.

PLE/NARINESS [of *plenus*, L. and *ness*] fulness.

PLENE *administravit* [Law Phrase] a Plea pleaded by an executor or administrator, where they have administered the deceased's estate faithfully and justly, before the action brought against them.

PLENIPO', a plenipotentiary.

PLENI/POTENCE [*plena potentia*, L.] full power

PLENI/POTENT, having full or ample power. *Milton*.

PLENIPOTENTIARY, pertaining to full Power.

PLENIS *forisfacture* [old Law] a forfeiture of all that one hath. L.

PLE/NTEOUSLY [of *plenissime*, L.] abundantly.

PLE/NTEOUSNESS [*plenitas*, L.] plenty.

PLE/NTIFUL [of *plenitas*, L. and *full*, Sax.] abundant.

PLE/NTIFULNESS [of *plenitas*, L. and *fullness*, Sax.] plenty.

PLE/NUM [with *Philosophers*] a fulness, a term used to signify that state of things wherein every part of space or extension is supposed to be full of matter, in opposition to *Vacuum*, or a space devoid of all matter. L.

PLE/ONASM [*πλεονασμός* of *πλεονάζω*, Gr. to super abound] this figure consists in the using more words than are necessary, as when a Person says, *I did such a thing with mine own hands*, where the word *own* is super-abundant.

PLEROPHORIA [*πληροφωρία*, Gr.] the utmost pitch of faith, fulness and evidence of faith and assurance. L.

PLERO/TICA [*πλεροπτικα* of *πληθύνω*, Gr. to fill up] medicines good to breed flesh, and so to fill up wounds.

PLETHORE/TICK & [*πληθωρετικός*, Gr.] troubled with a Plethory.

PLE THORY [*plethora*, L. of *πλεθρόν*, Gr.] a too great abounding with blood or laudable humours, which proves hurtful to the body.

PLEU/ITIS. See *Pleuresy*.

PLEU/RORTHOPNA/EA [of *πλευρῶν* a *Pleurisy*, *ὀρθός* straight, and *πνέω*,

Gr. breath] a disease in the side, when the Person afflicted cannot breathe unless he sits upright.

PLI/ABLENESS [of *pliable*, F.] easiness to be bent, &c.

PLI/ANT [*pliant* of *plier*, F.] pliable.

PLI/ANTNESS [of *pliant*, F. and *ness*] flexibility,

PLIGHT [in Law] an estate with the habit and quality of the land; also sometimes it extends to the rent charge and possibility of a dower.

PLINTH of a Statue [Archit.] a base or stand, either flat, round, or square, serving to support a statue, &c.

PLINTH [in Architecture] a flat square member, otherwise called the slipper, which serves for the foundation of the base or foot of a pillar. Also the *Abacus* or upper Part of the *Tuscan* Pillar, is so called by *Vitruvius*; also a thick wall, in which there are two or three rows of bricks placed in form of a *Plat-Band*.

PLINTH [of the Capital] a member about the chapter of a *Plat-Band* of a Pillar, like the *Abacus* of the *Tuscan* Pillar.

PLINTH of a Wall [Architecture] two or three rows of bricks advancing out of the wall; or any flat high moulding, serving in a front wall to mark the floors, and to sustain the eaves of a wall, and the larmier of a chimney.

PLINTHUS & [*πλίνθος*, Gr.] a brick

PLINTHIS & or square tile. L.

PLISTOLOCHI/A [*πλιστολόχεια*, Gr.] a sort of wild mallows, &c.

PLO/DDING [prob. of *complotant*, F.] having one's head full of contrivance.

PLOT [with *Surveyors*] the Plan or draught of any Parcel of ground, survey'd and laid down in its proper dimensions.

PLOT [in Dramatick Poetry] the knot or intrigue, which makes the difficulty, and embarrasses the Piece in either a comedy or tragedy.

PLO/TTER, a conspirator, &c.

PLO/TTING [in Surveying] the art of describing or laying down on Paper the several angles and lines of a tract of ground surveyed.

PLO/TTON [of *peloton*, F, a clew or bottom of thread, also such a knot of men] a small square body of musketeers, drawn out of a body of infantry, when they form the hollow square to strengthen the angles a platoon.

PLOUGH-ALMS, a Penny which every Ploughman antiently paid to the church.

PLOU'GHING [of *ploger*, *Dan.*] turning up the ground with a plough.

PLOU'GHMAN [of *plog*, *Dan.* and *Man*, *Sax.*]

PLOUGH-SHARE [*plog*, *Dan.* and *Yceap*, *Sax.*]

PLOU'GH-STAFF [*plog*, *Dan.* and, *Ytaƿ*, *Sax.*]

PLOU'GH-TAIL [*plog*, *Dan.* and *Tægl*, *Sax.*]

PLOU'GH-LAND, as much arable land as one Plough could plough in a year. This in the beginning of the reign of *Richard I.* was accounted 60 acres, and in the 9th of the same king 100 acres.

PLOUGH [with *Book-binders*] an instrument for cutting the edges or margins of books.

PLOW *Bote* [old *Rec.*] a right of tenants to take wood to repair Ploughs, Carts, and Harrows, and for making Forks, Rakes, &c.

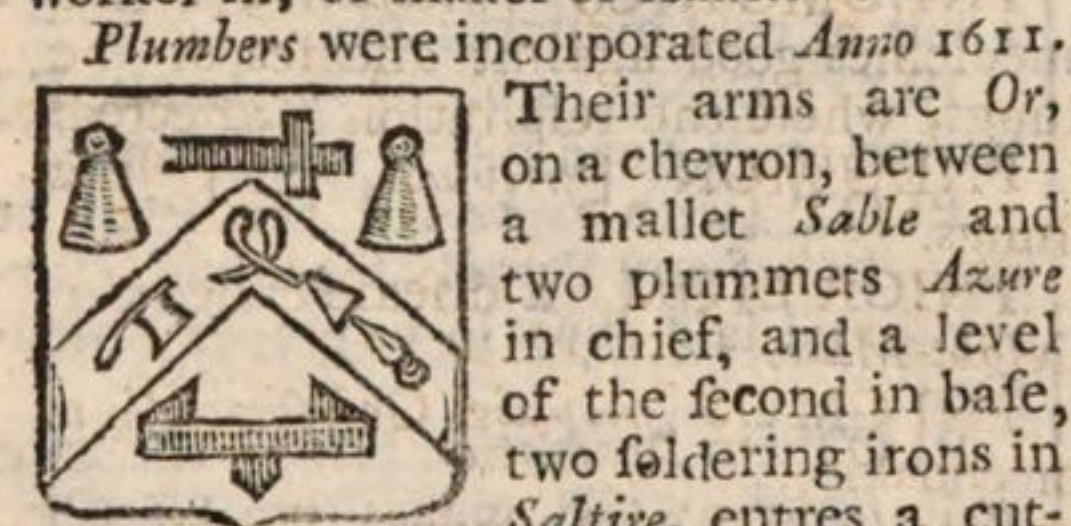
PLOYE [in *French Heraldry*] signifies a thing to be bowed or bent.

PLUM [with *Botan.*] in a large sense, signifies any fleshy fruit, containing one seed inclosed in a hard stony shell, as Apricots, Peaches, Cherries, &c.

PLUMACEOLI [with *Surgeons*] bolsters, the same as *Splenia*, *L.*

PLUMBA'GO [in *Botany*] the herb lead-wort, or arse-mart.

PLUMBER [of *plumbarius*, *L.*] a worker in, or maker of leaden vessels.



Plumbers were incorporated *Anno 1611.* Their arms are Or, on a chevron, between a mallet *Sable* and two plummets *Azure* in chief, and a level of the second in base, two soldering irons in *Saltire*, entres a cutting knife, and a shave hook *Argent.* The crest, *Justice* with a sword in her right hand, and a balance in the left, standing on a fountain of the fourth, where are the words, *Justitia Pax.* The motto is, *In God is all our hope.* Their hall is on the east side of *Dowgate-Hill.*

PLUMBERY, the trade of making leaden vessels.

PLUMBING, trying by a Plummets or Plumb-line.

PLUMIPEDE [*plumipes*, *L.*] having feathered feet.

PLUMO'SE [*plumosus*, *L.*] full of feathers.

PLUMO'SITY [*plumofitas*, *L.*] ful-

ness of plumes or feathers; a being fledg'd.

PLUMPNESSE [prob. of *pomum*, *L.* or *pomme*, *F.* an apple, *q. d.* full or round as an apple, *skinner*] fullness and roundness in flesh.

PLUNDER [*plynder*, *Dan.*] spoil taken in war.

PLUNDERING [of *plynder*, *Dan.*] spoiling, taking away by violence.

To **PLUNGE** [*plonger*, *F.*] to dip into water over head and ears.

PLU'TO [*Πλὺτὸς*, *Gr.* i. e. riches, because all wealth or riches is fetch'd or sought for out of the bowels of the earth].

PLUTO [according to the *Pagan Theology*] was the son of *Caturn* and *Ops.* Some authors write, that he having assisted *Jupiter* in his wars, upon the division of the world, had the *Eastern Countries* and the lower Parts of *Asia* for his lot, having *Spain*, &c. for his empire, living in *Iberia*, near the *Pyrenean* mountains; which being a country fertile both in Provisions and Minerals, he might probably come to be accounted the god of riches.

The Antients imagin'd his regions were under the earth, and that he was the ruler of the dead, and that all their souls descended to him, and that being in his possession he bound them with chains, and deliver'd them to be try'd by judges, and then dispens'd to them rewards and punishments according to every ones deserts.

He was therefore called the infernal *Jupiter*, and oblations were made to him by the living for the souls of their deceased friends.

His proper offerings were black bulls, the ceremonies were perform'd in the night, it not being lawful to sacrifice to him by day. They imagin'd that he hated the light, and trembled when there was any earthquake, for fear the earth should open and let in the light.

He is represented riding in a chariot of *Ebony*, drawn by four black horses, named *Orpheneus*, *Aethon*, *Nycteus* and *Alastor*, sometimes holding a scepter, at other times a wand, with which he drives the dead to hell. Sometimes he was crown'd with cypress and that tree was dedicated to him, and boughs of it were carried at funerals; because this tree being cut down never shoots again. His attendants were, the three headed dog *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parce.*

They

They had a notion that his whole region was wash'd with huge and rapid rivers, *Cocytus*, that falls with an impetuous roaring; *Phlegeton*, which rolls with a fierce current of flames; and the *Acherusian* *fen*, dreadful for its stench and filthiness. When *Charon* wafts over souls in his nasty boat, *Cerberus* salutes them with terrible howlings, and the *Furies* shake their serpentine locks at them.

They tell us that *Pluto* being brother to *Jupiter*, and the richest of all the gods, was disturb'd that none of the goddesses would have him by reason of the deformity of his Person, and the darkness of his kingdom, and therefore took the opportunity to get into his chariot, and arriving in *Sicily*, chanc'd to see *Proserpine* as she was gathering flowers in the meadows, and forcing her into his chariot, drove to the river *Chernarus*, from whence was a passage under ground to his own regions.

The Mythologists, by *Pluto* understand the earth, whose natural powers and faculties are under his direction. By *Proserpine* they understand the seed or grain of fruits or corn, which must be received into it, and hid there before it can be nourish'd by it.

PLU'TUS, some suppose him a different god from *Pluto*; but others say he is the same. He is, by the Poets, call'd the god of hell and riches; and is fabled to be lame when he comes towards a Person, but winged when he goes from him; because riches come slowly, but go away apace. He is also represented in Painting, &c. blind; because for the most part, he comes to them that are most unworthy.

PLU'VIAL, a Priest's Vestment or Cope.

PLU'VIALIS, a Plover, a bird so called of *pluvialis*, L. i. e. rainy, because it delights in Places wet with showers of rain, and marshy Places.

PLUVIA'LE, a sort of hood or cloak antiently worn by ecclesiasticks, to defend them from the rain.

PLY'ING [prob. of *pliant*, F.] bending, giving way; also attending at a Place to be employed, as Watermen, &c. also doing any thing industriously.

PLY'ER [of *plier* or *employ*, F.] one who plies or waits at a certain Place to be hired or employ'd, as Watermen, Porters, &c. or whores at a bawdy-house, or elsewhere.

PLYERS [of *plier*, F. to bend] a sort of tongs or pincers for bending or twisting.

PNEU'MA [*πνεῦμα*, Gr.] a puff or blast of wind, breath, spirit.

PNEUMA'TICK *Engine*, an Air-Pump. See *Pump*.

PNEUMA'TICKS [*pneumatica*, L. of *πνεῦμα*, Gr. of the air, or the laws wherein that fluid is condensed, rarified, &c.] the doctrine of the gravitation and pressure of elastick or compressible fluids.

PNEUMA'TICAL *Experiments*, such as are made in the exhausted receiver of the Air-Pump, in order to discover the several properties of the air and its influence on other bodies.

PNEUMATICKS [with *Schoolmen*] the doctrine of spirits, as God, Angels, the human Mind, &c.

PNEUMA'TOCE'LE [*πνευματοκύλη* of *πνεῦμα*, wind, and *κύλη*, a rupture, Gr.] a flatulent or windy *hernia*, or tumor of the membranes of the testicles, proceeding from pent-up vapours, and attended with a tensive pain.

PNEUMATO'MACHI [of *πνεῦμα*, spirit, and *μαχία*, Gr. to fight against or oppose] hereticks, so called from their opposing the divinity of the Holy Spirit, and placing him in the number of creatures.

PNEUMATO'LOGIST [of *πνεῦμα*, the spirit or breath, and *λόγος*, Gr.] one that treats of spirits, breath, &c.

PNEUMATO'SOPHY [of *πνεῦμα* and *σοφία*, Gr. wisdom] the same as *Pneumatology*.

PNEUMONICS [*πνευμονικά*, Gr.] medicines good against diseases of the lungs, where the respiration is affected.

PNEU'MON [*πνευμών*, Gr.] the lungs.

PNIGA'LIUM, a disease called the *Night-Mare*.

PNIGMUS [*πνιγμός*, Gr.] strangling or choaking.

POA'CHER [of *pocher*, F.] a destroyer of game by illegal methods.

POCKETTING [of *pochcha*, *Sax.* a Pocket] putting into the Pocket.

POCKWOOD-Tree, an *Indian* tree, the wood of which is used by Physicians.

POCKINESS [of *pocca* and *neyje*, *Sax.*] pocky state or condition.

POCKIFIED [of *pocca*, *Sax.* and *fio*, L.] that has got the French Pox, pocky.

POCKY [of *pocca*, *Sax.*] having the Pox.

POCONIS [of *Virginia* and *Maryland*] a root peculiar to those Places, of admirable efficacy to assuage swellings and aches.

PODA'GRA *lini* [Botany] the herb dodder, L.

PO'DEX [Anatomy] the fundament or breech, L.

PODO'METER. See *Pedometer*.

PO'ESY [*poesis*, L. of *ποιεῖν* of *ποίησις*, Gr. to make, frame or invent] the work of a Poet, the art of composing Poems, or Pieces in verse.

POE'TICAL Justice [in the Drama] is used to signify a distribution of rewards and punishments to the several Persons, at the catastrophe or close of a piece, answerable to the several characters in which they have appeared.

To **POE'TICIZE** [*poetiser*, F.] to act the Poet, to compose Poems, &c.

PO'ETRY [*ποιησις*, Gr.] See *Poesy*.

POGONIAS [*πογωνίας*, Gr.] a sort of comet or blazing star with a beard.

POINANTNESS [of *poignant*, F. and *nefs*] sharpness, satiricalness.

POINSON [*poinçon*, F.] a little sharp pointed iron, fixed in a wooden handle, which the horseman holds in the right hand, to prick a leaping horse in the croup, &c. to make him jerk out behind.

To **POINT** [*pointer*, F.] to make sharp at the end; also to distinguish writing, &c. by Points.

A **POINT** [in *Geometry*] according to *Euclid*, is that which has no parts or is indivisible; or (as others define it) is the beginning of magnitude, and conceived so small as to have no parts; being the same in quantity as an unite in number; or,

A **POINT** [by *Geometricians*] is supposed to be that which has neither breadth, length, nor thickness, but is indivisible.

To **POINT** at or to, to direct to or shew by the finger extended.

POINT [*punctum*, L.] an instant, moment, &c. as at the point of death. &c.

POINT [in *Astronomy*] a term applied to certain Parts or Places, marked in the heavens, and distinguished by proper epithets, as,

Cardinal POINTS [*Astron.* and *Geogr.*] the four grand divisions of the horizon, *East*, *West*, *North*, and *South*.

Solstitial POINTS [*Astron.*] are the Points wherein the equator and ecliptick intersect, called the *North* and *South* Points, and the intersections of the horizon with the prime vertical, called the *East* and *West*.

Vertical POINTS [*Astron.*] are the *Zenith* and *Nadir*.

POINTS of Station [with *Astronomers*] are those degrees of the zodiack, in which a Planet seems to stand quite still, and not to move at all.

* **POINT** [of *Distance*] is a Point in the horizontal line, so far distant from the principal Point, as the eye is remote from the same.

POINT of Divergence, of a concave glass, is the same as a *virtual Focus*.

POINT of contrary Flexure [in *Geom.*] is the Point of a curve, wherein it is bent or inflected to a part contrary to that it tended to before.

POINT [in *Heraldry*] is when two Piles are born in a coat of arms, so as to have their Points meet together in any part of the escutcheon.

POINT inverted [*Heraldry*] is when a Point descends from the chief downwards; possessing two thirds of the chief; but diminishing, as it approaches the Point of the escutcheon.

POINT in Band [in *Heraldry*] is **POINT in Bar** S when the Point is placed transverse in the situation of a bend or bar.

POINT [in *Horsemanship*] a horse is said to make a Point, when working upon volts, he does not observe the round regularly, but putting a little out of his ordinary ground, makes a sort of Angle or Point by his circular tread.

POINT [in *Musick*] a mark or note antiently used to distinguish the tones.

POINT [in *Navigation*] is the 32d part of the mariner's compass, containing 11 degrees 15 minutes, the half of which, viz. 5 degrees 38 minutes, is called the half Point, and the half of the last, being 2 degrees 49 minutes, is called a quarter Point, hence,

To sail upon a **POINT**, is to sail by the mariner's compass.

POINT [with *Navigators*] a term used for a cape or head land, jetting out into the sea, when two Points of land are in a right line against each other, so as the innermost is hindered from being seen by the outermost, they say they are one in another.

POINT [in *Poetry*] a brisk, lively turn or conceit, usually found at the close of an epigram.

POINT of Dispersion [in *Opticks*] is that wherein the rays begin to diverge; commonly called the *Virtual Focus*.

POINT of Reflection [in *Opticks*] is a Point on the surface of a glass or other body, whence a ray is reflected.

POINT of Refraction [in *Opticks*] is the surface of a glass or other refracting

refracting surface, wherein the refraction is effected

POINT of *Sight* [in *Perspective*] is a Point on a Plane marked out by a right line, drawn from the perpendicular to the Plane.

POINT of *View* [*Perspective*] is a Point at distance from a building or other object, wherein the eye has the most advantageous View or Prospect of the same.

POINT [in *Physicks*] is the smallest or least sensible object of sight, mark'd with a Pen, Point of a Compass, or the like.

POINTED [*pointu*, F.] having a Point.

POINTED [in *Heraldry*] as a cross pointed, is that which has the extremities turn'd off into Points by strait lines.

POINTING [*ponctuant*, F.] putting Points; also shewing with the fingers, &c.

POINTING [with *Grammarians*] the art of dividing a discourse by Points, into Periods or members of Periods, for the better understanding and pronuntiation

POINTING [with *Navigators*] is the marking what Point or Place a ship is upon the chart.

POINTING [in *Gunnery*] is the leveling or directing a cannon or mortar piece, so as to play against any certain Point.

POINTS [with *Grammar*.] Comma's (,) Semicolons (;), Colons (:), Periods (.), Point of Admiration (!), or Interrogation (?) &c.

POINTS [in *Hebrew*] are certain characters, which, in the writings of that language, serve to make the vowels, and are mostly but a sort of Points.

POINTS [in *Heraldry*] the Points of an escutcheon are the several different parts of it, denoting the local position of any figure: Of these there are nine principal ones, D shews the Dexter Chief, C the Precise Middle Chief, S the Sinister Chief. H the Honour Point, F the Fesse Point, N the Nombriil Point, A the Dexter, P the Sinister Base.

Heralds say that an escutcheon represents the body of a man, and the Points signified by letters, denote the principal parts of the body; so that D C S, that mark out the three Points of the chief, represent the head of a man, in which reside the sense, the memory, and the

judgment. H, represents the neck, and is called the Honour Point, because chains of gold, &c. are for honour's sake put about the neck by Princes. F, being the center, denotes the heart of man, being the most exquisite and considerable Part, in which courage and generosity reside. N, the Nombriil Point, represents the navel, which being the Part by which we received nourishment in our mother's womb, intimates, that if Persons desire to be esteemed, they must receive the nourishment of virtue. A, represents the right-side or flank, which is the most honourable, in that it is the Part most exposed to danger. P, denotes the left-side or flank. O, the legs, which are an emblem of the constancy and steadiness a man ought to use upon all turns of for une.



Cross Fourchee de trois
POINTS, is according as represented in the escutcheon.

POISE [*poids*, F.] weight.

POISONING, by a statute in the time of Henry VIII. was made high treason; after the repealing of that law the punishment inflicted, was to be put alive into a cauldron of water, and to be boiled to death; but now it is only hanging, it being felony without the benefit of the clergy.

POISONOUSNESS [of *empoisonné*, F. and *ness*] poisonous quality.

POKER, an instrument to stir the fire.

To **POKE** [prob. of *pocher*, F.] to rake or puddle with a stick, &c. also to pore purblindly.

POLA'QUE, a sort of ship or sea vessel used in the Mediterranean.

POLARNESS [of *polaris*, L. and *ness*] the quality of a thing considered as having Poles; also the property of the loadstone in pointing to the Poles of the world.

POLE Star [*Astron.*] a star of the 2d magnitude, the last in the tail of *ursa minor*.

POLES of the *Horizon* [*Astron.*] are the Points called *Zenith* and *Nadir*.

POLE [*pole*, Sax.] a long stick.

POLE [in *Sphericks*] is a Point equally distant from every part of the circumference of a greater circle of the sphere, as the center is from a plain figure.

POLES [in *Magneticks*] are two Points in a load-stone. corresponding to the Poles of the world, the one pointing

ing to the North and the other to the South.

POLES of the *Ecliptick* or *Zodiack* [*Astron.*] are Points in the solstitial coloure, 23 degrees 30 minutes distant from the Poles of the world, thro' which all the circles of longitude pass.

PO'LE-STAR [with *Astron.* &c.] is a star in the tail of the little-bear, (which is a constellation of seven stars) and is very near the exact north-pole of the world.

POLEMIC [of *πόλεμος*, Gr. war] pertaining to controversy or dispute.

POLEMONIA [*Bot.*] wild sage, L.

POLE/MOSCOPE [of *πόλεμος* and *σκοπεω*, Gr. to view] in opticks is a kind of crooked or oblique prospective glass, contrived for seeing of objects that do not lye directly before the eye.

POE'TRIA [*old Rec.*] a stud of colts.

PO'LCY ? [*politia*, L. *πολιτεια* of

POLITY ? [*πολις*, Gr. a city] the laws, orders, and regulations, prescribed for the conduct and government of states and communities; also a prudent management of affairs.

PO'LISHING [of *poliant*, F. *polians*, L.] making smooth, clear, or bright, refining the mind, manners, &c.

POLI'TELY [*poliment*, F. *polite*, L.] neatly, genteelly, after a well accomplished manner.

POLI'TENESS [*politesse*, L.] accomplishedness, &c.

POLITICK ? [*politicus*, L. *πολι-*

POLI'TICAL ? [*πικς*, Gr.] belonging to policy or politicks.

POLITICAL *Arithmetick*, is the application of arithmetical calculations to political uses, as the publick revenues, number of people, extent and value of lands, taxes, trade, commerce, manufactures, and all things relating to the wealth, power, strength, &c. of a nation.

Sir William Petty, in his discourse about duplicate Proportion, says, that it is found by experience that there are more Persons living between 16 and 26, than of any other age; and laying down that as a supposition, he infers, that the square roots of every number of mans ages under 16 (whose root is 4) shews the proportion of the probability of such Persons reaching the age of 70.

Thus it is 4 times more likely that one of 16 years of age lives to be 70, than a child of 1 year old.

It is thrice as probable that one of 9 years lives to be 70, as such a new born child, &c.

That the odds is 5 to 4, that one of 25 dies before one of 16.

That it is 6 to 5 (still as the square roots of the ages) that one of 36 dies before one but of 25 years of age.

And so on, according to any declining age to 70, compared with 4, 6; which is nearly the root of 21, the law age.

Dr. Halley has made a very exact estimate of the degrees of the mortality of mankind, from curious tables of the births and burials at the city of *Breslaw*, the capital of *Silesia*, with an attempt to ascertain the price of annuities upon lives. See the Table in the article annuities.

1. To find in any multitude or body of People the proportion of men able to bear arms, which he reckons from 18 to 56 years old, and accounts about a quarter of the whole.

2. To shew the different degrees of mortality, or rather vitality, in all ages, by which means he finds the odds there is that any Person of any age doth not die in a years time, or before he attains such an age.

3. To shew of what number of years it is an even lay that such a Person shall die, and finds, for instance, that it is an even lay, that a man of 38 years of age lives between 27 and 28 years.

POLI'TICALLY [*politiquement*, F.] with policy.

POLI'TICALNESS [of *politicus*, L. and *ness*] political quality.

PO'LITICKS [*politica* L. *πολιτικα*, Gr.] the first part of ethicks, or the art of governing a state or common-wealth, for the maintainance of the publick safety, order, tranquility, and good morals, policy; also address, subtilty; also books treating of politick affairs.

PO'LITY [*πολιτειν*, Gr.] government of a city or common-wealth.

PO'LIUM [*πολιον*, Gr.] the herb Poley, L.

POLL Money, a tax upon the heads of men, either upon all indifferently or according to their several degrees and distinctions.

POLL Silver, a personal tribute, antiently impos'd upon the Poll or Person of every one; of women from the age of 21, and men from 14.

POLLE'NTIA [among the *Romans*] the goddess of Prayer, &c.

POLLINCTOR, an embalmer of the dead; one that by washing them with sweet ointments, &c. prepares them for burial; an undertaker, L.

POLLUTEDNESS [of *pollutus*, L. and *ness*] a being polluted, filthiness.

POLTRON [with *Falconers*] a name given to a bird of prey, when the nails and talons of his hind toes are cut off, wherein his chief force and armour lay; in order to intimidate him and prevent him from flying and siezing at the game.

POLTROON [*un poltron*, F.] a coward or dastard, one who wants courage to perform any thing great or noble.

POLYHISTOR [*πολυιστορ*, Gr.] a learned, knowing man that has read much.

POLYA'CANTHOS [*πολυάνθος*, Gr.] the plant star-thistle or calthrop.

POLYANTHE'A, a famous collection of common places, in alphabetical order, made first by *Domini Nanni de Mirabella*, of great service to orators, preachers, &c. of the lower class.

POLY'ANTHEMON [*πολυάνθεμον* of *πολύ*, great, and *άνθεμον*, a flower, Gr.] the herb golden-knap or batchelor's buttons.

POLYA'NTHOS [*πολυάνθος* of *πολύ* and *άνθος*, Gr.] a flower which bears many flowers, as *verbascum*, &c.

POLYCA'RPOS [of *πολύς* and *καρπός*, Gr. fruit] bearing much fruit.

POLYCHRONIOS [*πολυχρόνιος* of *πολύς* and *χρόνιος*, Gr. time] a distemper which affects the Patient for a long time.

POLYCNE'MON [*πολυκνήμον*, Gr.] an herb like wild savory or origany.

POLYHE'DRON [*πολύεδρον*, Gr.] a solid figure or body, consisting of many sides.

Gnomonick POLYEDRON, a stone or body having several faces, on which various kinds of dials are drawn.

POLYEDRON [in *Opticks*] a glass or lens, consisting of several plain surfaces, disposed into a convex form, commonly called a multiplying glass.

POLY'GALA [*πολύγαλον*, Gr.]

POLY'GALON the herb milkwort, L.



PO'LYGON [*polygonius*, L. of *πολυγωνία*, Gr.] a multilateral figure, or a figure having many angles, or whose perimeter consists of more than four sides and angles.

POLY'GONAL [of *πολυγωνία*, Gr.] pertaining to a Polygon.

POLYGO'NATON [*πολυγόνατον* of *πολύ* and *γόνυ*, Gr. a knee or joint] the herb *Solomon's seal*.

POLYGONOIDES [*πολυγωνοειδής*, Gr.] an herb having leaves like laurel.

POLY GONUM [*πολύγωνον*, Gr.] the herb knot-grafs.

Similar POLYGONS, are such as have their angles severally equal, and the sides about those angles proportionable. See *Polygon*.

Line of POLYGONS [on a *Sector*] a line containing the homologous sides of the first nine regular Polygons (i. e. from a regular triangle to a dodecagon) inscribed in the same circle.

POLYGRA'MMOS [*πολύγραμμος*, Gr.] a kind of jasper stone, with many white streaks.

PO'LYGRAPHY [of *πολύ*, much, and *γραφειν*, Gr. writing] the art of writing in various unusual manners or cyphers; as also of deciphering the same.

POLYHEDRONIC, of or pertaining to a Polyhedron, or a figure with many sides.

POLYHE'DROUS Figure [of *πολύεδρον*, Gr.] with *Geometricians*, a solid, contained under, and consisting of many sides, which, if they are *regular Polygons*, all similar and equal, and the body be inscribable within the surface of the sphere, it is then called a regular body.

POLYHY'MNIA [*πολύμνηα* of *πολύς* and *ὑμνος*, Gr. a hymn] one of the nine muses, the president of hymns, songs, and musick.

POLYHYMNIA [in *Painting*, &c.] is represented in white vestments, with her hair hanging loose about her shoulders of a bright yellow, having her head adorned with a garland set off with the choicest jewels, intermixt with flowers, and in a posture as pronouncing a speech, and pointing with her finger, holding a book in her left-hand, in which is written *suadere*, i. e. to persuade, L.

PO'LYMATHY [of *πολύ* and *μάθησις*, Gr. learning, &c.] the knowledge of many arts and sciences; also an acquaintance with a great many different subjects.

POLYMY'THY [of *πολύς* and *μῦθος*, Gr. a fable] a multiplicity of fables in an epick or dramatick Poem.

POLYOPTRON [of *πολύ* and *ὀπτειν*, Gr. to see] an optick glass, through which objects appear multiplied but diminished.

POLYOSTEON [of *πολύ*, much, and *ὀστέον*, Gr. a Bone] that Part of the foot that has a great many bones.

POLYPE'TALOUS Flower, regular & **POLYPE TALOUS Flower**, uniform & [with *Botanists*] is such whose petals agree together in figure.

POLY-

POLYPE'TALOUS *Flower, irregular* }
POLYPE'TALOUS *Flower, disform* }
 [with *Botan.*] is when the Petals do not agree together in figure or position.

POLYPHAGI'A [of *πολύς* and *φαγία*, Gr. eating] an eating much, a greedy eating.

POLYPHY'DION [with *Botan.*] the lesser Centaury, *L.*

POLYPLEURON [*πολυπλεύρον*, Gr.] the herb rib-wort plantain, *L.*

POLYPTOTON [of *πολύς* and *πῶσις*, Gr. case] having many cases.

PO'LYPUS [*πολύπους* of *πολύς* and *πῆς*, Gr. a foot] any animal that has a great many feet.

POLYPUS [with *Surgeons*] a fleshy humour or excrescence, growing on the inside of the nostrils; injurious to respiration and speech; also a morbid excrescence in the heart, consisting of a long concretion of grumous blood lodged there.

POLYRRHI'ZON [*πολύρριζον*, Gr.] a sort of birth-wort. *L.*

POLYSPAST [in *urgery*] a machine for the reduction of dislocated joints.

PO'YSPERM [of *πολύς* and *σπέρμα*, Gr. seed] which bears many seeds after each flower, as the *Ranunculus*, *Crow-foot*, *Anemone*, &c.

POLY'THEISM [of *πολύ* much, and *θεός*, Gr. god] the doctrine or belief of a plurality of gods.

POLY'TRICHON } [*πολύτριχον*, Gr.]

POLY'TRIX } the herb maiden-hair.

POLYTROPHI'A [*πολυτροφία*, Gr.] much nourishment. *L.*

POMA TUM, a sweet ointment made of the apples called Pome-Waters and Hogs-Lard.

POME'IS [with *Heralds*] green roundles; the same that the French call *Tor-teaux Vert.*

POMERANI'UM [*ant. Charters*] an Orchard.



A Cross **POMILLE'E** }
 A Cross **POMETTE'E** }

[with *Heralds*] is a cross with round knobs on the ends, supposed to be derived from *Pomme*, *F.* an Apple. See the *Escutcheon*.

POMMEE, the same as *Pomettee*.

PO'MMEL [of *pomeau*, *F.*] a round ball on the top or head of a thing.

POMO'NA [among the *Romans*] a goddess worshipped as the Patroness of gardens and fruit *Vertumnus*, who had the Power of turning himself into all shapes, lov'd her intirely; but could not

obtain her, till getting entrance in the shape of an old woman, he commending the beauty of her garden, and the pains she took to make it so agreeable, and from the contemplation of the vines being supported by the elm, fell into a discourse of the usefulness and happiness of a married life: the discourse prevail'd but little, till throwing off his disguise, he appear'd as a young god, with his rays darting like the sun from beneath a cloud; the nymph at the sight was soon fir'd with a mutual flame and they became a happy couple.

The moral of this fable is, *Vertumnus* is an emblem of the year, which turns it self into variety of shapes according to the multitude of its productions in different seasons; but is at no times more graceful, than when *Pomona*, the goddess of ripe fruits, submits to his embraces.

PO'MPOUSNESS [of *pompous*, *L.* and *ness*] stateliness, shewiness, magnificence.

PO'MUM *Adami* [in *Anatomy*] a knob of the foreside of the throat, being the convex Part of the first cartilage of the *Larynx*.

POMUM *amoris* } [with *Botan.*] the
POMUM *aureum* } herb called apple of love. *L.*

PO'NDERAL, of or belonging to weight.

PONDERARE [*old Customs*] a method of curing sick children by weighing them at the tomb of some saint, ballancing the scale with money, wheat, bread, or other things that the Parents were willing to offer to God, his saints, or to the Church.

PONDEROUS [*ponderosus*, *L.*] weighty, substantial, massy.

PONDEROUSNESS } [*ponderositas*,
PONDEROSITY } *L.*] heaviness, weightiness.

PO'NDUS, a load or weight. *L.*

PONS, a bridge. *L.*

PONTIFF [*un pontife*, *F.* of *pontifex*, *L.*] an high or chief Priest.

PONTIFEX, a Pontiff or High-Priest among the *Romans*, who had the intendance and direction of divine worship, as the offering sacrifices, and other religious solemnities.

PO'NTIFICE [of *pons* and *facio*, *L.*] a Piece of bridge-work. *Milton.*

PONTLE'VIS [in *Horsemanship*] is a disorderly resisting action of a horse in disobedience to his rider, in which he rears up several times running, and rises up so upon his hind legs, that he is in danger of coming over. *F.*

PONTONS, boats of latten, about 24 foot long and 6 broad, in the form of a long square, borne on carriages, when an army marches. Each boat has a ring at each end, and an anchor and cable, and also *Baulks* and *Chests*. When they use them to pass a river, they are placed at anchor, a strong rope running thro' the rings, which is fastned on each side the river, to tree or stake: The baulks are laid cross the boats, and the chests upon them joined close, which makes a bridge in a very short time, for horse or artillery.

PONT-VOLANT, a *Flying-Bridge*, a bridge used in sieges, made of 2 small bridges laid one over another, and so contrived by Chords and Pullies, that the upper may be pushed forwards till it joins the Place where it is to be fixed.

POO'RNESS [*pauperete*, F. *paupertas*, L.] poverty, leanness.

To **POP** [prob. *vox facta a sono*, L.] to go or fly out on a sudden with a noise; also to go in or out, or appear on a sudden.

POP, a sudden noise or thing discharged out of a Pop-Gun, &c.

PO'PERY [*la papisme*, F.] the popish religion.

PO PISH [*papiste*, F.] pertaining to the Pope or Popery.

POPLICANI, those *Manichees* in the west, who are call'd *Pauliciani* in the east.

POPLITE'A Vena [with *Anatomists*] is the vein of the ham, which sometimes reaches down the back of the leg, even to the heel.

POPLITÆ'US [with *Anat.*] a muscle of the leg arising with a short strong tendon, from the internal head of the inferior *Appendix* of the *Os Femoris*, and descending obliquely over the juncture, becomes fleshy, and extending it self, is so inserted to the superior part of the *Tibia* internally, immediately below its superior *Appendix*, which assists other muscles in bending the *Tibia*.

POPLI'TICK [of *popes*, L. the ham] belonging to the ham.

POPLITICK Muscle. See *Popliteus*.

PO'PULAR Diseases, such as run thro' the body of the People.

POPULAR Errors, such errors as People imbibe from one another, by custom, education and tradition, without having examined the reason or foundations of them.

PO'PULARNESS [of *popularis*, L. and *ness*] a being full of People; also an affectedness of popular applause.

POPULA'RIS morbus, the popular disease, the same as epidemical, L.

POPU'LEUM [in *Pharmacy*] a cooling ointment, one of whose ingredients is the buds of the black Poplar Tree.

POPULOFU'GIA [i. e. the flight of the People] a certain festival held in Rome, on account of the flying away of the Roman People in the war between the Romans and Gauls. L.

POPULO'NIA [among the Romans] a goddess, who, as they believed, secured their country from thunder, inundations, hail, insects, &c. L.

POPULOSA, a title given to Juno, by reason People are procreated from marriage, of which she was held the President.

PO'PULOUSNESS [*populositas*, L.] having abundance of People.

PO'RCELAIN ? the chalky Earth of **PO'RCELANE'S** which *China Ware* is made, which being beaten and steeped in water, affords a kind of cream on the top, and a grosser substance at the bottom, the former of which makes the finest ware, and the latter the coarser; also vessels made of that earth.

PO'RCELAIN, a little white sea-shell, found along with the sponges, which passes as current money in several Parts of *Asia*, *Africa* and *America*.

PORCELLA'RIA [*Botany*] the herb Purslain.

Knights of the **PO'RCUPINE**, a French Order, whose device was *Cominus & eminus*; but king *Lewis XII.* crown'd the Porcupine with another motto, *Ultos avos Troja*.

PORES [in *Physicks*] small interstices or void spaces between the Particles of Matter, that constitute every body, or between certain aggregates or combinations of them.

Mr. Boyle, in his Essay on the Porosity of Bodies, proves that the most solid bodies that are, have some kind of Pores; and indeed if they had not, all bodies would be alike specifically weighty.

POROMPHALUS [of *πίος* a stone, and *ὀμφαλος*, Gr. the navel] a brawny Piece of flesh or stony substance bunching out at the navel.

PO'ROUSNESS [*porosus*, L. and *ness*] the having Pores, or full of Pores.

PORPHY'RIANS [so called of *Porphyry*] a name given to the *Arians* in the 4th Century.

PORPHYROGENE'TES [of *πορφύρεα* Purple, and *γεννητής*, Gr. i. e. born in, or of the Purple] a name given to the children of the eastern emperors.

PO'RRAGER ? [of *porrage*] a vessel **PO'RRENGER** for broth, &c.

PORRAGE } [prob. of *porrum*, L.
PORRIGE } *porreau*, F. a leek] the
PO'TTAGE } decoction of flesh, or
 any edible.

PORRE'CTION, a stretching forth. L

PORRE'TANS, a religious sect, followers of *Gilbert de la Porree*, bishop of *Poitiers*, who for admitting (as some say) a physical distinction between God and his Attributes, was condemn'd in the 12th Century.

PORT [with *Navigators*] an inlet of the sea between the land, with good anchorage, where a ship may ride secure from storms.

Natural PORTS, such as seem to have been form'd by providence for the communication of commerce.

Artificial PORTS, such as are form'd with moles or projectures into the sea.

PORTS de Barre, are such as can only be entred with the tide.

Close PORTS. are those within the body of a city.

Free PORT, a Port that is open and free for merchants of all nations to load and unload their vessels without paying any duties or customs.

Free PORT [in *Commerce*] a total exemption and franchise, which any set of merchants enjoy for goods imported into a state, or those of the growth of the country exported.

PORT of the Voice [in *Musick*] the faculty and habitude of making the shakes, passages and diminutions, wherein the beauty of a song or piece of musick consists.

PORT Last [of a Ship] the same as Gun-Wale.



A Cross PORTATE [with *Heralds*] is a cross not erect, but lying athwart the Escutcheon in a bend, as if it were borne on a man's shoulder, as in the Escutcheon.

PORTA [in *Anatomy*] the same as *Vena Porta*, a very considerable vein, employ'd in bringing the blood from several Parts by an infinite number of branches, which is divided into, to the liver, thro' the whole substance whereof it is disseminated.

PORT-CRAON, an instrument serving to inclose a Pencil, and to serve both as a handle to hold it, and a cover to make it portable.

PORTAIL [in *Architect.*] the decoration of the face or front of a church, call'd also frontispiece, as that of *Westminster-Abbey*; also the principal gate of a palace, castle, pleasure-house, or the like

PORTENT [*portentum*, L.] an Omen foreboding good or ill luck, &c.

PORTENTOUSNESS [of *portentosus*, L. and *ness*] ominousness of ill-luck, or the contrary.

PORTERAGE, the hire of a Porter.

PORTERESS, a female Porter.

PORTIO dura & mollis [with *Anat.*] a Partition of the 5th Pair of nerves of the brain, which is divided into two branches before its egress out of the *Dura Mater*, of which the one is called *Portio dura*, and the other *Portio mollis*.

PORTION [in the *Can. Law*] is that allowance or proportion, which a vicar ordinarily has out of a rectory or impropriation, be it certain or uncertain.

To PORTION [of *portion*, F. of L.] to divide into Portions, to parcel out.

PORTIONER, an Officer that distributes the tithes in a college, &c. also one who officiates in a Parsonage in his turn.

PORTMANTEAU [in *Foinery*] a Piece of Work fastened to a wall in a wardrobe, armoury, &c. proper for hanging cloaks, &c.

PORTRAIT [with *Paint.*] Pictures of men and women, (either heads or greater lengths) drawn from the life; the word is used to distinguish face-painting from history-painting.

PORTUOUS } a breviary, a sort of
PORTHOSE } mass-book.

PORTUGAL [*Portugallia* of *portus Gallorum*, i. e. the Port or Place where the Gauls or French landed] there is a saying of the *Portuguese*, that take one of their neighbours (a native *Spaniard*) and strip him of all his good qualities (which may be soon done) and that Person then remaining will make a compleat *Portuguese*.



POSE [in *Heraldry*] signifies a lion or any beast in a Posture standing still, having all its four feet on the ground, as in the escutcheon.

POSITION, or *Site*, is an affection of Place; this therefore is not Place, nor indeed hath it any quantity, as Sir *Isaac Newton* observes.

POSITION [in *Arithmetick*] a rule in which any supposition or false number is taken at pleasure to work the question by, instead of the number sought; and so by the error or errors discovered, is found the true number required.

POSITION [in *Astronomy*] as the Position of the sphere is either right, parallel

parallel or oblique; whence arises the inequality of our days, difference of seasons, &c.

Circles of POSITION [*Astronomy*] are 6 great circles passing through the intersection of the meridian and horizon, and dividing the equator into twelve equal Parts.

POSITION [*in Architecture*] is the situation of a building with regard to the Points of the Horizon.

POSITION [*in Dancing*] the manner of disposing the feet in respect to each other.

POSITION [*in the Schools*] a thesis or proposition maintained.

POSITIVE [*positivus, L.*] is a term of relation, sometimes opposed to Negative, as the *Ten Commandments* are some of them Positive and some Negative: *Positive* is also oppos'd to *Relative* or *Arbitrary*, as beauty is no positive thing; but depends upon the different fancies of Persons: *Positive* is also oppos'd to *Natural*, as a *positive* right is a right founded on a law, which depends absolutely on the authority of him that gave it.

POSITIVE [*Divinity*] is that which is agreeable to the Positions and Tenets of the ancient fathers of the church, or is that which consists in the simple understanding, or expounding the dogmas and articles of faith, as contained in the sacred Scriptures, or explain'd by the fathers of the church and councils, clear of all disputes and controversies.

A POSITIVE [*in Musick*] the little Organ usually behind or at the foot of the Organist, play'd with the same wind, and the same bellows, and consisting of the same number of pipes with the large one.

POSITIVENESS [*of positive, L. and ness*] dogmaticalness, resoluteness, pertinaciousness, or assurance in asserting, denying, commanding, &c.

POSITURE [*positura, L.*] disposition.

POSSE *comitatus, i. e.* the Power of the County. This in law signifies the aid and attendance of all knights, gentlemen, yeomen, labourers, servants, apprentices, and others above the age of 15 years within the county; used where possession is kept upon a forceable entry, or any force or rescue used contrary to the command of the king's writ, or in Opposition to the execution of justice.

POSSESSION [*in Law*] is when such an estate is fallen to a Person; but he has not as yet entered upon it.

POSSESSION [*in Theology*] the state of a Person possess'd by the devil.

Actual POSSESSION, is when a man actually enters into lands or tenements descended to him.

POSSESSION *de facto* [*in Law*] is when there is an actual and effectual enjoyment of a thing. *L.*

POSSESSION *de jure* [*in Law*] is the title a man has to enjoy a thing, though it be sometimes usurped, and in the actual Possession of another.

Unity of POSSESSION [*Civil Law*] the same as solidation, as if a lord purchases a tenancy held of himself by herriot service; the service becomes extinct by unity of Possession, *i. e.* by the signiory and tenancy's coming to the same hand.

POSSESSION, three years in matters Personal begets a right, and a Possession of ten years in real estates among Persons dwelling near the Premises, and 20 years among those that dwell elsewhere.

POSSESSION, is also used for the title or Prescription that gives a right to hold any thing.

Annual POSSESSION, is the *usucaption* which gives a right to moveables.

Triennial POSSESSION of a *Benefice*, if it be peaceable is sufficient to maintain it, if it be founded on a plausible title.

POSSESSION of an estate for ten years by a Person present, and 20 years by one absent with a title, or of 30 years without any gives a full right.

Centenary POSSESSION, *i. e.* for 100 years, constitutes Possession immemorial, the best and most indisputable of all titles.

POSSESSOR, one who possesses, or has the enjoyment of a thing.

POSSESSORESS, a female Possessor.

PO'SSET [*prob. of potus, L. drink*] milk turn'd with drink.

POSSIBILITAS [*in the Saxon Laws*] is taken for an act wilfully done, and *impossibilitas* for a thing done against one's will.

PO'SSIBLENESS [*possibilitas, L.*] capableness of being done, &c.

POSSIBLITY [*in our Law*] is defined to be a thing which may or may not happen.

POSSIBILITY [*in Ethics*] a non-repugnance to existing in a thing that does not any way exist.

PO'SSIBLE [*possibilis, L.*] that may be done or may happen, likely.

Moral POSSIBLE, is that which may be done by prudent Persons; using all the proper means they have for doing the same.

Future POSSIBLE [*School Term*] is that of a thing, whose production is decreed and ascertained; as the futuration of all those events fixed by the immutable decree of the immutable will of God.

Potential POSSIBLE, is that which is contained or lies hid in its causes; as the tree in its seed, the fruit in the tree, &c.

Mere POSSIBLE, is that which might exist, tho' it never shall,

Metaphysical POSSIBLE, is that which may at least be brought to being, by some supernatural or divine power, as the resurrection of the dead.

Physical POSSIBLE, is that which may be effected by a natural power.

To POST, to stick up or affix a writing on a post.

POST of Honour [in an Army] the *advanc'd guard*, is a *post of honour*; the *right of two lines*, is a *post of honour*; and is always given to the eldest regiments; the *left* is the next post, and is given to the next eldest, and so on; the center of the lines is the least honourable, and is given to the youngest regiments.

POST diluvian, after the flood; of or pertaining to the *Post Diluvians*, or those Persons who liv'd or succeeded one another after *Noah's flood*.

POSTE'RIORNESS [of *posterior*, L. and *ness*] a being after or behind.

POSTICUM, the postern-gate or back-door of any fabrick, L.

POSTILLA, a note or remark written in the margin of the bible, or in any other book, posterior to the text.

PO'STIQUE [in *Architecture*] an ornament of sculpture is said to be *postique*, when it is added after the work it self is done.

POSTNA'TI, such Persons who were born in *Scotland*, after the descent of that crown to king *James I.*

POSTNA'TUS, the second son, or one born afterwards, L.

POSTULA'TA, demands or requests; also the fundamental principles in any art and science, which are taken for granted.

PO'STULATE [*postulatum*, L.] a demand or request.

POSTULATE [with *Mathematic.*] a clear, evident proposition, wherein it is affirmed or deny'd that something may, or may not be done.

PO'STURE [in *Painting*, *Sculpture*, &c.] the situation of the figure with regard to the eye, and of the several principal members thereof, in regard to one

another, whereby the action of it is express'd.

POT [*old Rec.*] a head-piece for war.

POT *pouvre* [*French Cookery*] an hotch-potch of several sorts of fowls, larded and then fry'd in lard, and afterwards stew'd with wine, spices, sweet herbs, &c.

PO'TABLE [*potabilis*, L.] drinkable, that may be drank.

PO'TABLENESS [of *potabilis*, L. and *ness*] capableness of being drank.

PO'TAGERY, garden ware for the pot.



PO'TANCE *cramponne* [in *Heraldry*] is a cross in the form represented in the Escutcheon.

PO'TAGE *de sainte* [i. e. Potage of health] a rich broth made of buttock of beef, knuckle of veal, and mutton boiled with capons, pullets, &c.

POTAMOGE'TON [of *ποταμός*, Gr.] the herb Pond-weed.

POT'ENCE [*potentia*, L.] power, might.



A cross **POT'TENT** [in *Heraldry*] is of the form represented in the escutcheon.

POT'ENTIA, power, or that whereby a thing is capable of acting, or being acted on, L.

To exist in POTENTIA [with *Schoolmen*] denotes that existence which a thing has in a cause capable of producing it; but which has not actually produced it.

POT'ENTIAL [with *Schoolmen*] something that has the quality of a genus.

POTENTI'ALIA [in *Botany*] the herb wild-tansy or silver-weed, L.

POT'ENTNESS [of *potens*, L.] mightiness, powerfulness.

POTE'RIMUM [in *Botany*] a sort of thistle.

POT-GUN, *q. d.* a pop-gun.

PO'THER [prob. of *polderon*, *Tent.*] a bustle, a stir.

PO'TICA [among the *Romans*] a deity, who, as they fancied, presided over the drinkables given to infants.

POTULENT [*potulentus*, L.] pretty much in drink.

POVERTY [*paupertas*, L. *pauvrete*, F.] poor state and condition.

POVERTY, a goddess adored by the Pagans, but more out of fear than love: They believe her to be the mother of industry and good arts.

POVERTY [in *Painting*, &c.] is represented like a fury, with a pale and fierce countenance, and ready to despair.

POUL

POU'LTHERERS were incorporated



Anno 1503. Their armorial ensigns are, *Argent* on a chevron, between three storks *Azure*, as many swans proper. Their supporters two pelicans *Or*, vulning themselves

Gules. The crest, on a helmet and crown mural, a stork with wings expanded *Gules.* This company, having now no hall, meet at the Inn-holders.

POUNCE [a word framed from the sound] as the pounce of a gun.

PO'UNCED [prob. of *punctatus*, *L.* pointed] having talons or claws, as a strong pounced eagle, &c.

PO'UNCES [with *Falconers*] the talons or claws of a bird of prey.

A **POUND Sterling**, is 20 shillings; a pound *Scotch* is 20 pence; a pound *Irish* is 15 shillings.

Close POUND, such an one as the owner cannot come to for the same purposes, as some close house, fortress, &c.

Overt or open POUND, is one built upon the lord's waste, and thence called the lord's pound; also backfides, court-yards, pasture-grounds, &c. such as the owner of the cattle impounded may come to and give them meat, without offence of their being there, or his coming thither.

POUNDAGE [of *pund*, *Sax.*] the rate allowed for the collecting, &c. of money, so much *per Pound*.

POUNDER, a great gun denominated according to the weight of the ball it carries, as a 6, 12 or 24 pounder.

POURCOUN'TREL, a fish that has a great many feet, and changes its colour like the place where it is; the same as *Polypus*.

POURCOUN'TREL [*Hieroglyphic.*] was used to express a covetous miser, that scrapes together the wealth of this world, because it is a greedy fish that swallows all that comes near to it, when it is hungry.

POU'RLIEU, *Purlieu*, *Milton.*

POU'RRITURE, rottenness, *F.*

POU'RSUIVANT, a king's messenger, attending upon him in his wars, or at the council-table, exchequer, &c. to be sent upon any occasion or message.

POURSUIVANT at Arms, a king's messenger that is sent or employed in martial causes.

POURSUIVANTS at Arms [in *antient Times*] were gentlemen, who attended the *Heralds* in order to their pro-

motion to that office, to which they could not rise before seven years attendance, and officiating for them in preparing and assigning tournaments, &c.

POURVEY'ANCE, the providing corn, fuel, victuals, and other necessities for the king's house.

POURVEY'ER, an officer who provides as before.

POUZZO'L, a reddish earth used in *Italy* for sand.

PO'WCHES [in a *Ship*] those bulk heads in the hold, used for stowing parcels of corn, &c. that it do not shift from one to another.

POW'DER [*poudre*, *F.*] any thing beaten or ground very small.

POW'DERING-TUB [of *poudrer*, *F.* and prob. of *robber*, *Du.*] a tub for salting meat; also a salivation or course of physick, for cure of the *French Pox*.

Gun POWDER, a composition of saltpetre, brimstone, and charcoal.

Gun POWDER Treason Day, a festival observed annually on the 5th of *November* for the deliverance of king *James I.* and the Lords and Commons in Parliament assembled, from being blown up with Gun-powder, and the people from a barbarous intended massacre.

Jesuits POWDER, the *Quinquina* or Jesuits bark.

Legislative POWER, is that which is employed in transcribing general rules of action.

Judiciary POWER, is that which determines the controversies of subjects, by the standard of the rules of Legislative Power.

The POWER of God [*Hieroglyphically*] was expressed by the god *Janus*, with three heads and one body, but having neither hands nor feet, because almighty God governs all things only by his wisdom and pleasure, and needs no visible members to act in the world, and produce his wonders. And to express the effects of God's Power in nature, the *Egyptians* painted a man with a multitude of hands, stretching them out upon the world.

POWER of the County. See *Posse Comitatus*.

POWER of a glass [in *Opticks*] is the distance of the convexity from its solar *Focus*.

POWER of an Hyperbola, is the sixteenth part of the conjugate axis, or the one fourth part of the square of the semi-conjugate axis; or it is equal to a rectangle under the one fourth part of the sum of the transverse axis, and parameter.

POWER.

POW'ERFUL [of *pouvoir*, F. and *pot*] potent, mighty.

A POWERFUL Prince [*Hieroglyphi.*] was represented by a serpent in an orb, carefully looking to every thing within its sphere, *L.*

POW'ERFULNESS, mightiness.

POW'ERLESS [of *pouvoir*, F. and *less*] without Power.

POWERS [in *Mechanicks*] the six simple machines, *viz.* *Lever*, *Ballance*, *Screw*, *Axis* in *Peritrochio*, *Wedge*, and *Pully*.

POWERS [in *Pharmacy*] the result of a combination and union of essential oils with the spirit of a Plant, in which all the principal virtues of it are supposed to be contained.

POWERS in *feodal Justice*, a right which the lord has to reunite to his fief, a dependant fee held of him, when the vassal has alienated it, upon reimbursing the money given for it, &c.

POWERS [in *Theology*] the sixth order in the hierarchy of angels, called *Seraphims*.

POWERS [in *Arithmet.*] the produce of a number multiplied into itself, as 9 is the second Power of 3, 27 the third Power, 81 the fourth Power, and so on.

POWERS [in *Algebra*] are numbers arising from the squaring or multiplication of any number or quantity by itself, and that number by the root or number again, and this third product by the root again, and so on *ad infinitum*, as 2, 4, 6, 8, 16, 32, 64, 128, 256, &c. where 2 is called the root or first power, 4 the square or second power, 8 the cube or third power, 16 the biquadrate or fourth power, &c. and these powers in letters or species are express'd by repeating the root as often as the index of the power expresses; thus *a* is the root or first power, *a a* the square or second power, *a a a* the cube, *a a a a* the biquadrate, &c. and to avoid the tediousness of repeating the root, they are often put down thus, *a¹*, *a²*, *a³*, *a⁴*, &c.

POWERS of Lines } [in *Geo-*
POWERS of Quantities } *metry*] are their squares, cubes, &c. or other multiplications of the parts into the whole, or of one part into another.

POX [of *pocca*, *Sax.*] a disease, as the small pox, &c.

French POX, a contagious disease contracted by a poisonous humour usually in Coition, and manifesting it self in ulcers and pairs.

PRA'CTICABLENESS, capableness of being practised, done or effected.

PRA'CTICALNESS [of *pratique*, F. and *ness*] practicableness.

PRA'CTICK [of *Scotland*] the course of pleading the law, or the rules of court in that kingdom.

PRA'CTICE [*pratique*, F. of *practica*, L. of *πρακτική*, Gr.] actual exercise; also usage, custom, &c.

PRACTICE, the profession of a physician, surgeon, lawyer, &c.

PRÆA'DAMITES, those inhabitants of the earth, which some people have fancied to have lived before Adam.

PRÆA'DAMI'TICAL [of *præ*, L. before, and *Adam*] according to the opinions of the Præadamites.

PRÆA'MBLE [in a *Law Sense*] the beginning of an act of parliament which shews the intent of the makers of the act, and the mischiefs or inconveniences they would remedy or prevent thereby.

PRÆA'MBULATORY, of or pertaining to a preamble, fore-running.

Theological PRÆ'BEND, one who is affected with a doctor of divinity, in each cathedral and collegiate church in France, to preach on Sundays, and read lectures three times a week.

PRÆ'CO [among the *Romans*] a publick cryer, *L.*

PRÆ'COX [in *Bot. Writ.*] early ripe, which flowers or bears fruit early, *L.*

PRÆDI'CAMENT [with *Logicians*] a certain class, or determinate series or order, in which simple terms or words are ranged: Of these there are usually reckoned ten heads, *viz.* *Substance*, *Accident*, *Quantity*, *Quality*, *Action*, *Passion*, *Relation*, the *Situation* of Bodies, as to Place, the *Duration*, as to Time, their *Site* or *Position*, and their *Habit* or external *Appearance*.

PRÆDO'MINION, a former or before-hand dominion.

PRÆ'FICÆ, mourning women hired at funeral solemnities to praise the dead; they made lamentations, beat their breasts, and put on mournful countenances, to excite others to mourn, *L.*

PRÆFOCA'TIO *uterina* [with *Physi.*] the suffocation of the womb, *L.*

PRÆ'MIUM, a reward or recompence, *L.*

PRÆMUNIENTES, Writs sent to every particular bishop to come to parliament, beginning *Pramunientes*, &c.

PRÆMUNIRE. See *Pramunire*.

PRÆNO'MEN [among the *Romans*] a proper name prefixed to the general name of the family, as *Caius*, *Marcus*, &c.

PRÆPARA'NTIA [in *Medicine*] medicines which digest or ripen, *L.*

PRÆ

PRÆPOSITUS *sacri cubiculi*, an officer among the *Romans*, whose office was to attend the chamber of the emperor; and to take care of his bed and apparel; and in that, at the performance of any ceremonies, he marched next after the master of the horse-guards; seems to be the same in dignity with our lord chamberlain, *L.*

PRÆPOSITUS *villæ* [old *Rec.*] is sometimes used for the chief officer of the king, in a manour, town, village, or reeve; as the constable or petty constable of a town, *L.*

PRÆPOSITUS *ecclesiæ*, a church-reeve or warden, *L.*

PRÆPUTIUM [*Anatomy*] the foreskin that covers the nut of a man's yard; also the fore-part of the *Clitoris* in women, *L.*

PRÆSENTARE *ad ecclesiam* [old *Rec.*] signifies a Patron's sending or placing an incumbent in the church, *L.*

PRÆSEPE [in *Astronomy*] three nebulous stars in the sign *Cancer*.

PRÆSTATIO [old *Records*] purveyance.

PRÆSTATIO, a performing or paying, *L.*

PRÆTEXTA [among the *Romans*] a robe or long white vest, with a purple border, worn by the magistrates, priests and senators upon solemn days, and also by children. See *Pretexta*.

PRÆTEXTATA *comedia*, a Comedy or Play, where those who had a right to wear the *Prætexta*, as kings and magistrates, were represented on the stage; whereas common and mean Persons, who were introduced in the Play, were called *Togati*.

PRÆTORĒS *Ævarii* [among the *Romans*] officers of the treasury or exchequer, *L.*

PRAGMA'TICAL [in *Philosophy*] practical, mechanical, problematical.

PRAGMATICALNESS [of *pragmaticus*, *L.* of *Gr.* and *ness*] busy, meddling humour in other mens affairs; sauciness.

PRAGMA'TICK [*πραγματικός* of *πραγμα*, *Gr.* a cause, a quarrel] over-busy in other persons affairs; saucy, arrogant.

PRAISE-worthy [of *πρίος*, *Dan.* and *þynðic*, *Sax.*] deserving praise.

PRA'NKING-up [of *prangen*, *Teut.* to shew ostentatiously] a setting off, decking, trimming up, adorning.

PRA'SINA *BILIS* [with *Physicians*] a distemper in the gall, when it turns green, of the colour of a leek, *L.*

PRA'SION [*πράσιον*, *Gr.*] the herb hore-hound.

PRASOI'DES [of *πράσιον*, a leek, and *ἴδω*, *Gr.* form] a precious stone, of the colour of leeks, a kind of topaz.

PRA'SON [*πράσιον*, *Gr.*] a leek; also a kind of sea-weed, green as a leek, *L.*

PRA'TIQUE } a communication of
PRA'CTICK } commerce, which the master of a merchant vessel obtains in the Port it arrives in.

To **PRA'TTLE** [of *praten*, *Dut.* with the frequentative augment *tle*] to talk or to chat, as children do.

A **PRA'TTLER** [*Hieroglyphically*] is represented by a grasshopper, because it is never quiet in summer, but fills the air with its importunate singing. This creature did represent an *Egyptian* divine; because that tho' it sings it has no tongue, and therefore is to be admired; so these men that attained to such excellent perfections, as the knowledge of God and superior Beings, by dark hieroglyphicks and significant shadows, did require no less esteem and admiration.

PRA'TUM *falcabile* [old *Rec.*] a meadow or mowing ground.

PRAWN, a small shell-fish.

PRAXÆANS [so called of *Praxias* their leader] a sect that held that there was no plurality of Persons in the God-head; and that it was the father himself that suffered on the cross.

PRAXI'DICA, a heathen goddess, whose office was to assign men just bounds and measures for their actions and discourses. In Painting or Carving, she was never represented by any more than a head only, to intimate the pre-eminence of the understanding; and the sacrifices offered to her, were only the heads of victims. Her temples had no coverings, to intimate the necessity there is for Persons to have their eyes up to heaven, in order to the obtaining a steady conduct of life, and to denote her divine original.

Preceptorial **PRE'BEND**, a Prebend, the revenues whereof are appointed for the maintenance of a preceptor or master for the instruction of youth, *gratis*.

Golden **PREBEND** [of *Hereford*] one of the 28 minor Prebendaries, who has the first Canon's Place that falls *ex officio*, so called, because he had the altars, in respect of the gold commonly given there.

PRECA'RIOUS [in *Commerce*] is a kind of trade carried on between two nations

nations at war, by the intervention of a third at Peace with them both.

PRECARIOUS [in *Jurisprudence*] a fund or stock, whereof a Person has not the full Propriety, whereof he cannot dispose absolutely, and which is most of it borrowed.

PRECA'RIOUSNESS [of *precarius*, L.] slenderness of title, small assurance, dependence on courtesy, humour, &c.

PRE'CE *partium* [in *Law*] the continuance of a suit, by the consent of both parties.

PRE'CEDENCY [among *Men*] the manner in *England* is thus, that all nobles of each degree take place according to the seniority of creation, and not of years, unless they are lawfully descended of the blood royal, and then they take place of all others of the same degree.

After the king, the princes of the blood, *viz.* the sons, grandsons, brothers, and nephews of the king are to take place.

Then the great officers of the crown are to precede all other of the nobility, *viz.* the archbishop of *Canterbury*, the lord chancellor, the lord keeper of the great seal, the lord archbishop of *York*, the lord treasurer, the lord president of the privy council, and the lord privy seal.

Next dukes, marquisses, dukes eldest sons, earls, marquisses eldest sons, dukes younger sons, viscounts, earls eldest sons, marquisses younger sons, bishops, barons, viscounts eldest sons, earls youngest sons, barons eldest sons, privy counsellors, judges, masters of *Chancery*, viscounts younger sons, barons younger sons, knights of the garter (if no otherwise dignified, which is seldom found) knights bannerets, baronets, knights of the *Bath*, knights batchelors, colonels, serjeants at law, doctors, and esquires.

All deans, chancellors, prebendaries, doctors of divinity, law and physick, are usually placed before all sorts of esquires.

All colonels, by the law of arms, ought to precede simple knights, and so are all general officers, master of the ordnance, quarter-master-general, &c. all batchelors of divinity, law and physick, all masters of art, barristers, captains, and other commission officers in the army, may equal and precede any gentleman that hath none of these qualifications.

PRECEDENCE [of *Women*] women before marriage have precedency by

their father; but there is difference between them and the male children, that the same precedency is due to all the daughters that is due to the eldest, tho' it is not so among the sons.

During the marriage, the wife regularly participates of the condition of her husband, by the civil law and law of nations.

Yet this rule has some exceptions. for tho' in *France* the wives of those, who have their dignities by office, enjoy the same precedency with their husbands, yet it is not so with us, who think that offices are bestowed on husbands upon a personal account, which is not communicable to their wives. But yet, in the dignity of knights batchelors, the wife participates of the husbands title and precedency.

By our law, if a woman have precedency by her birth or descent, she remains still the same, notwithstanding she marry a Person of inferior dignity, contrary to the rules of the civil law.

If the daughter of a nobleman marry another nobleman, she will lose the precedency due to her by birth, tho' she would not have lost it if she had married a gentleman.

After the husbands decease, the wife did by the civil law enjoy her husbands precedency during her widowhood; but if she married a Person of inferior quality, she loses her precedency; but the queen never loses her former dignity, tho', after the king's death, she marry the meanest Person.

A PRECEDENT Book, a book containing instruction, rule, lesson, examples or authorities to follow in judgment and determinations in the courts of justice.

PRECE'SSION of the *Equinoxes* [*Astronomy*] is the advancing or going forwards of the equinoctial points: for the equinoxes, by a very slow and insensible motion, change their Place going backwards and westward, contrary to the order of the signs.

PRE'CIIOUSNESS [of *precieux*, F. and *ness*] valuableness.

PRECIPITANT [with *Chymists*] is a term which they apply to any liquor, which being poured on a dissolution, separates what is there dissolved, and makes it precipitate.

PRECIPITANTNESS [of *precipitans*, L.] rashness, hastiness, unadvisedness.

PRECIPITATE [*precipitatus*, L.] rash, hasty, unadvised.

Philosophical PRECIPITATE, is made with running mercury put into a matrafs, and set in sand-heat for 40 days, or till all the mercury is reduced to a red Powder. This is called *Precipitate per se*.

PRE'CIPUT [*in Jurisprudence*] an advantage pertaining to any one in a thing that is to be divided; or a portion taken off or set by in his favour, before the division is made.

PRECIPI'TIUM [of *præceps*, L.] a Punishment inflicted on criminals, by casting them from some high Place or rock.

PRECI'SENESS [of *precision*, F. and *ness*] stiffness, formalness, finicalness, affectedness, exactedness, scrupulousness, particularness.

PRECI'SION [*School Term*] the same as abstraction.

PRECO'CENESS } [of *præcox*, L.] ear-
PRECOSENESS } ly ripeness.

PRECONISA'TION [in the Confistory at Rome] a declaration or Proposition made by the Cardinal-Patron of a Person nominated by some Prince to a Prelateship.

PRÆDA'TIOUS } [*prædatius*, L.]

PREDAT'I'TIOUS } of a preying or devouring nature.

PREDESTINA'TION [in *Theology*] a judgment or decree of God, whereby he has resolved from all eternity, to save a certain number of Persons, hence called *Elect*.

PREDESTINATION is also used to signify a concatenation of second causes appointed by Providence: By means whereof, things are brought to pass by a fatal necessity; contrary to all appearance, and maugre all opposition.

PREDETERMINA'TION [with *Schoolmen*] that concurrence of God which makes men act, and determines them in all their actions both good and evil.

PRE'DICABLY [in the *Schools*] is us'd in opposition to *Predicamentally*.

PRE'DICATE [*prædicatum*, L.] the latter part of a logical Proposition, or that which is affirmed of the subject, as when we say *John* is a *Sailor*, the word *Sailor* is called the Predicate, because it is spoken or affirmed of the subject *John*.

PREDOMINANTNESS [of *predominer*, F.] a being predominant, an overruling quality, prevailing, having some superiority over some other.

PRE'DY the *Hole* [*Sea Phrase*] means, lay or stow every thing there, in its due Order and proper Place.

PRE-ELECTED [*præ-electus*, L.] chosen before.

PRE'-EMINENTNESS [*pre-eminence* F. of *præ-eminentia*, L.] an exceeding of others in quality or degree.

PREENING [with *Naturalists*] the action of birds, in cleaning, composing and trimming the feathers, to enable them to glide more easily thro' the air. For this use, nature has furnished them with two peculiar Glands, which secrete an unctuous matter into an Oil-bag perforated, out of which the bird on Occasion draws it with its bill.

PRE-ENGA'GED [of *pre* and *engagé*, F.] engaged before-hand.

PRE-EXISTENTNESS, a being pre-existent.

To PRE'FACE [*præfatio* of *præfari*, L. to speak before] to make a preparatory introduction to a discourse.

Pretorian PRE'FECT [*præfectus præfatorii*, L.] a commander in chief of the Pretorian bands among the Romans, who had the command not only of the Guards, but also of the Armies, and administer'd justice; the sole management of affairs being left to them by the emperors.

PRE'FECT of the City [*Urbis præfectus*, L.] a governor of the city of Rome, who governed it in the absence of the consuls and emperors: his Office was to take care of the civil government, provisions, building, and navigation; he was the proper judge in the causes of Patrons, freemen and slaves.

PRE'FERABLE [*preferable*, F.] that is to be preferred, or made choice of before another.

PRE'FERABLENESS, quality of deserving, to be preferred before others.

To PREFIGURATE [*præfigurare*, L.] to represent by figure, to signify before.

PRE'GNANTNESS [of *pregnans*, L. and *ness*] a being great with child; also [spoken of evidence or proof] strength; also [of invention, wit, judgment, &c.] ripeness, quickness, sharpness.

To PRE'JUDICE [*prejudicer*, F.] to bias a Person in his Opinion of another; also to injure or hurt.

PREJUDI'CIALNESS [of *prejudicial*] injuriousness, &c.

PRE'LACY [*prelature*, F.] the dignity or Office of a Prelate.

PRE'LATE [*unprelate*, F. of *prælatus*, L. i. e. preferred before others] a clergyman advanced to a high station in the church; as a Patriarch, Archbishop, Bishop, &c.

PRELATE [of the *Garter*] the first Officer of that noble Order, and as antient as the Order itself.

PRELIMINARIES [*preliminaries*, F. of *præ* before, and *limen* a threshold, L.] those things which go before the main matter; the first steps in a negotiation, or other important business.

PRELUDE [*præludium*, L.] the preparatory musick before they begin to play; a flourish or voluntary; also (figuratively) an entrance upon business.

To **PRELUDE** [*præludere*, L. *preluder*, F.] to flourish before or make a Prelude, to play an irregular air off hand, to try if the instrument be in tune, and to lead into the Piece to be play'd.

PREMATURENESS [*præmaturitas*, L.] early ripeness, or ripeness before the time.

PREMEDITATEDNESS [*premeditatus*, L. and *ness*] the being thought upon or contrived before-hand.

PROMOTION [*School Term*] the action of co-operating with the creature, and determining him to act.

Physical **PROMOTION** [with some *Schoolmen*] is a complement of the active Power, whereby it passes from the first to the second act; *i. e.* from a compleat, and next Power to the action.

To run ones self into a **PREMUNIRE**, is to take a ready course to involve one self in trouble and perplexity.

To incur a **PREMUNIRE** } [*Law*
To fall into a **PREMUNIRE** } *Terms*]
is to incur the same Punishment as was to be inflicted upon the transgressors of a law, made in the 16th year of king *Richard II.* commonly termed the *Statute of Premunire*, which restrained the usurpation of the Pope, in disposing church livings in *England*, and also other abuses; the Penalty of this law was then perpetual banishment, forfeiture of lands, goods, and chattels.

PRENDER } [*Law*
Things lying in **PRENDER** } *Term*]
the power or right of taking a thing before it is offered.

PRENOTION [*prænotitia*, L.] a foreknowledge, a notice or knowledge preceding some other in Point of time. L.

PRENTICE. See *Apprentice*.

PREOCCUPIED [*preoccupé*, F.] possessed before another.

PREORDINATION, an Ordaining before.

PREPARATION [in *Pharmacy*] is the way or method of compounding and ordering medicines for several uses.

PREPARATORY [*præparatorius*, L.] by way of preparation.

PREPENSED [*præpensus*, L. *prepense*, F.] fore-thought, premeditated, as *prepenfed malice*, *prepenfed murder*.

PREPOSSESSION, prejudice, a being biassed, F. of L.

PREPOSTEROUSNESS, the having the wrong end forward, absurdness, contrariety to nature or custom.

PRESBYTIA [*πρεσβυτία*, Gr.] such Persons. who by old age or other accidents have the globe of the eye so flat, that the produced visual rays pass the *Retina* before they unite, whereby there can be no distinct vision, since the distinct base falls too far off beyond the *Retina*. Such see things distant clearly, but things near at hand confusedly.

PRESBYTIA [*πρεσβυτία*, Gr.] dimness or sight in things nigh at hand.

PRESBYTERIAN, of or pertaining to the *Presbyterians* or their Principles.

PRESBYTERIANISM [of *presbyterien*, F.] the Principles, &c. of the *Presbyterians*.

PRESBYTERIUM [*ant. Deeds*] the choir or chancel, so called, because it was a Place set apart for the bishop and other clergy, while the laity were to be in the nave or body of the church.

PRESBYTERY [*presbyteratus*, L. of *πρεσβυτερον*, Gr.] an assembly of the orders of Presbyters with Lay-Elders, for the exercise of church discipline.

PRESCRIPTION [with *Physicians*] the act or art of assigning a proper and adequate remedy to a disease.

Extemporaneous **PRESCRIPTION**, is such as a Physician frames of himself *pro re nata*, according to the circumstances of the Patient.

Officinal **PRESCRIPTION**, is what the Physician prescribes as to the ordering those medicines, they keep by them ready prepared according to their dispensatory.

PRESENT Tense [with *Grammar*.] is that which speaks of the time that now is, as *I write*.

To **PRESENT** [*præsentare*, L. *presenter*, F.] to make a present, to offer or give a gift; also to name to a benefice; also to bring an information against one.

PRESENTIA, presents, so called, because they are given *præsenti intestato*, and who it is presumed will be heir.

PRESENTNESS [of *presant*, F.] the being present, readiness.

PRESERVATIVE [*preservativus*, L.] of a preserving quality.

PRESE'RVES, fruits ordered by confectioners.

PRE'SIDENTSHIP [of *president*, F. and *ship*] the office or dignity of a President.

PRE'SIDIAL, the name of a certain tribunal or court of judicature in *France*.

PRE'SLE, *Dutch* reeds, used for polishing.

PRESS 2 [pneoyt, *Sax.* a priest]

PREST 5 an initial syllable in proper names, signifies priest, as *Preston*, *Prestonbury*, &c.

To **PRESS** upon the hand [with *Horsemen*] a horse is said so to do, when either thro' the stiffness of his neck, or from an ardour to run too much a head, he stretches his head against the horseman's hand, refuses the aid of the hand, and withstands the effects of the bridle.

To **PRESS** a horse forward, is to assist him with the calves of the legs, or to spur him to make him go on.

PRESSING to death, See *Pein forte & dure*.

PRE'SSINGNESS, urgentness.

PREST Sail [Sea Language] is when a ship carries all the sail she can possibly crowd.

PRE'STER [πρεστρο, *Gr.*] a meteor consisting of an exhalation thrown from the clouds downwards, with such violence as that it is set on fire by the collision.

PRESTESA [in *Riding Academies*] signifies readiness, and imports the diligence of a horse in working in the manege.

PRESTIGES, illusions, impostures, juggling tricks, L.

PRE'STIMONY [Canon Law] a fund or revenue settled by a founder for the subsistence of a priest, without being erected into any title of benefice, chapel, prebend, or priory, nor subject to any but the patron and those he appoints.

PRESUMPTIVE Heir, the next relation or heir at law to a Person, who is to inherit.

PRESUMPTUOUSNESS 2 [of *praesumptuosus*, L.] presumption, assumingness, boldness.

PRESUMPTUOUSNESS 5 *sumptuosus*, L.] presumption, assumingness, boldness.

Escutcheon of **PRE'TENCE**. See *Escutcheon*.

PRETE'NDER [celui qui pretend, F.] one who lays claim to, or arrogates to himself what does not belong to him, or makes a shew of what he has not.

PRE'TER 2 [of *preteritus*, L. past]

PRE'TERIT 5 an inflexion of verbs expressing the time past.

PRETERIMPE'RFECT Tense [with *Grammarians*] signifies the time not perfectly past, as *legebam*, I did read.

PRETE'RIT Child [in the *Roman Jurisprudence*] a child whom the father has forgotten to mention in his last will.

PRETER-NA'TURALNESS [of *praternaturalis*, L. and *ness*] quality out of the natural course.

PRETE'XTA [prætexta, L.] a long white gown or *Toga*, with a band or border of purple at bottom, worn by the *Roman* children till the age of puberty, i. e. 17 the boys, and the girls till marriage.

PRE'TIUM sepulchri [Irish Law] those goods that accrued to the church wherein a corps was buried.

PRE'TOR [prætor, L.] an eminent magistrate among the *Romans*, of which there were divers of different offices and power; this title was given at first to all magistrates, and afterwards to the generals of armies, and even to the emperors themselves. In process of time, the administration of justice to the citizens, was committed to the Pretors; and also the government of Provinces. Their office was to see to the performance of justice, to take care of the sacrifices, to preside over games; and at length their power grew to that height, that they could alter laws, repeal them, and ordain new ones.

PRE'TTINESS [of *præcti* and *neye*, *Sax.*] beautifulnes, &c.

PRETORIUM, the Place, Hall, or Court in which the *Roman* Pretor lived, and in which he sat and administer'd justice to the People.

PRE'VALENTNESS [of *prævalens*, L. and *ness*] prevalency,

PREVARICA'TION, is also a secret abuse committed in the exercise of a publick office, or of a commission given by a private Person.

PREVARICA'TORY [of *prævaricari*, L.] shuffling, &c.

PREVE'NIENT [præveniens, L.] preventing, *Milton*.

PREVE'NTION [in *Canon Law*] the right that a superior Person or Officer has to lay hold on, claim, or transact an affair, before an inferior to whom it more immediately belongs.

PREVIOUSNESS [of *prævious*, L.] foregoing or introductory quality.

PRE'YING upon [of *proye*, F. or *prædare*, L.] seizing on by violence.

PRIAPE'IA [in *Poetry*] obscene epigrams, &c. composed on the god *Priapus*.

PRIAPI'SMUS [*πριαπιςμους*, Gr. so called of *Priapus*, the lascivious god of gardens] an involuntary erection of the yard, or without any provocation of lust, *L.*

PRIAPUS [*πριαπς*, Gr.] the son of father *Bacchus* and *Venus* (according to the Poets) a lascivious fellow, whom the women foiled so, that the citizens were fain to expel him; but *Venus* (as they say) plaguing them, they were constrain'd to build a temple to him, and offer him sacrifice. They worshipped him as the protector of their vineyards and gardens, who could defend their fruit from mischievous birds and thieves, and punish such as endeavour to hurt and blast them by their enchantment.

His image is described naked, with a distorted countenance and hair dishevelled, crowned with garden herbs, holding a sickle in his hands, as an ensign of terror and punishment. He was thus set up in orchards, &c. in the manner of a scare-crow, and made of the first piece of wood that came to the hands of the Peasant. He was often in a doubt whether he should make a god of it, or commit it to the flames; it was not regularly carv'd, nor beautiful, and generally without feet. The ass was offered to him, because, as he was going to violate the chastity of *Vesta*, as she lay asleep, *Silenus's* ass bray'd and awakened the goddess.

He is said to be the son of *Bacchus* and *Venus*, that is, the *Sun* and *Moisture*, to intimate that all trees, plants and fruits are generated and receive their vegetation by the heat of the sun and radical moisture.

PRIAPUS [*Anat.*] the genital parts of a man; the *Penis* and *Testes*.

PRICE *Courant*, a weekly account published in *London* for the use of merchants, of the current value or prices of many commodities.

PRICKLINESS [of *ppiccajre*, *Sax.*] the having prickles, &c.

PRIEST [*priester*, *Tent.* *prek*, *Dan.* *ppiojt*, *Sax.* which some derive of *πρεσβυτης*, Gr. an elder: But *Stephen Guichard*, in *l'Harmonie Etymologique des Langues*, derives the name Priest, of *prestre*, *F.* and that from *πρηνειρ*, incendiarius, of *πρηνειρ*, Gr. *incendo*, *inflammo*] a clergyman, one who performs sacred offices.

The *Romans* called their Priests *Flamines*, the antient *Britons* theirs *Druids*, the *Indians* theirs *Brachmins*, the *Mogul's*

Indians call theirs *Daroes* or *Harbodes*, the *Persians* theirs *Sedre*, the *Tartarians* theirs *Lama*, the *Morocco's* theirs *Alfaquis*, and the *Canada Indians* theirs *Paw-waw*.

PRIESTLINESS [of *ppiojtlice* and *neyje*, *Sax.*] priestly quality or behaviour.

PRIMAGE, a duty appointed by a statute of king *Henry VIII.* to be paid to mariners and masters of ships; to the master for the use of his cables and ropes; and to the mariners for loading and unloading the ship.

PRIMA'RINESS [of *primarius*, *L.* and *ness*] the being first; chief quality.

PRI'MARIUM *latus* [in *Conick Sect.*] a right line drawn thro' the vertex or top of the section, and parallel to the base of the cone, *L.*

PRIMATESHIP [*primatus*, *L.*] the dignity, &c. of a *Primate*.

PRIME VIE [in *Anatomy*] the first passages; the stomach, intestines, and their appendices, *L.*

PRIME [in *Geometry*] the 60th part of a degree.

The **PRIME** or *Golden-Number*, was so called, because marked in the calendar of *Julius Caesar*, with letters of gold, and is a circle of 19 years; in which time, it is supposed, that all the lunations and aspects, between the sun and moon, did return to the same place. The chief use of it, is to find the age and change of the moon.

PRIME Figures [with *Geometricians*] are such which cannot be divided into any other figures more simple than themselves; as a triangle into planes, the pyramids into solids: For all planes are made of the first, and all bodies or solids are compounded of the second.

PRIME of the Moon [*Astronomy*] is the new moon at her first appearance for about three days after her change.

PRIME Numbers [*Arithmetick*] are such as are made only by addition, or the collection of units, and not by multiplication, and so an unit only can measure it, as 2, 3, 4, 5, &c. Thus some call the simple Numbers, others uncompounded Numbers.

PRIME Numbers, among themselves, are such as have no common measure besides unity, as 2, 3, 4, 5.

PRIME Numbers, inter se, i. e. among themselves, are such as have no common measure but unity, as 12 and 19.

PRIME verticals [in *Dialling*] direct, erect, north or south dials, whose planes lie parallel to the prime vertical.

PRIME [in *Fencing*] is the first and chief of the guards, which is that the body is in immediately after drawing the sword, being the fittest to terrify the adversary; the point of the sword being held higher up to the eye than in any other guard.

PRIMENESS [of *primus*, L.] chiefness, excellentness.

PRIMEVALNESS } [of *primævus*,

PRIMEVOUSNESS } L. and *ness*]

the being of the first age.

PRIMICE'RIUS [in *Antiquity*] the first or chief Person in any office or dignity.

PRIME'R *Serjeant*, the king's first serjeant at law.

PRIMIGE'NIAL [*primigenius*, L.] first in its kind, original.

PRIMIGE'NIALNESS } [of *primigenius*,

PRIMIGE'NIOUSNESS } *mogenius*, L. and *ness*] originalness, the being the first of the kind.

PRIMIPILA'RII [among the *Romans*] the soldiers of a first company or cohort of a legion.

PRIMITIVE [with *Grammarians*] an original word from which others are derived; one that is not derived of any other language. nor compounded from any other words of the same.

PRIMITIVENESS [of *primitivus*, L. and *ness*] originalness.

PRIMNESS, demureness or affectedness of looks, quaintness; also affectedness in dress.

PRIMO *beneficio habendo*, &c. [in *Law*] a writ directed from the king to the lord chancellor, &c. appointing him to bestow the benefice that shall first fall in the king's gift, upon this or that clerk.

PRIMO'RES *Dentes* [*Anat.*] the four foremost teeth in each jaw.

PRIMULA *veris* [with *Botanists*] the primrose or cowslip.

PRINCE, is one who is a sovereign in his own territories, yet holds of some other as his superior lord, as the princes of *Germany*.

PRINCELINESS [of *prince-like* and *ness*] princely quality, &c.

PRINCES, in antient times, were no other than the principal men in an army: In the days of *Augustus*, and afterwards, those who govern'd under the emperor, were stiled Princes of the Senate; in process of time, the emperors constituted the Person immediately next to themselves, Prince. This Person, by the *English Saxons*, was called *Clyto*. We have in *England*

but one Prince distinguished by that title, which is the Prince of *Wales*, which title was given by King *Henry III.* to his son *Edward*, and ever since, the king's eldest son is *Prince of Wales*.

PRINCE'S *Coronet*, differs from others, in that it has crosses and flowers raised on the circle, which no other can have.

A **PRINCIPAL** [in *Commerce*] the first fund or sum put by Partners into common stock.

PRINCIPAL [of a *College*, &c.] the head, the chief person.

PRINCIPAL, the sum of money borrowed or lent, distinct from the interest.

PRINCIPALNESS [of *principalis*, L. and *ness*] chiefness.

PRINCIPALS [at *Urchensfield* in *Herefordshire*] the best beast, bed, table, &c. which pass to the eldest child, and are not to be divided or shared with the other goods.

PRINCIPIA, principles, elements, L.

PRINCIPLE [*principium*, L.] the first cause of the being or production of any thing; also an inducement or motive; also a maxim or undoubted truth; also a good practical rule of action, in which sense a Person may be said to be a man of principles, when he acts according to the known rules of religion and morality.

First **PRINCIPLE**, a thing that is self-evident, and is, as it were, naturally known; as that nothing can exist and not exist at the same time; that the whole is greater than a part, &c.

Well **PRINCIPLED**, having good principles.

PRINCIPLES [in *Chymistry*] are five of mix'd natural bodies; as *Phlegm* or *Water*, *Mercury* or *Spirit*, *Sulphur* or *Oil*, *Salt* and *Earth*.

Active **PRINCIPLES** [with *Chymists*] spirit, oil, and salt.

Passive **PRINCIPLES**, water and earth.

PRINCIPLES [with *Mathematicians*] are *Definitions*, *Axioms*, and *Postulates*.

PRINCIPLES [with *Hermetick Philosophers*] the two universal principles of sensible nature, *Subtil* and *Solid*, which, being joined in a greater or less degree, generate all that beautiful variety of beings in the universe.

PRINTER, a Person who composes and takes impressions from moveable characters ranged in order, or plates engraven, by means of a Press, Ink, &c.

PRINTING, the art of Printing has been used by the *Chinese* much more antiently

aniently than the *Europeans*; but theirs seems to have been by immoveable characters only, cut in wood, as now we print Papers for rooms, but the art of Printing with moveable types, is said to have been invented by *Lawrence Costor* of *Harlem* in *Holland*, others say, by *John Gottenburgh* of *Germany*: It was brought into *England* by *Caxton* and *Turner*, whom king *Henry VI.* sent to learn it. One of the first printed books, now extant, is *Tully's Offices*, printed in the year 1465, and kept in the *Bodleian* library at *Oxford*.

PRISAGE [in *Law*] that share which belongs to the king or admiral, out of such merchandizes as are taken at sea as lawful prize, and is usually a tenth part.

PRISE ? [of *priser*, F. to take] a

PRIZE vessel taken at sea from the enemies of the state, or from pirates, by a man of war, or a merchant ship that has commission from the king.

PRISM [*prisma*, L. of *πρίσμα*, Gr.] something sawn or cut off, a geometrical figure. See the following.

PRISM [in *Opticks*] is a glass bounded with two equal and parallel triangular ends, and three plane and well polished sides, which meet in three parallel lines, running from the three angles of one end to those of the other, and is used to make experiments about light and colours, for the rays of the sun falling upon it, at a certain angle, do transmit, thro' it, a spectrum or appearance coloured like the rain-bow.

PRITTL-PRATTLE [prob. of *praten*, Du. to prate] much and insignificant talk.

PRIVATEER, a ship fitted out by one or more private Persons, with a licence from the Prince or State to make prize of an enemy's ship and goods.

PRIVATEERING, sailing in such a ship, and with the design beforementioned.

PRIVATENESS [of *privatus*, L. and *nefs*] secretness.

PRIVATION [in *Metaphysics*] is the want or absence of some natural perfection, from a subject capable to receive it, in which subject, it either was before, or at least ought to have been.

Partial **PRIVATION** [in *Metaphys.*] is only in some particular respect, and relates principally to its perfect actions, or some degree of them, as when a Person shuts his eyes, or is purblind.

PRIVATIVENESS [of *privativus*, L. and *nefs*] depriving quality, or faculty of taking away.

PRIVATUS, a friend or familiar, L. **PRIVEMENT** *enfient* [in *Law*] where a woman is with child by her husband; but not with quick child.

PRIVIES in *Blood* [in *Law*] those that are linked in consanguinity.

PRIVIES in *Representation*, such as are executors or administrators to a party deceased.

PRIVIES in *Estate* [Law Term] are he in reversion, and he in remainder, when land is given to one for life, and to another in fee; for that their estates are created both at one time.

PRIVIES in *Tenure*, as the lord of the manour, by escheat, that is, when the land falls to the lord for want of heirs.

PRIVILEGE [*privilegium*, L.] a prerogative or advantage upon others; a special grant or favour, whereby either a private Person, or particular corporation, is freed from the rigour of the common law.

PRIVILEGE [in *Commerce*] is a permission from a prince or magistrate, to make and sell a sort of merchandize; or to engage in a sort of commerce, either exclusive of others, or in concurrence with them.

PRIVILEGED Person, one who has the benefit of, or enjoys privilege.

PRIVINESS [of *privus*, L.] the having the knowledge of.

PRIVITIES, the privy or secret parts of a human body.

PRIWEN, the name of king *Arthur's* privy-seal, on which the virgin *Mary* was engraven.

PRO, a preposition signifying for, or in respect of a thing, &c.

PROBABILISTS, a sect among the *Roman* *Catholicks*, who adhere to the doctrine of probable opinions.

Poetical **PROBABILITY**, is the appearance of truth in the fable or action of a Poem.

PROBABLE Opinion, an opinion founded on a grave motive, or an apparently good foundation, and which has authority enough to persuade a wise disinterested Person.

PROBABLENESS [*probabilitas*, L.] probability.

PROBARE [in the *Laws of Caninus*] to claim a thing as a man's own.

PROBATION [in a *Monastick Sense*] a time of trial, or the year of novitiate, which a religious Person must pass in a convent to prove his virtue, and whether he can bear the severity of the rules.

PROBA'TIONER [of *probatio*, L. and *ner*, an *English* term for a noun sub. of the doer] one that is under trial or examination, a scholar, a novice who undergoes a probation at the university.

PROBATIONER [among the *Presbyterians*] one who is licensed by the Presbytery to preach, which is usually done a year before ordination.

PROBATIONARY, pertaining to probation or trial.

PROBATIONERSHIP, the state of a probationer.

PROBATOR [in *Law*] an approver, an accuser, one who undertakes to prove a crime charged upon another; properly an accomplice in a felony; who having prov'd the charge against another, as principal or accessory, either by duel or trial, by his country, was pardoned for life and members, but punished with transportation.

To **PROBE** [of *probare*, L. to try] to search the depth, &c. of a wound, with an instrument called a Probe.

PROBLEM [*problema*, L. *πρόβλημα*, Gr.] a proposition expressing some natural effect, in order to a discovery of its apparent cause.

PROBLEM [in *Algebra*, is a question or proposition, which requires some unknown truth to be investigated and discovered, and the truth of the discovery demonstrated.

A **PROBLEM** [in *Geometry*] is that which purposes something to be done, and more immediately relates to practical than speculative geometry, it being to be performed by some known rules, without regard to their inventions or demonstrations; as to divide a line, construct an angle, &c.

PROBLEM [in *Logick*] a doubtful question, or a proposition, that neither appears absolutely true nor false, but which is probable on both sides, and may be asserted either in the affirmative or negative, with equal evidence.

Local PROBLEM [with *Mathem.*] is such an one as is capable of an infinite number of different solutions, so that the point, which is to resolve the Problem, may be indifferently taken, within a certain extent, *i. e.* any where in such a line, or within such a plane, figure, &c. which is termed a geometrical Place. It is also called an *indeterminate Problem*.

Solid PROBLEM [with *Mathem.*] is one which can't be geometrically solv'd, but by the intersection of a circle, and a conick section, or by the intersection of two other conick sections besides the circle.

Deliack PROBLEM, the doubling of a cube; so called on this account, that when the People of *Delos* consulted the oracle, for a remedy against the Plague, the answer was, that the Plague should cease when the altar of *Apollo*, which was in the form of a cube; should be doubled.

PRO'BOLE [*προβόλη*, Gr.] the process of a bone.

PROBRO'SITY [*probrositas*, L.] scandal, villany, infamy, railing language.

PROCEDE'NDO on *Aid Prayer* [*Law Phrase*] if a man pray in *Aid* of the king in a real action, and the *Aid* be granted, it shall be awarded that he sue unto the king in the *Chancery*; and the justices in the *Common-Pleas* shall stay until the writ, *De procedendo in loquela*, come to them.

PROCEDENDO *ad judicium*, i.e. where the judges of any court delay the Party, Plaintiff or Defendant, and will not give judgment in the cause, when they ought to do it.

PROCEE'DING [*procedens*, L.] coming from, having its spring or rise from; going forward, &c.

A **PROCEEDING**, a matter carried on or managed.

PROCELEU'SMATICK Foot [in *Gram.*] a foot consisting of four short syllables, as *Pelagius*.

PROCE'RE [*procerus*, L.] tall, lofty.

PROCESS [in *Law*] in its general sense is used for all the proceedings in any cause or action real or personal, civil or criminal, from the original writ to the end; also that by which a man is called into any court.

PRO'CESSION [in *Theology*] a term used to signify the manner wherein the holy spirit is conceived to issue from the father and the son, in the mystery of the trinity.

PROCESSION [in *Cathedral and Conventual Churches*] in former times the members had their stated Processions, in which they walked, two and two, in their most ornamental habits, with music, singing hymns, and other expressions of solemnity, agreeable to the occasion.

The Parish-Priest also of every Parish had a customary Procession, with the Patron of the Church, the chief *Flag*, or holy banner, and the other Parishioners in *Ascension-Week*, to take a circuit round the limits of the manour, and pray for a blessing on the fruits of the earth.

Hence

Hence came our present custom of *Perambulation*, which is still called our *going a Processioning*, tho' most of the order, the devotion, the pomp, and superstition, is laid aside.

PROCE'SSUS [in *Anatomy*] a process or protuberance, as in a bone, of *procedere*, L. to start out.

PROCHE'ILON. See *Prolabia*.

PROCIDE'NTIA [*Anatomy*] the falling out of any part from its natural situation, L.

PROCLAMA'TION [of *Exigents*] an awarding an exigent in order to an *Outlawry*; a writ of Proclamation issues to the sheriff of the county where the Party dwells, to make three Proclamations for the defendant to yield himself, or be outlawed.

PROCLA'IMER [*proclamator*, L.] who makes Proclamation.

PROCLA'IMING [*proclamans*, L.] a making known publicly.

PROCLI'VOUS [*proclivis*, L.] inclining downwards.

PROCLI'VOUSNESS [of *proclivis*, L. and *ness*] inclination downwards, propensity.

PROCLI'VITY [*proclivitas*, L.] an aptness or propensity in a thing to incline or tend downwards; an aptness, proneness.

PROCO'NDYLOS [*Anatomy*] the first joint of each finger next the *Metacarpus*.

PROCONSULSHIP [of *proconsul*, L. and *ship*] the office or dignity of a Proconsul.

PRO'CTORSHIP, the office, &c. of a Proctor.

PROCU'MBENT [*procumbens*, L.] lying along.

PROCURA'TION, an act whereby a Person is empowered to act, treat, receive, &c. in a Person's Name, as if he himself were actually there.

PROCURATION Money, given to money-scriveners by such Persons as take up sums of money at interest.

PROCURA'TOR, a Proctor or Solicitor, who manages another man's affairs, L.

PROCURATOR, a governor of a country under a Prince.

PROCU'REMENT [*procuratio*, L. and *ment*] a getting, or the thing procured.

PROCU'RER, a getter, &c. also a bawd or pimp.

PROCU'RSUS [*Law*] the genealogy of a man, L.

PRO'CYON [*πρωκυων*, Gr.] a constellation placed before the *Great Dog*, and thence takes its name, It is *Orion's*

dog. He is reported to have been a great lover of hunting; and for that reason has a dog by him. There are also seen a hare and other wild beasts near him. It has three stars, of which the first rises very splendid, and resembles a dog, and thence is called *Procyon*.

PRO-DICTA'TOR, a magistrate among the *Romans*, who had the Power of, and did the Office of a *Dictator*.

To **PRO'DIGALIZE** [of *prodigus*, L.] to be a Prodigal, to spend profusely.

PRO'DIGALNESS [*prodigalitas*, L.] lavishness, profuseness, &c.

PRODI'GIOUSNESS [of *prodigiosus*, L. and *ness*] wonderfulness, monstrousness, excessiveness.

PRODU'CIBLENESS, capableness of being produced.

PRODU'CE [*productio*, L. *produit*, *PRODUCT* F.] effect, fruit.

PRODU'CEMENT [of *producere*, L. and *ment*] a product or thing produced.

PRODU'GING [*producens*, L.] yielding, bringing forth, causing; also exposing to view.

PRODUCING [in *Geometry*] signifies the continuing a right line, or drawing it out longer, till it have any assigned length.

PRODU'CTILE [*productilis*, L.] drawn out at length.

PRODU'CTIVENESS [*productivus*, L.] aptness to produce.

PROE'MPTOSIS [with *Astronomers*] that which makes the new moon appear a day later, by means of the lunar equation, than it would do without that equation.

PROFA'NE [*profanus*, L.] unhallowed, unholy, it is apply'd in the general to all Persons and things that have not the sacred character.

PROFA'NENESS [of *profanus*, L. and *ness*] an abusing of holy things, impiety, a disrespect paid to the name of God, and to things and Persons consecrated to him.

PROFER [in *Law*] the time appointed for the accounts of sheriffs and other Officers to be given into the exchequer, i. e. twice in the year.

PROFERT in *curia* [in *Law*] is where the Plaintiff in an action declares upon a deed, or the defendant pleads a deed; he must do it with a *Profert in curia*, that the other party at his own charge may have a copy of it.

PROFILE [*profile*, F. *profilo*, Ital.] side-ways or side-view, as a Picture in Profile, i. e. drawn sideways, as a head or face set side-ways, as on coins.

PRO FILE

PROFILE [with *Archit.*] the draught of a Piece of building, wherein the breadth, depth, and height of the whole is set down, but not at length; and such as they would appear, if the building were cut down, perpendicularly from the roof to the foundation; much the same as a Prospect view'd side-ways.

PROFILE [in *Archit.*] is the contour or Out-line of any member, as that of the base, a cornice, or the like; or it is more properly a Prospect of any Place, City, or Piece of architecture, view'd side-ways, and expressed according to the rules of Prospective.

PROFILE, is sometimes used for a design or description, in Opposition to a Plan or *Ichthyography*. Hence,

PROFILING, is designing or describing with rule or compass.

PROFITABLENESS [of *profitable* and *ness*] beneficialness, advantageousness.

PROFITING [*profitant*, F.] getting Profit, gain, advantage, &c.

PROFLIGATENESS [*profligatus*, L. and *ness*] abandonedness to debauchery, lewdness to the highest degree.

PROFLUENT [*profluens*, L.] flowing plentifully.

The PROFOUND [*profundum*, L.] the depth, the abyss, greatness of depth. *Milton*.

PROFOUNDNESS [*profunditas*, L.] depth, deepness.

PROFUSENESS [of *profusion*, F. of L. and *ness*] a lavishing or squandering away, &c.

PROFUSION, a pouring out. F. of L.

PROG [prob. of *procuratum*, L. gotten] something gotten.

To **PROG** [q. *procurare*, L.] to procure sedulously, to use all endeavours to get or gain.

PROGA'STER [of *πρὸ* before, and *γάστρον*, Gr. the belly] one who has a prominent belly.

PROGENERA'TION, a breeding or bringing forth. L.

PROGENITORS [*progenitores*, L.] fore-fathers.

PROGNO'STICK [of *προγνωστικόν*, Gr.] a sign or token that indicates something about to happen.

PROGNO'STICKS [with *Physicians*] are the signs by which they make a conjectural judgment of the event of a disease, as whether it shall end in life or death; be long or short, mild or malignant.

PROGRAMMA [*πρόγραμμα*,

Sax.] a letter set up with the king's seal.

PROGRAMMA [*πρόγραμμα*, Gr.] an Edict or Proclamation set up in a publick Place.

PROGRAMMA [in the *Universities*] a billet or advertisement posted up, or given into the hands of Persons, by way of invitation to an Oration or other College-Ceremony; containing the argument, or so much as is necessary for the understanding thereof.

PROGRESSION, an orderly advancing or going forward, in the same manner, course, tenor, &c.

PROGRESSION *Arithmetical*, is when the numbers or other quantities do proceed by equal differences, either increasing or decreasing, as, 2, 4, 6, 8, 12, &c. or *b*, 2*b*, 4*b*, &c. or 6, 5, 4, 3, 2, 1, or 6*b*, 5*b*, 4*b*, 3*b*, 2*b*, *b*, where the former series increasing, the common difference in those being 2, and in these is 1.

PROGRESSION *Geometrical*, is when numbers or quantities proceed by equal Proportions or Ratios, (properly called) that is, according to one common ratio, whether increasing or decreasing, as, 1, 2, 4, 8, 16, 32, 64, &c. or a series of quantities continually proportional.

PROGRESSIONAL [of *progression*, F. of L.] pertaining to Progression.

PROGRESSIVENESS [of *progressif*, F. of L.] the quality of proceeding or going forward.

PROHIBITION [in *Law*] a writ issued to forbid any court, either spiritual or secular, to proceed in a cause there depending, upon suggestion that the cognizance thereof does not belong to that court.

PROJECTILE [in *Mechanicks*] an heavy body put into a violent motion, by an external force impressed thereon; or more fully, a Projectile is a heavy body, which being put into a violent motion is dismissed from the agent, and left to pursue its course, as a stone thrown out of one's hand by a sling, a bullet from a gun, &c.

PROJECTION [in *Mechanicks*] the action of giving a Projectile its motion.

PROJECTION [in *Perspective*] the appearance or representation of an object on a perspective Plane.

PROJECTION *of the Sphere in Plano* [in *Mathem.*] a representation of the several Points or Places of the surface of the sphere, and of the circles described thereon, &c. as they appear to the Eye situated, at a given distance, upon a transparent Plane situate between the Eye and the Sphere.

PROJECTION [with *Alchym*] is the casting of a certain imaginary Powder, call'd the *Powder of Projection*, into a crucible full of prepared metal; in order to its being transmuted into gold.

PROJECTION *monstrous*, of an image [in *Perspective*] is the deformation of an image upon a plane, or the superficies of some body, which seen at a certain distance will appear formous.

Powder of PROJECTION, or of the *Philosopher's Stone*, is a Powder, supposed to have the vertue of changing copper, lead, &c. into a more perfect metal, as into silver, or gold, by the mixture of a small quantity with it.

Orthographick PROJECTION, is a Projection wherein the superficies of the sphere is drawn on a Plane cutting it in the middle, the eye being placed at an infinite distance vertically to one of the hemispheres; or it is that where the eye is taken to be at an infinite distance from the circle of Projection, so that all the visual rays are parallel among themselves, and perpendicular to the said circle.

Stereographick PROJECTION of the *Sphere*, is that wherein the surface and circles of the sphere are drawn upon a plane of a great circle, the eye being in the pole of the same circle.

PROJECTIVE Dialling, a method of drawing, by a method of projection, the true hour-lines, furniture, &c. on dials, or any kind of surface whatsoever, without having any regard to the situation of those surfaces, either as to declination, inclination, or reclination.

PROJECTURE [*projectura*, L.] the coping of a wall, the jutting-out of any part of a building, the out-jutting or prominency, which the mouldings and members have beyond the naked face of the wall, column, &c. F.

PROLATION [in *Musick*] the act of shaking or making several inflections of the voice on the same syllable.

PROLEGOMENA [*προλεγόμενα*, Gr.] preparatory discourses, containing matters of which it is fit the reader should be informed, in order to his better understanding the subject and design of the book, &c. Prefaces, Preambles.

PROLEPSIS [*προλήψις*, Gr.] anticipation, prevention, pre-occupation; a conceiving things in mind before-hand.

PROLEPSIS [*προλήψις* of *προλαμβάνειν*, Gr. i. e. a taking before] is a figure with *Rhetoricians*, by which they prevent what their antagonist would object or alledge; some divide this figure into two parts, called *Hypophora*; in

which, the objection being started, the speaker makes answer to his own demand; and the *Authypophora*, a contrary inference where an objection is refuted by the opposing of a contrary sentence; others divide it into the *Prolepsis* and *Hypobola*. St. Paul, in the epistle to the *Corinthians*, speaking of the resurrection of the dead, gives us an example both of the figure *Prolepsis* and the *Upobola*, which is its answer, thus; *But some men will say, How are the dead raised up? And with what body do they rise? The Upobola, Thou fool, that which thou sowest is not quickened, except it dies, and that which thou sowest, thou sowest not the body that shall be, but the seed only, as that of wheat or some other grain.*

PROLES, the issue of a person's body; an offspring, stock or race.

PROLES [in the *Sense* of the *Law*] is sometimes taken for the issue of an unlawful bed.

PROLIFICATION, a making fruitful, L.

PROLIFICK } [*prolificus*, L.] apt
PROLIFICALS to breed or bring forth.

PROLIFICKNESS, aptness to breed.

PROLIXNESS } [*prolixitas*, L.] a

PROLIXITY } fault of entring in to too minute a detail, of being too long, and circumstantial in a discourse, to a degree of tediousness.

PROLOCUTORSHIP [of *prolocutor*, L.] the office, &c. of a speaker or chairman of a synod or convocation.

PROLUSION [in *Literature*] a term applied to certain pieces or compositions, made previously to others, by way of prelude or exercise.

PROME'THEUS [of *προμυθεῖν* of *πρῶ*, before, and *μῦθος*, Gr. council] according to the Poets, was the son of *Japetus*, the father of *Deucalion*, who first made man of clay or earth; whose wit, *Minerva* admiring, promised him any thing that was in heaven, that he wanted to perfect his work; he coming thither, and seeing that all things were animated by heavenly fire, having a little *Ferula* in his hand, put it to the chariot-wheel of the sun, and that being kindled, he brought fire on the earth, and put life and soul into the man that he had made of clay. *Jupiter* being angry at him, first sent *Pandora*, the wife of his brother *Epimetheus*, with a box to her husband, which after he had open'd, there flew out thence sundry sorts of diseases, and afterwards commanded *Vulcan* to bind *Prometheus*, with iron

iron chains, on mount *Caucasus*, and to put an eagle or a vulture daily to devour his liver, which did every night renew again, to his great torment. He remained in this condition, till *Hercules*, by his virtue and valour, released him.

Some interpret this fable thus, That *Prometheus* taught the way of fetching fire out of stones, by striking them together, and thence he is said to have fetched fire from heaven. And that he had his abode on mount *Caucasus*, from whence he continually beheld the stars, and studied their motions and influences, and thence they gave it out, that he was bound to this mountain. And as to the eagle consuming his liver, is signified, how the thought of his studies, did, as it were, prey upon him.

Bochartus imagines that this fable is derived from the signification of the word *magog*, and that was the name of *Prometheus*, which signifies a heart devoured and consuming with cares or otherwise.

Others say, *Prometheus* was a wise man, who studied the stars, on the highest part of mount *Caucasus*, and that by his putting heavenly fire into his clay man, is meant, his instructing the dead clayey carcases of mankind with wisdom, and that the inward trouble he had to accomplish his desire, might be compared to a vulture gnawing his entrails.

PROMINENTNESS [*prominentia*, L.] a jutting-out, or standing forward.

PROMISCUOUSNESS [of *promiscuus*, L. and *ness*] mixedness.

A perfect **PROMISE** [with *Moralists*] is when a Person does not only determine his will, to the performance of such or such a thing, for another hereafter; but also shews that he gives the other a full right of challenging or requiring it from him; bare assertions are not to be an obligation, neither do expressions in the future convey a right.

PROMISSORY, one to whom a promise is made.

PROMISSORY [of *promissus*, L.] of or pertaining to a promise.

PROMISSORY Note, a note promising to pay a sum of money at a time appointed.

PROMISSORS ? [in *Astrol.*] so

PROMITTORS called, because they are supposed to promise in the *Radix*, something to be accomplished when the time of such direction is fulfilled, and they are only the planets or their aspects, &c. to whom their signifiers are directed.

PROMPTOR [of *promptare*, Ital.] a dictator or assistant to actors in a play; one posted behind the scenes, who watches attentively the actors speaking on the stage, suggesting to them and putting them forward when at a stand, and correcting them when amiss in their parts.

PROMPTITUDE, readiness, quickness, F. of L.

PROMPTNESS [of *prompt*, F. and *ness*] promptitude.

PROMPTUARY [*promptuarium*, L.] a store-house, a buttery.

To **PROMULGE** [*promulgare*, L.] to publish, properly used of the Roman laws, which were hung up in the market-place, and exposed to publick view for three market-days before they were passed or allowed.

PRONA'TION [with *Anat.*] is when the palm of the hand is turned downwards, as *Supination*, is when the back of it is turned upwards.

PRONA'TOR *radii teres* [with *Anat.*] a muscle arising from the inner knob of the shoulder-bone, and having its insertion a little above the middle of the radius, on the outside, L.

PRONATOR *radii quadratus* [*Anat.*] a muscle of the radius, which arises broad and fleshy from the lower and inner part of the *Ulna*, and helps to move the radius inwardly.

PRONATO'RES [*Anat.*] two muscles of the radius, which serve to turn the palm of the hand downwards.

PRONENESS [*prinitas*, L.] an inclination or readiness to.

PRONERVA'TIO. See *Aponeurosis*.

Personal PRONOUNS [in *Gram.*] are such as are used instead of names of particular Persons, as *I*, *thou*, *he*, &c.

PRONOUNS Relative [in *Gram.*] are these placed after nouns, with which they have such affinity, that without them they signify nothing, as *which*, *who*, *that*.

Possessive PRONOUNS [in *Gram.*] are such that express what each possesses, as *mine*, *thine*, &c.

Demonstrative PRONOUNS [in *Gram.*] are such as point out the subject spoken of, as *this*, *these*, &c.

PRONU'BA, a title of *Juno*. given her on account of her being believed to preside over marriage.

PRONUNCIATION [in *Gram.*] the manner of articulating or founding the words of a language, represented to the eye by writing and orthography.

PRONUNCIATION [with *Paint.*]

PRONOUNCING the marking and expressing of all kinds of bodies, with that degree of force necessary to make them more or less distinct and conspicuous.

PRONUNCIATION [with *Rhet.*] is the regulating and varying the voice and gesture, agreeably to the matter and words, in order to affect and persuade the hearers.

PROOF [with *Printers*] a printed sheet sent to the author or corrector of the Press, in order to be corrected.

PROOF [in *Arith.*] an operation, whereby the truth and justness of a calculation is examined and ascertained.

To PROPAGATE [*propagare*, L.] originally signified to cut down an old vine, that of it many young ones might be planted.

To PROPAGATE [*propagare*, L.] to cause any thing to multiply or increase, to spread abroad.

PROPAGATOR [*propagateur*, F.] an increaser; also a spreader abroad, L.

To PROPEND [*propendere*, L.] to be propense.

PROPE'NSENESSE } [*propensitas*, L.]
PROPE'NSION } proneness, rea-
PROPE'NSITY } diness to, in-
 clination, bent of mind.

PROPER [in *Heraldry*] a term used when a thing is borne in the colour in which it grows or is made of.

PROPER [in *Physicks*] something naturally and essentially belonging to any being.

PROPER [in respect to *Words*] is understood of their immediate and particular signification; or that which is directly and peculiarly attached to them.

PROPER [in the *Civil Law*] is used in opposition to acquired; for an inheritance derived by direct or collateral succession.

PROPERNESS [*proprietas*, L. *propriété*, F.] peculiarness, convenientness, fitness; also tallness of stature.

PROPERTY [*proprietas*, L. *propriété*, F.] the right or due, that belongs to every person, virtue, or natural quality, rightful possession of a thing.

PROPERTY [with *Logicians*] is understood in a four-fold sense,

1. *Property*, is that which agrees to some kind only, although not to every Person comprehended under the same kind; as it is proper to man only to be a *Grammarian*, *Poet*, or *Physician*, but yet it is not proper to every man to be such,

2. *Property*, is that which agrees to every single Person, and yet not to a man only.

3. *Property*, is that which agrees to every man, and to man only, and yet not always, as hoariness, in old men only, but yet not always, but for the most part in old age.

4. *Property*, is when any thing agrees to every man, to man only, and always to man, as to *speak*, to *laugh*, &c.

PROPHANE. See *Profane*.

PROPHESIES [in *Law*] are taken for wizardly foretellings of matters to come, in certain and enigmatical speeches.

PROPHE'TICALNESS [of *prophetical*, L. *prophetique*, F. of *προφητικός*, Gr. and *ness*] prophetic nature and quality.

PROPI'TIATORINESS [of *propitiatorius*, L. *propitiatoire*, F. and *ness*] atoning or propitiating quality.

PROPI'TIOUSNESS, favourable-ness.

PROPORTION, agreement, agreeableness, answerableness; also rule or measure; the relation which the parts have among themselves, and to the whole.

PROPORTION [in *Arithmetick*] the identity or similitude of two ratio's; or the habitude or relation of two ratio's, when compared together, as ratio is of two quantities.

PROPORTION [*Arithm.*] is when several numbers differ, according to an equal difference, as 2, 4, 6, 8; so that 2 is the common difference betwixt 2 and 4, 4 and 6, 6 and 8.

PROPORTION in *Quality* or *Relation*, is either the respect that the ratio's of numbers have one to the other, or else that which their differences have one to another.

PROPORTION *Geometrical*, is when divers numbers differ according to a like ratio, i. e. when the ratios or reasons of numbers compared together are equal; so 1, 2, 4, 8, which differ one from another by a double ratio, are said to differ by geometrical Proportion; for as 1 is half 2, so 2 is half 4, and 4 is half 8.

PROPORTION [in *Multiplication*] is when two quantities or numbers are compared one to another, with respect to the greatness or smallness: This comparison is called ratio, rate or reason. But when more than two are compared, the comparison is usually called the Proportion they have one to another.

Harmonick PROPORTION, is when the first term is to the last in a geometrical ratio, equal to that of the difference of the two first to the differences of the two last; thus, 2, 3, 6, are in harmonick Proportion, because the first number 2 is to the last 6, as the difference of the two first, viz. 1, is to the difference of the two last, viz. 3.

PROPORTION [in *Painting*, &c.] is the just magnitude of the several members of a figure, a group, &c. with regard to one another, to the figure, the group, and the whole piece.

To PROPORTION [*proportionner*, F.] to divide, distribute, or do according to the rules of Proportion.

PROPORTIONABLENESS [of *proportio*, *habilis*, L. and *ness*] agreeableness in proportion.

PROPORTIONAL, a quantity either lineal or numeral, which bears the same ratio or relation to a third, that the first does to the second.

PROPORTIONALITY [in *Algebra*, &c.] the proportion that is between the exponents of four ratios.

PROPORTIONALNESS } proportional
PROPORTIONATENESS } proportionality. likeness of proportion.

PROPORTIONALS [with *Mathematicians*] i. e. proportional numbers or quantities, i. e. such as are in mathematical Proportion, thus: If when four numbers are considered, it appears that the first has as much greatness or smallness, with respect to the second, as the third has with respect to the fourth, those four numbers are called Proportionals.

Continued PROPORTIONALS, are such, that the third number is in the same ratio to the second, as the second has to the first, and the fourth the same ratio to the third, that the third has to the second, as 3, 6, 12, 24.

Mean PROPORTIONALS, are when in three quantities there is the same proportion of the first to the second, as of the second to the third; the same proportion of 2 to 4, as of 4 to 8, and 4 is the mean proportional.

PROPORTIONED [*proportioné*, F.] done or distributed according to proportion.

PROPORTUM [in *Law Books*] the intent or meaning of a thing.

PROPOSAL, an offer, a proposition.

PROPOSER, one who offers or makes a motion.

PROPOSITION, a thing proposed, a motion, whatsoever is said of any subject, whether true or false,

Exceptive PROPOSITION [with *Schoolmen*] is one that is denoted by an exceptive sign, as *beside*, *unless*.

Exclusive PROPOSITION [with *Schoolmen*] is one denoted by a sign or character of exclusion, as *only*, *solely*, *alone*.

PROPOSITION [in *Poetry*] is the first part of an epic Poem, in which the author proposes or lays down, briefly and in general, what he has to say in the course of his work.

PROPOSITION [in the *Mathem.*] a thing proposed to be demonstrated, proved, or made out, either a problem or theorem.

PROPOSITION, is an oration or speech which affirms or denies, or an oration that signifies either *true* or *false*.

Affirmative PROPOSITION, is that in which the subject and attribute are joined or do agree, as *God is a spirit*.

Negative PROPOSITION, is that when they are disjoined or disagree, as *men are not stones*.

A true PROPOSITION, is such as declares a thing to be what it really is; or not to be what it is not.

A false PROPOSITION, is such an one as signifies a thing to be what it is not; or not to be what it is.

PROPOSITIONS *general* } [with
PROPOSITIONS *universal* } *Logicians*] are known by the signs, *Every*, as every covetous man is poor; *No*, as no man can serve god and mammon.

PROPOSITIONS *particular*, are known by the signs *some*, *a certain*, *somebody*, as *some men are ambitious*.

PROPOSITIONS *singular*, are when a proper name of a man is contained in them, as *Cicero* was an orator, *Plato* a philosopher.

PROPOSITIONS *general contrary*, are such, of which one generally affirms, and the other generally denies, as *all men*, &c. *no man*, &c.

A simple PROPOSITION, is that which has but one subject, and one attribute.

A compound PROPOSITION, is that which has more than one subject, as *life and death*, *health and sickness*, *poverty and riches come from the lord*.

PROPOSITIONS [by *Logicians*] are reduced to four kinds, which, for the help of memory, are denoted by the four letters, *A*, *E*, *I*, *O*.

A is an universal affirmative.

E is an universal negative.

I is a particular affirmative.

O is a particular negative.

And

And for the ease of memory, they are comprised in these two verses.

*Afferit A, Negat E, verum generaliter ambo.
I Afferit, O Negat, sed particulariter ambo.*

The use of a Proposition, is when men, by occasion of discourse, fall at variance, and cannot agree upon their matter; being both earnest to know the truth, they bring the matter to a point, debate that, and then go on to another.

A Finite { PROPOSITION } [with
Definite { Schoolmen] is that which declares something determinate on a subject, as *a man is a two-footed animal*.

Infinite { PROPOSITION } [with
Indefinite { Schoolmen] is one wherein either one or both the terms are infinite, or have a negative prefixed to them, as *man is not white*.

A Direct PROPOSITION [with Schoolmen] is such an one wherein a higher and more general is predicated of a lower and more particular; as *a man is an animal*.

An Indirect PROPOSITION [with Schoolmen] is one wherein an inferior is predicated of a higher; as *an animal is Man*.

Hypothetical PROPOSITION [with Schoolmen] is one which consists of several simple ones; affected with some conditional ones, as, *if the sun be set, it is night*.

Disjunctive PROPOSITION [with Schoolmen] is one which consists of several, affected with a disjunctive conjunction, as, *it is either dark or light*.

A copulative PROPOSITION [with Schoolmen] is one that consists of several, affected with a conjunction copulative; as, *Henry does not stand and sit*.

A modal PROPOSITION [with Schoolmen] is one which, besides the pure matter and form, involves some mode or manner of disposition; as, *it is necessary that man be rational*.

To PROPOUND [*proponere*, L.] to make proposals or offers of a reconciliation of a difference; or upon any business whatsoever.

PRO-PRE'FECT [among the Romans] the prefect of a lieutenant, or an officer of the prefect of the *Prætorium*, appointed to perform any part of his office in his Place.

PRO-PRE'TOR [among the Romans] a magistrate who had all the power of a *Pretor*, and ensigns of honour belonging to the *Pretorship*.

PROPRIETARY [*proprietaire*, F.]

a proprietor, an owner, one who has a property in any thing.

PROPRIETARY [in *old Rec.*] one who had the fruits of a benefice to himself and his successors.

PROPRIETOR [*proprietaarius*, L.] one who has a property in any thing.

PROPRIETOR [in *Law*] one who has or possesses any thing in the utmost degree.

PROPRIETY [with *Logicians*] is the fourth of the universal ideas, and is when the object is an attribute, which, in effect, belongs to the essence of the thing; but is not first considered in that essence, but as dependent on the first idea, as *divisible, immortal, &c.*

PROPRIETY [with *Gram.*] is where the direct and immediate signification of a *Word* agrees to the thing it is apply'd to.

PRO RATA [in *Comm.*] according to proportion or share.

PRORÆ Os [*Anat.*] a bone of the cranium, called *Os occipitis*, L.

PROROGATION, the act of prolonging, adjourning, or putting off to another time; especially the putting off a session of Parliament. The difference between a prorogation and adjournment is this, that the session is ended by prorogation, and that is done by the king; and such bills as passed in either or both houses, and have not the royal assent, must begin again at the next meeting: But in an adjournment, all things continue in the same state they were in before the adjournment.

PROSA, a goddess of the *Pagans*, who, as they believed, made the infant come in the right manner into the world.

PRO'SAIC [*prosaicus*, L. *prosaïque*, F.] pertaining to Prose.

PRO'SCRIB'D [*proscriptus*, L.] outlawed, banished, sequester'd, &c. as an estate.

PROSCRIPTION, out-lawry, confiscation of goods, a publication made by the chief of a party, promising a reward to any one that shall bring him the head of an enemy, &c. F. of L.

PROSE [*prosa*, L. *prose*, F.] the natural language of mankind, loose and unconfin'd by poetical measures; or the plain way of expression, in distinction from verse.

PRO'SELYTE [*προσέλυτος*, Gr. i. e. one who comes to, a stranger] a Person converted from that faith or judgment that he was of before to another.

PROSE/RPINA [so called of *Serpendo*, because sown corn creeps forth into the light; or of *Περσεφονη*, Gr. *Varro*] the daughter of *Jupiter* and *Ceres*, was the wife of *Pluto*, who was forced to steal her, all the goddesses refusing him on account of his ill looks, and the darkness of his kingdom.

Ceres fought her for a long time, and at last hearing she was in hell, went thither, and got her to be released on condition that she had tasted nothing there; but *Ascalaphus* telling that she had eaten two or three kernels of a Pomegranate, it hinder'd her departure; however, *Ceres* at length obtained of *Jupiter*, that she should have her daughter's company one six months, and the other six she should be with *Pluto* below. The moral of this is taken to be the seed of corn sown remaining in the ground in the winter, and springing up in the summer.

Others by *Proserpine* understand the moon, and say it is because the moon remains as long in the upper, as she does in the lower regions. The antients called the upper hemisphere by the name of *Venus*, and the lower by the name of *Proserpine*.

This goddess has three names, either because of three offices that are attributed to her, or because the Poets confound the three deities in one. In heaven she is called *Luna*, (the moon) on earth *Diana*, and in hell *Proserpina*. They sacrifice to her a barren heifer.

The antients painted *Proserpina* in white garments filled with flames.

PROSO/DIAN, a Person skilled in *Proodia*.

PROSOPOPOE/IA [*προσωποποιεῖα*, Gr.] a figure in rhetoric, when the orator on a sudden turns from his first manner of talking, and speaks in the Person of another; the orator making a feint of being silent, to let him speak, who is the subject of the discourse.

PROSPE/CTIVE, pertaining to viewing, &c.

PROSPE/RITY [*prosperitas*, L.] the condition of a Person who has all things according to his heart's desire, and who succeeds in his undertakings, happiness, good success, good fortune.

PROSPERITY [*Hieroglyphically*] was represented by an eagle.

PROSPEROUSNESS [of *prosperus*, L. and *ness*] prosperity.

PROSTA/TÆ *adstantes* [of *πρὸς*, before, *ἵσταναι*, to stand, Gr.] two glandulæ plated near the passage of the seed;

which (as it is supposed) lubricate the common passage of the seed and urine, and are a sort of vehicle to the seminal matter, and cause the titillation in coition, L.

PROSTA/SIS [in *Surgery*] that which fills up what was wanting, as when fistulous ulcers are filled up with flesh.

PROSTITU/TION [*Metaphorically*] a stooping to any mean or base action or office.

PROSY/LLOGISM [of *πρὸς* and *συλλογισμός*, Gr.] a reason or argument produced to strengthen or confirm one of the premises of a syllogism.

PROTA/SIS [in the *ant. Drama*] the first part of a comedy or tragedy, that explains the argument of the Piece, &c. equal to our two first acts.

PROTA/TICK [*πρωταπικς*, Gr.] one who never appeared but in the Protasis or first Part of the Play.

PROTE/CTION [in a *Special Sense*] an exemption or immunity, given by the king to a Person, to secure him against law suits, or other vexations; also a writing to secure from an arrest for debt.

PRO/TERVIA [among the *Romans*] a kind of sacrifice, in which whatsoever was left of the banquet must be burnt.

A PROTE/ST [in *Commerce*] a summons made by a notary publick to a merchant, &c. to discharge a bill of exchange drawn on him, after his having refused either to accept or pay the same.

PROTE/STANDO [*Law Term*] a word used to avoid double pleadings in actions.

PRO/TEUS [*Προτευς*, q. *πρωτοῦ*, Gr. the first and most antient of the gods] according to the Poets, was one of the sons of *Oceanus* and *Thetis*, *Neptune's* shepherd, or keeper of his *Phosi*, or sea calves. Others say he was the son of *Neptune* and *Phænicus*, and that *Neptune*, taking a peculiar delight in variety of shapes and figures, and the power of transmutations, he was wont to bestow it on his favourites, and bestow'd it on his son *Proteus* in the highest degree. The *Latins* call him *Vertumnus*, because he could turn himself into all sorts of shapes and figures, and was a notable fortune-teller; but those who pretended to make use of him, were to surprise him, and bind him fast, until he took his proper shape, and told them what they wanted to know.

He was represented riding in a chariot drawn by sea cattle, a sort of horses with two legs, and tails like fishes.

Historians

Historians say he was a king of *Carpathus*, an island in the *Mediterranean Sea*, and that for his great wisdom and justice he was chosen to be a king of *Egypt*, and after his death deified by his People. The reason why he was said to be a sea god, and the feeder of sea calves, is because his dominion was upon the sea side, and his subjects were very skilful in maritime affairs, and it being the custom of the kings of *Egypt* to wear diadems, on which were the representations or figures of various things, as a lion, a dragon, a tree, fire, &c. thence arose the fiction, that *Proteus* could change himself into all shapes. This *Proteus* or *Vertumnus*, was *Vesores* king of *Egypt*, four years before the *Trojan* war, *Anno Mundi* 2752. *Paris* went to him after he had stolen *Helena*.

PROTHONOTARY } [*protonotarius*,
PROTONOTARY } L. of *αγο-
νος*, Gr. first or chief, and *notarius*, L. a
notary, i. e. the first or chief notary or
scribe] a principal clerk.

PROTHONOTARY [of the *Comm. Pleas*] enters and enrolls all declarations, pleadings, assizes, judgments, and actions, &c.

PROTHONOTARY [of the *King's Bench*] records, all actions civil used in that court, as the clerk of the Crown-Office doth all criminal cases.

PROTOTYPON [with *Gram.*] a primitive or original word.

PROTRACTING [with *Surveyors*] the plotting or laying down the dimensions taken in the field, by the help of a Protractor.

PROTRUSION [of *protrudere*, L.] a thrusting or putting forth.

PROTUBERANTNESS, a bunching out.

PROUDISH [of *pprot*, *Sax.*] a little proud.

To be PROUD [spoken of *Dogs*] to be desirous of copulation.

PROUDNESS [of *pprot* or *pproti-an*, and *neýre*, *Sax.*] Pride.

PROVEND } [according to some,
PROVENDER } of *præbendo*, L. af-
fording] a measure containing the quan-
tity of grain daily given to a horse or o-
ther beast of labour, for his ordinary
sustenance.

To go to PROVEND [in *Monasteries*] is to go to meals.

PROVER [in *Law*] an approver, a Person who having confessed himself guilty of felony, accuses another of the same crime.

PROVERB [of *proverbium*, L.] a con-

cise, witty, and wise speech, grounded upon long experience, and containing for the most part some good caveat.

PROVIDED [*pourveuque*, F.] on condition.

PROVIDENCE [*providentia*, L.] fore-wit, wariness, forecast; but more especially the foresight or supreme intelligence of God, and his government of all created beings; or the conduct and direction of the several Parts of the universe, by a superior intelligent being.

The notion of Providence is very ancient, even in the heathen theology. It is mentioned by *Thales*.

It is founded on this supposition, that the Creator has not so fix'd and ascertain'd the laws of nature, nor so connected the chain of second causes, as to leave the world to its self; but that he still holds the reins in his own hands, and occasionally intervenes, alters, restrains, enforces, suspends, &c. those laws by a particular Providence.

The *Epicureans* deny any Providence, as thinking it, inconsistent with the ease and repose of the divine nature to meddle with human affairs.

Others deny the existence of a Providence, from the seemingly unjust distribution of good and evil, which seem to fall indiscriminately on the just and unjust.

Simplicius argues thus for a Providence: If God does not look after the affairs of the world, it is either because he cannot or he will not; but the first is absurd, since to govern can't be difficult, where to create was easy; the latter is both absurd and blasphemous.

Universal PROVIDENCE [in *God*] is that whereby he takes care of all things in general, but of mankind especially.

Particular PROVIDENCE [of *God*] is that whereby he superintends and takes care of every individual thing in the world; continuing them in their beings, disposing of their Operations and Effects in such a wise Order, as may be most suitable to those wise Ends and Purposes for which they are designed.

PROVIDENCE [*Hieroglyphically*] was by the *Egyptians* represented by a basilisk, with the head and eyes of a hawk, because it is related of it, that there is no other creature fuller of spirits and vigour. It is also reported of a basilisk, that it kills at a distance, only by sending forth from its eyes a secret Poison, which it conveys to the creature with whom it is displeased.

PROVIDENCE [in *Painting*] is represented as a lady lifting up both her hands to heaven, with these words, *Providentia Deorum*; or with a globe at her feet, and holding a scepter in her right hand, and a *Cornucopia* in her left.

PROVIDENTIALNESS [of *providentia*, L. and *ness*] the happening of a thing by divine Providence, providential effect.

PROVIDENTNESS, thriftiness, savingness.

PROVIDER [*provisor*, L.] one who furnishes with.

PROVINCE [with *Ecclesiasticks*] an archbishoprick; also the extent of the jurisdiction of an archbishop.

The seven united **PROVINCES** of the *Netherlands*, the Provinces of *Guelderland*, *Zutphen*, *Holland*, *Zealand*, *Utrecht*, *Friesland*, *Over-Yssel* and *Groeningen*, who in the year 1579 at *Utrecht*, made a firm alliance, whereby they united themselves so as never to be divided; yet reserved to each Province all its former rights, laws, and customs.

PROVISION [in *Canon Law*] the title or instrument, by vertue of which an incumbent holds, or is provided of a benefice, bishoprick, &c.

PROVISION [in *Commerce*] the wages due to a factor.

PROVISO [in *Law*] concerning matters judicial, is where the Plaintiff in an action desists in prosecuting his suit, and does not bring it to trial in due time, the defendant in such case may take out the *Venire facias* to the Sheriff, which hath in it these words, *Proviso, quod*, &c.

PROVISOR, a Person who has the care of providing things necessary. L.

PROVISOR *Viſtualium*, the king's Purveyor. L.

PROVOCATIVENESS, provoking nature or quality.

PROVOST-MARSHAL [in an *Army*] an Officer whose concern it is to apprehend deserters and other criminals, and to set rates on Provisions in the king's army.

PROVOST-MARSHAL [in a *Royal Navy*] an Officer whose business it is to take charge of the Prisoners taken.

PROXIES, annual Payments made by the Parochial Clergy to the bishop, &c. on visitations.

PROXIMITY [*proximitas*, L.] nearness or neighbourhood, a high degree of kindred; also nearness in Place.

PRUDENCE [*prudencia*, L.] wisdom, the first of the cardinal virtues, which

teaches us to govern our lives, manners, and actions, according to the dictates of right reason.

PRUDENCE [by *Moralists*] is defined to be a habit of the mind, whereby a man judges and determines truly how he should act and proceed; what he should do or avoid in all things relating to his advantage, temporal or eternal, so as to render himself happy both here and hereafter.

PRUDE'NTIALNESS [of *prudens*, L. and *ness*] Prudence.

PRUDENTNESS [*prudencia*, L.] Prudence, prudent management.

PRU'NA, a concretion of the dew made by the violence of the external cold.

PRU'NA, a burning or live coal. L.

PRUNA [in *Surgery*] a carbuncle, a Plague sore, or fiery botch.

PRUNE'LLA [*Botany*] the herb self-heal. L.

PRUNELLA [in *Medicine*] a driness of the throat and tongue happening in continual fevers, especially acute ones, attended with a heat and redness of the throat; and scurf covering the tongue, sometimes whitish and sometimes blackish.

PRUNELLA carulea [in *Botan.*] the herb bugle, so called from its blue flowers. L.

Sal **PRUNELLÆ**. See *Sal*.

PRUNING [*incert. Etym.*] the cutting off the superfluous twigs of trees.

PRURIGINOUSNESS [of *pruriginosus*, L. and *ness*] itchiness, the having the itch.

PRYK, a kind of service or tenure; an old fashioned spur with one Point only, which the tenant holding land by this tenure was to find for the king.

PRY'ING [*incert. Etym.* except of *provant*, F. making a trial of] searching, enquiring, or diving into.

PRYTANEI [at *Athens*] the senators who composed the grand council who governed the state, who were in number 50.

PRYTANEUM [*πρυτανείον*, Gr.] a building at *Athens*, where the council of *Prytanei* assembled.

PRYTANEUS [*πρύτανις*, Gr.] the first magistrate in most cities of *Greece*.

PSALMO'GRAPHIST [*ψαλμογράφος* of *ψαλμός* and *γράφειν*, Gr. to write] a Writer of Psalms.

PSATY' IANS, a sect of the *Arians*, who held that the Son was not like the Father in will, that he was taken from or made of nothing, and that in God,

generation was not to be distinguished from creation.

PSE'PHOMANCY [$\psi\epsilon\phi\omicron\mu\alpha\nu\tau\epsilon\iota\alpha$ of $\psi\phi\omicron\varsigma$ a stone, and $\mu\alpha\nu\tau\epsilon\iota\alpha$, Gr. divination] a divination by pebble-stones, distinguished by certain characters, and put as lots into a vessel; which, having made certain supplications to the gods to direct them, they drew out, and according to the characters, conjectured what should happen to them.

PSEUDA'CORUS [of $\psi\epsilon\upsilon\delta\omicron$ and $\alpha\kappa\omicron\rho\omicron$, Gr.] the yellow *Flower de Luce*, a Plant.

PSEUDA'NCHUSA [$\psi\epsilon\upsilon\delta\omicron$ and $\alpha\nu\chi\upsilon\sigma\alpha$, L. of $\alpha\gamma\chi\upsilon\sigma\alpha$, Gr.] wild bugloss, or sheeps tongue.

PSEU'DO [of $\psi\epsilon\upsilon\delta\omicron$, Gr. false, counterfeit] a term or particle used in the composition of many *Latin* and *English* words.

PSEUDOASPHO'DELUS [of $\psi\epsilon\upsilon\delta\omicron$, and $\alpha\sigma\phi\omicron\delta\epsilon\lambda\omicron\varsigma$, L. of $\alpha\sigma\phi\omicron\delta\epsilon\lambda\omicron\varsigma$, Gr.] bastard asphodil.

PSEUDOBUNION [$\psi\epsilon\upsilon\delta\omicron\beta\upsilon\nu\iota\omicron\nu$, Gr.] the herb water-creffes.

PSEUDOCA'PSICUM [of $\psi\epsilon\upsilon\delta\omicron$, Gr. and $\kappa\alpha\psi\iota\kappa\iota\mu$, L.] night-shade.

PSEUDOCHAMÆBUXUS [of $\psi\epsilon\upsilon\delta\omicron$ and $\chi\alpha\mu\alpha\iota$, on the ground, and $\pi\upsilon\chi\omicron$, Gr.] bastard dwarf-box.

PSEUDOCORONOPUS [of $\psi\epsilon\upsilon\delta\omicron$ and $\kappa\omicron\rho\omicron\nu\nu\omicron\varsigma$, Gr.] bastard crow-foot, buck-plantain.

PSEUDODICTA'MNUM [of $\psi\epsilon\upsilon\delta\omicron$ and $\delta\iota\kappa\tau\alpha\mu\iota\nu\omicron\nu$, Gr.] bastard dittany.

PSEUDOHELLE'BORUS [of $\psi\epsilon\upsilon\delta\omicron$ and $\epsilon\lambda\lambda\epsilon\beta\omicron\rho\omicron\varsigma$, Gr.] wild hellebore or bear's-foot.

PSEUDOHEPATO'RIUM [of $\psi\epsilon\upsilon\delta\omicron$ and $\epsilon\upsilon\pi\alpha\tau\omicron\rho\omicron\nu$, Gr.] bastard agrimony.

PSEUDOHERMODA'CTYLUS [$\psi\epsilon\upsilon\delta\omicron$, $\epsilon\pi\mu\omicron\delta\epsilon\kappa\tau\upsilon\lambda\omicron\varsigma$, Gr.] the herb dog's-tooth.

PSEUDO-MECHA'NICAL [of $\psi\epsilon\upsilon\delta\omicron$ false, and $\mu\eta\chi\alpha\nu\iota\kappa\omicron\varsigma$, Gr.] contrary to the laws of mechanism.

PSEUDOMELA'NTHIUM [$\psi\epsilon\upsilon\delta\omicron$ and $\mu\epsilon\lambda\acute{\alpha}\nu\theta\iota\omicron\nu$, Gr.] cockle or corn-rose.

PSEUDOMO'LY [of $\psi\epsilon\upsilon\delta\omicron$ and $\mu\acute{\alpha}\lambda\upsilon$, Gr.] the yellow daffodil or crow's-bill,

PSEUDONARCI'SSUS [$\psi\epsilon\upsilon\delta\omicron$ and $\nu\acute{\alpha}\rho\kappa\iota\alpha\varsigma$, Gr.] the yellow daffodil.

PSEUDONÁ'RDUS [of $\psi\epsilon\upsilon\delta\omicron$ and $\nu\acute{\alpha}\rho\delta\iota\varsigma$, Gr.] bastard spike.

PSEUDO-PRO'PHESY [of $\psi\epsilon\upsilon\delta\omicron$ and $\pi\rho\omicron\phi\epsilon\tau\epsilon\iota\alpha$, Gr.] false prophesy.

PSI'LOTHRIX [of $\psi\iota\lambda\omicron\varsigma$ naked, and $\delta\epsilon\iota\chi$, Gr. hair] a depilatory or medication proper to make the hair fall off,

PSOAS musculus [$\psi\omicron\alpha\varsigma$, Gr. the loins] one of the muscles which bend the thigh.

PSO'RICA [$\psi\omega\epsilon\iota\kappa\epsilon$, Gr.] medicines good against scabbiness.

PSOROPHTHALMIA [$\psi\omega\rho\omicron\phi\theta\alpha\lambda\mu\iota\alpha$ of $\psi\omega\epsilon\alpha$ a scab, and $\phi\theta\alpha\lambda\mu\iota\alpha$, Gr. a disease in the eye] a scab and inflammation of the eyes with itching.

PSYCHO'LOGIST [of $\psi\upsilon\chi\omicron\lambda\omicron\gamma\iota\kappa\omicron\varsigma$ of $\psi\upsilon\chi\eta$ the soul, and $\lambda\acute{\omicron}\gamma\omicron$, Gr. to say] one who treats concerning the soul.

PSYCHRO'METER [of $\psi\upsilon\chi\omicron\varsigma$ cold, and $\mu\acute{\epsilon}\tau\epsilon\rho\omicron\nu$, Gr. measure] an instrument for measuring the degree of moisture or humidity of the air.

PSY'CHOMANCY [$\psi\upsilon\chi\omicron\mu\alpha\nu\tau\epsilon\iota\alpha$ of $\psi\upsilon\chi\eta$ the soul, and $\mu\alpha\nu\tau\epsilon\iota\alpha$, Gr.] a divination by the ghosts, souls, or spirits of dead Persons.

PSYCO'TROPHON [$\psi\upsilon\chi\omicron\tau\omicron\phi\omicron\nu$, Gr.] the herb betony.

PSY'CTICA [with *Physicians*] cooling medicines against the scab.

PSYDRA'CION [$\psi\upsilon\delta\epsilon\acute{\alpha}\kappa\iota\omicron\nu$, Gr.] a little ulcer in the skin of the head; also a swelling in the skin, like a blister with moist matter in it.

PSY'LLIUM [$\psi\upsilon\lambda\lambda\omicron\nu$, Gr.] the herb flea-bane, or flea-wort.

PTA'RMICA [of $\pi\tau\alpha\rho\mu\iota\kappa\eta$, Gr.] medicines which cause sneezing.

PTERIS [$\pi\tau\epsilon\iota\varsigma$, Gr.] fern or brake, the herb Osmund.

PTERO'PHORI [of $\pi\tau\epsilon\rho\omicron\nu$ a wing, and $\phi\acute{\epsilon}\rho\omega$ to bear, so called because they bare wings on the points of their Pikes] couriers among the *Romans*, who brought tidings of any declaration of war, of a battle lost, or any mishap which befel the army.

PTERY'GIUM [$\pi\tau\epsilon\rho\gamma\iota\omicron\nu$, Gr.] a little wing.

PTERYGIUM [with *Anatomists*] the wing or round rising of the nose or eye; also the process of the *Sphenoides* or wedge-like bone.

PTERYGOI'DES [$\pi\tau\epsilon\rho\gamma\omega\acute{\iota}\delta\epsilon\varsigma$, Gr.] the wing-like Processes of the *Sphenoides* or wedge-like bone.

PTERY'GOIDEUS internus [*Anat.*] a muscle of the jaw arising from the internal Part of the *Pterygoides* Process, and descends to be inserted into the lower part of the inward side of the lower jaw.

PTERY'GOIDEUS externus, a muscle of the jaw which arises from the external part of the *Pterygoides*, and goes backward to be inserted between the *Condylod* Process and the *Corone* on the inside of the lower jaw, and pulls it forwards.

PTERY.

PTERYGOPALATINUS [of πτερυγοειδής, Gr. and *palatium*, L.] a muscle of the *Gargareon*, arising from the Process of the *Sphenoides*, and descending according to the length of the interstice, made by the internal *Ala* of the *Os Sphenoides* and *musculus Pterygoideus internus* of the lower jaw, and is inserted to the fore-part of the *Gargareon*.

PTERYGOPHARINGÆUS [of πτερυγοειδής and φαρυγξ, Gr.] a muscle arising thin and fleshy from both the *Pterygoid* Processes of the *Os Cuneiforme*, also from the root of the tongue and extremities of the *Os Hyoides*, &c.

PTERYGOSTAPHYLINUS *externus* [πτερυγοειδής and σταφυλίνος of σταφυλή, the *Palate*, Gr.] a muscle arising from a small Protuberance upon the under side of the body of the *Os Sphenoides*, and goes directly to be inserted into the hinder part of the *Uvula*, and moves the *Uvula*.

PTERYGOSTAPHYLINUS *internus* [*Anat.*] a muscle like the former, that is inserted into the fore-part of the *Uvula*, and likewise moves it.

PTISAN [πτισάν, Gr.] a kind of cooling Physick-drink, made of peeled barley.

PTOLEMAICK *System* [of the *Heavens*] that system, which was invented by *Ptolemy*, the great *Alexandrian* astronomer, the illustrator and maintainer of it, though the invention was much older, having been held by *Aristotle*, *Hipparchus*, &c.



This is an *Hypothesis* order or disposition of the heavens and heavenly bodies, wherein the *earth* is supposed to be at rest and in the center, and the heavens to revolve round it from *East* to *West*, carrying with them the sun, planets, and fixed stars, each in their respective

spheres. Next above the earth is the *Moon*, then the Planet *Mercury*; next *Venus*, above her the *Sun*; next above him *Mars*, and then *Jupiter*; beyond him *Saturn*; over which are placed the two *Crystalline* spheres; and lastly, the *primum mobile*, supposed to be the first heaven, that gives motion to all the spheres. See *System*.

This *System* was generally believed, till the discovery of *America* disprov'd one part of it, and the consideration of the rapid motion of the sun and the other Planets, put *Nicholas Copernicus*, a famous *German* mathematician about 200 years ago, upon forming a new *System* that might be more consistent with the celestial *Phænomena*; and late improvements have put this *Ptolemaick* *System* quite out of countenance; and even demonstration is not wanting to confute it. See *Copernican System*.

PTOLEMAITES [so named after *Ptolemy* their leader] a branch of the *Gnosticks*, who held that the law from *Moses* came part from God, part from *Moses*, and part from the traditions of the doctors.

PTYALISMUS [πτυαλισμός of πτύω, Gr. to spit] a spitting or discharge of the *Saliva*, through the glands of the mouth.

PTYALON [πτύαλον, Gr.] spittle, or that matter which is brought up from the lungs by coughing.

PUBIS OS [with *Anat.*] the share-bone; a bone of the hip, situate in the fore and middle part of the trunk, and making the lower and inner part of the *Os Innominatum*, L.

PUBLICK *Faith* [in the reign of king *Charles I.*] a pretence or cheat to raise money upon the publick faith of the nation, to make war against the king, about the year 1642.

PUBLICKNESS [of *publicus*, L. and *ness*] manifestness, a being expos'd to all Persons, or to many.

PUCKERED [prob. of πικρίζω or πικρόν, Gr. to thicken, according to *Skinner*] drawn together, folded, or lying uneven, as cloth, &c. not evenly sowed

PUDBLE [*patrovillis*, F.] a hole or lower place on the ground with standing water.

To **PUDBLE** [*patroviller*, F.] to move or stir water with hands, &c.

PUDIBUNDNESS [of *pudibundus*, L. and *ness*] bashfulness.

PUDICITIA a goddess adored at *Rome*, represented as a woman veiled,

of a very modest countenance; she had two temples, one for wives of the *Patri-cians*, and another for those of the *Ple-beians*.

PU'DLAYS, pieces of stuff to do the office of levers or hand-spikes.

PUERILENESS [*puerilitas*, L.] childishness, boyishness.

PUERILITY [in *Discourse*] a thought, which being too far fetch'd becomes flat and insipid; a fault common to those who affect to say nothing but what is extraordinary and brilliant.

PUE'RPERA, a woman in child-bed, L.

PUE'RPEROUS [of *puerpera*, L.] child-bearing.

PU'FFIN, a bird, so named (as is supposed) from the roundness of its belly, as it were swelling or puffing out; a kind of coot or sea-gull.

PUG [prob. of *piġa*, *Dan.* *piġa*, *Sax.* a little maid] a name for a monkey or ape.

PUGNA'CIOUSNESS } [of *pugnax*,
PUGNA'CITY } L. and *ness*]
fighting disposition.

PUIS *darrein continuance*, a plea of new matter depending on an action *post ultimam continuationem*.

PUI'SSANTNESS [of *puissant*, F. and *ness*] mightiness, &c.

PU'ISNE, a younger born, or a child born after another.

PUL, a general name which is given by the *Persians* to all the copper-money current in the empire.

PULE'GIUM [in *Botany*] penny-royal, L.

PULICA'RIA [with *Botanists*] the herb flea-wort, L.

PULICA'RIS febris [with *Physicians*] a malignant fever, so called, because it makes the skin appear as if it were flea-bitten. The same as *Petecialis febris*.

PULICOSE [*pulicosus*, L.] abounding with, or full of fleas.

PU'LIOL } a sort of
PULIOL-MOUNTAINS } herb, Pu-liol-royal, Penny-royal.

PU'LLET [of a *Ship*] a close room in the hold, in which, laying some pigs of lead, or other weighty things, she may be sufficiently ballasted with loss of little of her hold, and more room left for the stowage of goods.

PU'LMO Marinus [with *Naturalists*] *Sea Lungs*, a light, spongy substance, of a shining colour like crystal, intermixt with blue, and commonly in a form resembling human lungs, it swims on the surface of the sea, and shines in

the night time, and has this property, that if a stick be rubb'd therewith it will communicate its luminous property. It is vulgarly supposed to presage a storm; but it is in effect no more than a viscous excrement of the sea.

PULMONA'RIA [*Botany*] the herb lung-wort, L.

PULMONA'RIA [in *Medicine*] an inflammation of the lungs, L.

PULMONARIA Arteria [with *Anatomists*] a vessel of the breast, springing immediately out of the right ventricle of the heart, and thence conveying the blood to the lungs, having a double coat, called also *Vena Arteriosa*.

PULMONARIA Vena [*Anat.*] a vessel, which after it has accompanied the wind-pipe and pulmonary artery in all its branches in the lungs, and received the blood out of that artery, by its small twigs, discharges it self thro' the left auricle of the heart into the ventricle of the same side; called also *Arteria Venosa*.

PULMONARY Vessels [with *Anat.*] those vessels which carry the blood from the heart to the lungs, and back again; being the Pulmonary Vein, and the Pulmonary Arteries.

PULMONES [*Anat.*] the lungs, the instruments of breathing in all animals.

PULMONE'OUS [*pulmoneus*, L.] like, or pertaining to the lungs.

PU'LPIT [*pulpitum*, L.] a Place erected for speaking publickly.

PU'LPITUM [among the *Romans*] a Place raised, on which the actors acted their Plays, or what we now call the stage; tho' some say it was an eminence for the musick; or a Place from whence declamations were spoken.

PU'LPOUSNESS [of *pulposus*, L. and *ness*] fulness of Pulp.

PULSA'TOR [*Law Word*] the Plaintiff or actor.

PULSATILLA [with *Botanists*] the Plant Pasque-flower, L.

PULSA'RE [*Law Word*] to accuse a Person.

PULSE [*puls*, L.] all sort of grain contained in shells, husks, or pods, as Beans, Peas, &c.

PULSE [*pulsus*, L.] is the immediate index of the heart, by the mediation whereof the blood is diffused thro' the whole body, which is affected indifferently thereby, according to the different motion thereof; or the Pulse is the beating and throbbing of the arteries; that reciprocal motion of the heart and arteries, whereby the warm blood thrown out of the left ventricle of the

the heart, is so impelled into the arteries, to be by them distributed through all the parts of the body, as to be perceivable by the touch of the finger.

Unequal PULSE [with *Physicians*] is either in respect of time or strength, i. e. it either strikes quicker or slower, or else stronger or weaker.

Interrupted PULSE, is either when the strokes are much smaller than usual, or when their intervals are much greater.

Intense PULSE, is a Pulse whose stroke is very hard, or else this strength is made up with the multiplicity and frequency of vibrations, as in the height of fevers.

Remiss PULSE, is a Pulse whose strokes are less quick or less strong, and in sickness indicates more danger than in the other.

Deep PULSE, is more frequent in old folks than in young, and shews a disposition to asthma's, lethargy, and melancholy, &c.

Superficial PULSE, is one which shews an exact temperament of body, and a merry disposition of mind.

Trembling PULSE, indicates great extremity.

Wandering PULSE, is one which is sometimes felt in one place, and sometimes in another, and sometimes no where, and is never but a few minutes before death.

A strong PULSE, denotes a brisk and copious influx of the nervous juice into the *Villi* of the heart.

A slow PULSE denotes a slowness of the influx of the nervous juice from the brain into the *Villi* of the heart.

A quick PULSE, intimates acrimonies, spirits, agitated fevers, phrenzies.

A weak PULSE, denotes the contrary to the former.

An intermitting PULSE, denotes that life is in a slippery situation.

A hard PULSE, signifies that the membrane of the artery is drier than ordinary.

A soft PULSE, denotes the contrary to that before-mentioned.

PU'LSION [in *Physicks*] the stroke by which any medium is affected, by the motion of light, sound, &c. thro' it.

PULSU'RA [of *pulsare*, L. to knock, on account of the monks, who antiently, before they were admitted, *pulsabant ad fores*, i. e. knocked at the doors for several days together] in our old law-book, signifies a previous examination.

PU'LVERABLE, that may be powdered.

To *PU'LVERIZATE* } [*pulverizare*, L.]
To *PU'LVERIZE* }
to reduce to Power.

PU'LVERULENCE [of *pulverulentus*, L.] dustiness.

PU'LVINATE [in *Architecture*] a frieze swelling like a pillow.

PU'LVIS de tribus [i. e. a Powder of three ingredients] the Cornachine Powder, made of equal parts of *Antimonium*, *Diaphoreticum*, *Diagridium* and *Cream of Tartar*, L.

PULVIS Patrum [i. e. the Powder of the fathers] the Jesuits Powder, L.

PULVIS fulmigans [with *Chymists*] the thundering Powder, a mixture of three parts of salt-petre, two of tartar, and one of brimstone; all finely powdered. A small part, even a single dram, of this being put in a shovel over a gentle fire, till it melts by degrees, and changes colour, will go off with a noise like that of a musket, but hurts no body in the room, by reason its force tends chiefly downwards.

PU MICE-STONE [*pumex*, L. *pumi-g-yan*, *Sax*] a spongy, light, crumbling stone, cast out of mount *Aetna*, and other burning mountains, used in graving, polishing, and other uses.

Air PUMP. See *Machina Boyliana*.

PUN [prob. of *punian*, *Sax*. of *pointe*, *F*. *punctum*, L.] a quibble, or playing with words.

PUNCH, for chamber maids, is made without any water, of lime juice, with the juice of orange and limon, twice as much white-wine as lime-juice, and four times as much brandy and sugar.

PUNCH [*incert. Etym.*] a drinkable well known.

A PUNCH [*poincon*, *F*.] an instrument for making holes.

A PUNCH } [*polichinelle*,
PUNCHANE'LO } *F*.] a short and thick fellow, a stage puppet.

PUNCH-HORSE [with *Horsemen*] is a well-set, well knit horse, having a short back, thick shoulders, with a broad neck, and well lined with flesh.

PU'NCHINS } [with *Architects*]

PU'NCHIONS } short pieces of timber placed to support some considerable weight; also a piece of timber raised upright under the ridge of a building, wherein the little forces, &c. are jointed.

PUNCHION, a little block or piece of steel, on one end of which is some figure, letter, or mark engraven either in *Crenx* or in *Relievo*, impressions of which

which are taken on metal or some other matter, by striking it with a hammer on the end not engraved.

PUNCHION [for *Coining*] a piece of iron steeld, whereon the engraver has cut in *Relievo* the several figures, arms, effigies, inscriptions, &c. that are to be in the matrices wherewith the species are to be marked.

PUNCHIONS [for *Printing*] are made of steel, as before, used in stamping the matrices, wherein the types or printing characters are cast.

PUNCHIONS, are also various, used by several artificers in iron, steel, and other metals.

PUNCTI'LIUS [*pointilleux*, F.] exceptionous, captious; also of small consequence.

PUNCTI'LIUSNESS [of *pointilleux*, F. and *ness*] triflingness, aptness to take exceptions.

PUN'CTION & [in *Surg.*] an aper-
PUN'CTURE & ture made in the lower belly in dropical Persons to discharge the water.

PUN'CTUALNESS, exactness, regularity.

PUNCTUM, a Point, L.

PUNCTUM *Lacrymale* [in *Anat.*] an hole in the nose, or near the edge of the eye lid, by which the matter or liquor of the tears passes to the nostrils, L.

PUNCTUM *Saliens* [with *Natural.*] the first mark of conception of an embryo, which is in the place where the arch is formed, or that speck or cloud in a brood egg, which appears and seems to leap before the chicken begins to be hatch'd.

PUNCTUM *Continuans* [with *Schoolmen*] is an indivisible magnitude between contiguous points of a line, whereby they are connected, and from whence arises a continuity.

PUNCTUM *Terminans* [with *Schoolmen*] is the indivisible extreme of a line, beyond which no part of the line extends.

PUNCTUM *Initians* [with *Schoolm.*] an indivisible, from which the line begins.

PUNCTUM *formatum* & [in *Conicks*]

PUNCTUM *generatum* & is a point determined by the intersection of a right-line, drawn thro' the vertex of a cone, to a point in the plane of the base, with the plane that constitutes the conick section.

PUNCTUM *ex comparatione*, L. [with *Mathemat.*] is either the focus in an *Ellipsis* and *Hyperbola*, so called by *Apol-*

lonius, because the rectangles under the segment of the transverse diameter in the *Ellipsis*, and under that and the distance between the vertex and the focus in the *Hyperbola*, are equal to one 4th part of what he calls the figure thereof.

PUN'GENTNESS [of *pungens*, L.] prickingness, sharpness.

PUN'ISHABLENESS, capableness or liableness to be punished.

PUN'ITIVENESS, punishing nature or quality.

PUN'INESS [of *puisne*, F. younger, and *ness*] weakliness, tendernefs, unthrivingness, spoken of children.

PUN'NING [*parler par pointe*, F. q. d. with a sharp or pointed word] using words of a like or near sound in a satyrical or bantering sense.

PUN'PIL [in *Civil Law*] a boy or girl not yet arrived at a state of Puberty, i. e. 14 years of age the girl, and 21 the boy,

PUN'PILAGE [of *pupillus*, L. an orphan, and *age*] minority; also guardianship.

PUPIL'LA [with *Oculists*] the round aperture of the *Tunica Uvea* in the eye; so called, because it represents your image, when look'd into, no bigger than *Pupilla*, L. a little Puppet.

PUPILLA'RITY, the state or condition of a Pupil.

PUP'PET [of *poupee*, F. *pupus*, L.] a sort of baby or little figure of a man, &c. made to move by lines, &c. on stages and in Puppet-shows.

PUR *auter vie* [in *Law*] where lands, &c. are held for another's life.

PUR'A *Eleemosyna* [i. e. *Pure Alms*] a tenure or manner of holding lands in *Scotland*, peculiar to the clergy, &c. who pay nothing for it.

PURCHASE [in *Law*] signifies the buying or acquisition of lands or tenements with money, by deed or agreement; and not obtaining by descent or hereditary right.

PURCHASE [of *pourchasser*, F.] a thing bought or to be bought, as land, houses, &c.

PURCHASING [with *Sailors*] is drawing, as they say, the *Capstan purchases apace*, i. e. draws in the cable apace. And *e contra*, when any thing can't be drawn or haled in with the tackle, they say, the *tackle will not purchase*.

PURE [*purus*, L.] simples uncompounded; also chaste, free from corruption, spot or stain; also clean; also exact; also mere or downright.

PURE

PURE *Mathematicks*, are arithmetick and geometry, which only treat of number and magnitude, considered abstractly from all kind of matter.

PURENESS [*puritas*, L. *pureté*, F.] purity, unmixedness, unspottedness, unstainedness, unblemishedness, innocency.

PURGA'TION } [with *Physicians*] a

PUR'GING } purging by stool, is an excretory motion, quick and frequent, proceeding from a quick and orderly contraction of the carneous fibres of the stomach and intestines; whereby the chyle, excrements and corrupted humours, either bred or sent there from other Parts, are protruded from Part to part till they are quite excluded the body.

PURGATION [in *Law*] the clearing one's self of a crime of which a Person is accused before a judge.

Canonical PURGATION, is that the Party shall take his oath that he is clear of the fact objected against him, and bring so many of his honest neighbours, not above twelve, as the court shall assign him, to swear, on their consciences, they believe he swears truly.

Vulgar PURGATION, an antient manner used by Pagans, and Infidels, and Christians too, till it was abolished by the canon law. It was by ordeal, either of fire, or water, or by combat. See *Ordeal*.

PURGATION [in *Pharmacy*] the cleansing of a medicine, by retrenching its superficies, &c. as stones out of dates, tamarinds, &c.

PURGATION [with *Chymists*] the several preparations of metals and minerals, to clear them of their impurities.

PUR'GATIVE, of a purging quality.

A PURGATIVE, a purging medicine, which evacuates the impurities of the body by stool.

PUR'GATIVENESS [of *purgatif*, F. and *ness*] purging, purifying, or cleansing quality.

PURIFICA'TORY [*purificatorius*, L.] of a cleansing quality.

PUR'ITANS, a sectary of the *Calvinistical* Persuasion, so named from their professing to follow the pure word of God, in opposition to all traditions, human constitutions and authorities.

PUR'ITANISM, the principles and doctrines of the Puritans, a sect of antient dissenters from the church of *England*.

PURITY [*puritas*, L. *pureté*, F.] pureness.

PURITY [*Hieroglyphically*] with the noble dispositions of the mind, was signified by a cock, there being no bird of a more generous and braver courage, undaunted at the sight of eminent dangers.

PURLIE'U-MAN, one who has land within the Purlieu, and forty shillings a year free-hold; upon which account, he is allowed to hunt or course in his own Purlieu, with certain limitations.

PURLING [*proliquans*, L.] running with a murmuring noise, as a stream or brooks do.

To PURLOIN [*pourloigner*, F.] to pilfer, to filch; properly to get privily away, to lurch.

PUR'PLE } [in *Heraldry*] a colour consisting of much red and a little black.

PUR'PLISH, inclining to a purple colour.

PUR'PURA *febris* [with *Physicians*] the Purples or Spotted-Fever.

PURPURA'SCENT [in *Bot. Writ.*] Purplish, or of a light Purple, L.

PURPURA'TI, the sons of emperors or kings, L.



PURPURE' [in *Herald.*] is expressed in engraving by diagonal lines drawn from the sinister chief, to the dexter base Point. It is supposed to consist of much red, and a small quantity of black.

PRPU'REUS, *a*, *um* [in *Bot. Writ.*] Purple, L.

PURRING [a word formed from the sound or continuation of the letter R] the noise of a cat.

PUR'ROCK, a small inclosure or close of land.

PURSE [with the *Grand Signior*] a gift or gratification of 500 crowns.

PURSE of *Money* [in the *Levant*] about 112 Pounds Sterling; so called because all the *Grand Signior's* Money is kept in Purfes or Leather-bags of this value in the *seraglio*.

PURSEVANT [*poursuivant*, F.] an officer, a sort of serjeant at arms, a messenger who attends upon the king in an army; also at the *Exchequer*, also at the council table or chamber, to be sent upon any special occasion or message; but more especially for the apprehending of a Person who has been guilty of an offence.

PUR'SINESS [in *Horses*] is an oppression which deprives a horse of the liberty of respiration, and is occasioned by some obstruction in the Passage of the lungs.

PUR.

PURSU'ANCE [of *pour* and *suisvant*, F.] in consequence, or according to.

PURSU'ANT, in obedience to.

PU'RTENANCE [*appertenance*, F.] a thing appertaining to another.

PURVEY'ER [*pourvoyeur*, F.] a supplier, provider. &c.

PURVIE'W [*pourveuque*, F.] a law word for the body of an act of Parliament, beginning with, *It being enacted*, and thus a statute is said to *stand upon a Preamble and upon a Purview*.

PU'RULENCE } [of *purulentus*,

PU'RULENTNESS } L. and *ness*] fulness of matter or corruption

PUSILLA'NIMOUSNESS [*pusillanimité*, F. of L.] want of courage.

PU'STLES [*pustules*, F. of L.] little wheals or pimples.

A PUSLE } [prob. of *poesele*,

A PUZZLE } Du.] a dirty Slut.

To **PUT** a Horse [with *Horsemen*] signifies to break or manage him; and thus they say, *put your Horse upon Caprioles or Curvets, this Horse was not well put.* Your horse puts and represents himself upon rais'd airs.

To **PUT** a Horse upon the Haunches, signifies to make him bend them in galloping in the manage, or upon a stop.

PU'TATIVE [of *putativus*, L.] reputed, supposed.

PUTCHAM'NES [in *Virginia*, &c.] a fruit, a sort of damsons.

PU'TIDNESS [*putiditas*, L.] stinkiness, &c.

PU'TLOCK } [with *Carpenters*] a short

PU'RLOG } Piece of timber to be put in a Hole in building of scaffolds: they are those Pieces that lie horizontal to the building, one end lying into it, and the other end resting on the *Ledgers*, which are those Pieces that lie parallel to the side of the building

PUTREFA'CTION [with *Naturalist*] is defin'd to be a slow kind of corruption in bodies, generally wrought by the moisture of the air, or some other surrounding fluid matter, which quite changes the texture, and sometimes the figure of the mix'd body from what it was before.

PUTREFA'CTIVENESS [of *putrefacere*, L. and *ness*] putrefying quality.

To **PU'TREFY** [*putrefacere*, L. *putrefier*, F. to corrupt, &c.

PU'TRIDNESS [of *putredo*, L. and *ness*] corruptedness, rottenness.

PU'ZZLING [q. d. *posling* or *posing*] perplexing, &c.

PU'ZZLINGNESS, perplexingness, an embarrassing quality.

PYANE'PSIA [*πυανέψια*, G.] a Festival celebrated by the *Athenians* in the month *Pyanepsion*, answering to our *September*.

PY-BAL'D Horse, is one that has white Spots upon a Coat of another colour, as *bay*, *iron gray*, or *dun* colour.

PY-BALDNESS, the being of two colours.

PYCAR } [antient *Rec.*] a kind of

PYKER } Ships.

PYCNO'TICKS [*πυκνοπικα*, Gr.] medicines which are of an aqueous nature, and have the faculty of cooling and condensing.

PYCNO'STILE [*πυκνόστυλον*, Gr.] in antient Architecture, a sort of building where the columns stand very close one to another; one diameter, and a half of the column being only allowed for the *Intercolumniation*.

PYE'LOS [*πυελος*, Gr.] a hollow vessel to wash in, a bathing tub.

PY'GMY [of *πυγμα*, Gr. the length of the arm from the elbow to the hand, when the fist is closed] a man or woman of a short stature.

PYGMIES [*πυγμαῖι*, Gr.] a fabulous people of the antients, who are said to be perpetually at war with the *Cranes*, and being not above one cubit high, are said to have all their household-stuff, and even the natural production of their country proportionable. Their Women were said to bear children at five years old, and to grow old at eight. They report that they ride upon goats in the spring time, armed, and march towards the sea side to destroy the cranes nests and their eggs, or else the cranes would destroy them. *Pliny* places them in the *East-Indies*, *Strabo* in the remotest parts of *Africa*, and *Aristotle* near the river *Nile* in *Egypt*.

PYLO'RUS [*πυλῶρος* of *πόλη*, a gate, and *ᾠρέω*, to keep, Gr.] the keeper of a gate, a Porter,

PYON [*πύον*, Gr.] putrified blood, changed into white matter.

PYO'SIS [of *πύον*, Gr. matter] a collection of matter in any part.

PY'RAMID [of *πυραμῖς* of *πῦρ*, Gr.



fire, because flames of fire grow from a breadth at bottom, to a sharp point] an obelisk.

Geometrick **PYRAMID**, a solid standing on a square basis, and terminating at the top in a Point; or a body whose base is a Polygon and whose sides are plain triangles. their several tops meeting together in one Point.

A PY-

A PYRAMID [*Hieroglyphically*] was put to represent the nature of the soul of man.

PYRAMID [*in Architect.*] a solid, massy edifice, which from a square, triangular, or other base, rises diminishing to a vertex or point.

PYRAMIDAL Numbers [*Arith.*] are the sums of Polygonal Numbers, collected after the same manner as the Polygon Numbers themselves are extracted from arithmetical progressions.

PYRAMIDA'LE corpus [*with Anat.*] a Plexus of blood-vessels on the back of the testicles; called so from its pyramidal form, the same as *Corpus varicosum*.

PYRAMIDA'LES musculi [*Anat.*] certain muscles which take their name from their resemblance to a Pyramid; certain muscles of the nostrils and the Abdomen, the last of which lie upon the lowest tendons of the Recti; so that as they proceed from the Os pubis, the higher they climb the narrower they grow, and end about the navel in the white seam.

PYRAMIDA'LIS [*Anat.*] a small muscle of the Abdomen on the lower part of the Rectus, L.

PYRAMIDAL γ of, belonging, PYRAMIDICAL ς or like to a Pyramid.

PYRAMIDICALLY, in the form of a Pyramid.

PYRAMIDICALNESS [*of pyramidal, F. of pyramidalis, L. and ness*] of a pyramidal form.

PYRAMIDOID [*of πυραμίδος and εἶδος, Gr. form*] is what is sometimes called a parabolick spindle, and is a solid figure formed by the revolution of a Parabola round its base or greatest ordinate.

PYRAMIDO'GRAPHER [*of πυραμίδος and γραφίς, Gr.*] a describer of Pyramids.

PYRAMIDS [*of Egypt*] one of the seven wonders of the world, are huge piles of building, within three leagues of Grand Cairo. There are three principal ones, different in dimensions; of which two are shut up, and the third is open. This is 520 foot high, and 682 foot square; it has 208 stone steps, each stone about three foot thick, and thirty foot long. At one of the angles is a little square room, and at the top a very fine Platform of 12 great square stones, that are almost 17 foot square, from which the strongest man is not able to throw a stone clear of the Pyramid. There are 16 steps to the door. The

entrance is square and even all along. This walk leads to two more; at the end of one of them is a hall, where is an empty tomb of one stone, of Porphyry, made, as some say, for that Pharaoh which pursued the Israelites into the Red-Sea. At the end of the other walk or alley, there is a hole made, as is probable, to let the bodies down to the caverns below. The two Pyramids which are lock'd, are much after the same form. At some steps of the open Pyramid, is an idol, which Pliny calls Sphinx, but the Arabs call it Abin el haboun, being a bustal of one stone, cut out of a natural rock, representing the face of a woman of a prodigious bigness. It is 26 foot high, and 15 from the ear to the chin. On the top of the head there is an hole, through which a man might pass, that reaches down to the breast, and ending there. According to Pliny, the largest of these Pyramids was 20 years in building, tho' 366000 men were all that while employed about it.

The largest of these was built, some say, by Chops, or as others, by Chemnis, as a sepulchre; but he, being torn in pieces in a mutiny of the People, did not obtain the honour of being interred in it. The second was said to be built by his brother Cephus: The third by Mycerius; or, as others say, by the strumpet Rhodope.

PYRENOIDES [*πυρηνειδής of πυρήν, a kernel, and εἶδος, shape, Gr.*] a process of the second vertebra of the back; thus called from its resemblance to a pear in shape.

PY'RETHRUM [*πύρεθρον, Gr.*] wild or bastard Pellitory.

PYRIASIS [*πυρίαις, Gr.*] a precious stone of a black colour, which, being rubbed, burns the fingers.

PYRITES [*πυρίτης, Gr.*] a semi-metal supposed to be the marcasite of copper, or the matrix or ore in which that metal is formed.

PYRI'TIS [*πυρίτις, Gr.*] a precious stone which (it is said) will burn the fingers if one holds it hard.

PYROBOLI [*πυροβολία, Gr.*] fireballs, certain fire-works used by the ancients.

PYROBOLICAL, of or pertaining to Pyroboli, or the art of making fireballs, bombs, &c.

PYROBOLIST, a maker of fireballs, &c.

PYROBOLY [*of πυρ, fire, and βάλλω, Gr. to throw*] the art of gunnery.

PYRO'ET, of one tread, or what the *French* call *de la tete a la queue*, are entire and very narrow turns made by a horse upon one tread, and almost at one time, so that his head is placed where his tail was, without putting out his haunches.

PYROET, of two pists, are turns of two treads upon a small compass of ground, almost of the length of the horse.

PYROETS [with *Horsemen*] are motions either of one pist or tread, or of two pists or treads.

PY'ROLA [*Botany*] the herb winter-green, *L.*

PY'ROMANCY [*πυρομαντία* of *πῦρ*, fire, and *μαντεία*, divination, *Gr.*] a divination by the fire of the sacrifice. The good signs were these: If the flames immediately took hold of and consumed the victims; if the flames were bright and pure, without noise or smoak; if the sparks tended upwards in form of a *Pyramid*, and the fire went not out, till all was reduc'd to ashes. The contrary signs were, when the fire was kindled with difficulty; when the flame was divided; when it did not immediately spread itself over all the parts of the victim, but creeping along consumed them by little and little; when it ascended not in a straight line, but whirled round, turned side ways or downwards, and was extinguished by wind, showers, or any other unlucky accident; when it crackled more than ordinary, was black, casting forth smoak or sparks. All these, and such like Omens, signified (with them) the displeasure of the gods.

PYRO'PUS [*πυροπός* of *πῦρ*, fire, and *ὤψ*, the face, *Gr.*] a carbuncle of a fiery redness, a ruby; also one that has a carbuncled face.

PYROSIS [of *πῦρ*, *Gr.*] a burning redness in the face.

PYROTE'CHNIAN } a maker of
PYROTE'CHNICIAN } fire-works,
one skill'd in Pyrotechny.

Military PYROTECHNY [*πυροτεχνία*, *Gr.*] is the doctrine of artificial fire works and fire-arms, teaching the structure and use both of those us'd in war, for the attacking of fortifications, &c. as *Cannons*, *Bombs*, *Granades*, *Gunpowder*, *Wildfire*, &c. and those made for diversion, as *Serpents*, *Rockets*, &c.

Chymical PYROTECHNY, is the art of managing and applying fire in *Distillations*, *Calcinations*, *Sublimations*, &c.

Metallick PYROTECHNY, the art of fusing, refining and preparing metals.
PYROTE'CHNICK } of or per-
PYROTE'CHNICAL } taining to
Pyrotechny.

PYROTICKS [*πυροπικαί*, *Gr.*] causticks, medicines, which being apply'd to the body, grow violently hot, and cause redness or blisters in the skin, or that close up and bring wounds to a crust or scab.

PY'RRHA, the wife of *Deucalion*. See *Deucalion*.

PY'RRHICK Dance, some refer the original of it to *Minerva*, who led up the dance in her armour, after the conquest of the *Titans*: Others refer it to the *Corybants*, *Jupiter's* guard in his cradle, who leaped up and down, clashing their weapons to hinder old *Saturn* from hearing the cries of his infant son. *Pliny* attributes the invention to *Pyrhus*, the son of *Achilles*, who instituted such a company of dancers at the funeral of his father. The manner of the performance seems to have consisted chiefly in the nimble turning of the body, and shifting every part, as if it was done to avoid the stroke of the enemy. *Julius Scaliger* tells of himself, that while he was a youth, he often danced the *Pyrhick* before the emperor *Maximilian*, to the amazement of all *Germany*. And that the emperor was so surprized at his warlike activity, that he cried out, This boy was either born in a coat of mail, instead of a skin, or else has been rocked in one, instead of a cradle.

PYRRHO, the *Greek* Philosopher, the first founder of the *Scepticks*, who taught that there was no certainty of any thing.

PYRRHONIANS, a sect of antient Philosophers, whose distinguishing tenet was, that they profess'd to doubt of every thing, maintaining that men only judg'd of truth or falshood by appearances. The present *Pyrhoniens* or *Scepticks*, are such, who from the great number of things that are dark and obscure, and from the aversion they bear to popular credulity, maintain that there is nothing certain in the world.

PYRRHOPOE'CILOS [*πυρροποειλος*, *Gr.*] a kind of marble with red spots, of which the *Egyptians* made *Pillars* which they dedicated to the sun.

PYTHA'GORAS [in *Painting*] is drawn clad in white garments, adorned with a crown of gold.

PYTHAGO'REAN System, so called, on account of its being maintained by
Pythagoras.

Pythagoras, is a system in which the sun is supposed to rest in the center of our system of Planets, and in which the earth is carried round him annually, in a tract or path between *Venus* and *Mars*. It is the most antient of any, and the same with the *Copernican*.

PYTHAGOREAN Theorem, is the 47th Proposition of the first book of *Euclid*.

PYTHAGOREANISM [of *Pythagoras*] the doctrine or principles of the *Pythagoreans*.

PYTHAGORIC Tetrahys, a point, a line, a surface, and a solid.

PYTHIA [*Πυθία*, Gr.] the Priestess who delivered the Oracles of *Apollo* at *Delphos*. Before she ascended the *Tripod*, she used to wash her self in the fountain *Castalia*, and sitting down on the *Tripod*, shook the laurel-tree that grew by it, and sometimes eat its leaves; she was also crowned with laurel, that being thought to conduce to inspiration. Being placed upon the *Tripod*, she received the divine *Afflatus* in her belly, and began immediately to swell and foam at the mouth, tearing her hair, cutting her flesh, and in all her other behaviour appeared like one phrenetick and distracted, especially if the spirit was fullen and malignant; but if it was in a kind and gentle humour, her rage was not so violent.

PYTHIA, the *Pythian* games celebrated in *Greece*, in honour of *Apollo*; also the Priestess of *Apollo*.

PYTHON [*πύθων* of *πύθω*, Gr. to putrify, because ingendered of the putrefaction of the earth after the flood, or of *נחש*, *Heb.* an asp] a serpent prodigiously large, whereby *Juno* persecuted *Latona*, when big with *Apollo* and *Diana*, the first of which, *viz.* *Apollo*, killed that serpent, and thence was called *Pythius*, and in memory of that victory appointed the *Pythian Games*.

The serpent *Python* being slain by *Apollo*, is thus interpreted. By *Python* is understood the ruins of waters and bogs, which cover the earth, and seem to run over it; but *Apollo* (*i. e.* the sun) dispersing the vapours in the air, by his arrows, (*i. e.* his beams) slew this serpent. Others interpret it, that *Apollo*, being the god of wisdom, does, by good prepared medicines, destroy all poisonous diseases in the body of man, which diseases are represented by the infectious serpent *Python*.

PYULCUS [*πύλκω* of *πύω*, corruption, and *ἔλκω*, to draw, Gr.] an in-

strument used by surgeons for the evacuating of corrupt matter from the cavity of the breast, or any sinuous ulcer.

Q.

Q, *Roman*; **Q**, *Italick*; **Q**, *English*, *cp*, *Saxon*; are the 16th letter of the alphabet; but the *Greeks*, *Hebrews*, and *Asiatics*, have not this letter, and the *Saxons*, &c. express it by *cw*. This letter *q* always hath its vowel following it.

Q [among the *Antients*] a numeral letter standing for 500.

Q, with a dash, stood for 500000.

Q. D. stands for *quasi dictum*, *L. i. e.* as if it were said.

Q. E. F. [in *Mathemat.*] stands for *quod erat faciendum*, *L. i. e.* which was to be done.

Q. V. stands for *quantum vis*, *L. i. e.* as much as you will.

QUAA'KING [of *quacken*, *Du.*] making a noise as ducks do.

QUACK. See *Quack-silver*.

QUA'CKERY [of *quack*, *Teut.* frivolous.]

QUA'CKISM [of *quack*, *Teut.* trifling] the Practice of Quackery.

QUA'DRA, any square frame or border in building, encompassing a *basso relievo*, *Pannel-painters*, or other work.

QUADRAGE'SIMA Dominica [*q. d.* the 40th day after *Easter*] the Sunday immediately preceeding *Lent*.

QUADRAGESIMA, the fortieth, *L.*

QUADRAGE'SIMAL [*quadragesimalis*, *L.*] of or pertaining to *Lent*.

QUADRA'GESIMA'S, in times of Popery, it was a customary thing for People to visit their mother church on *Mid-Lent* Sunday, to make their offerings at the high-altar. And the like superstitious devotion was performed in the *Whitsund* Week. But these Processions and Oblations being commuted for a payment called *Pentecostals* or *Whitsund* Farthings; were changed into a customary Payment, and called *Quadragesimals*.

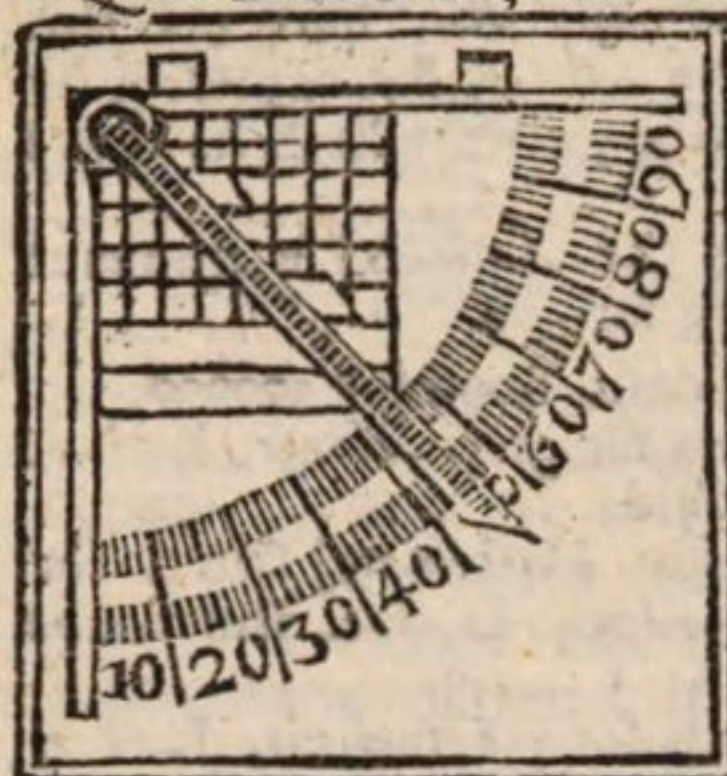
QUA'DRAN [in *Poetry*] a stanza or stave consisting of four verses.

QUADRANGULAR [*quadrangulus*, *L.*] of, pertaining to, or in the form of a quadrangle.

QUADRANS [among the *Romans*] eight Ounces in weight, the fourth part of a Pound *Troy*; or the quarter of any integer, divided into twelve Parts.

QUADRANT [*quadrans*, L.] a mathematical instrument of great use in *Astronomy*, *Navigation*, &c. that is triangular, and contains just the fourth part of a circle, containing 90 degrees; and oftentimes the space contained between a quadrantal arch and two *Radii*, perpendicular one to another in the center of a circle, is called a Quadrant.

QUADRANTS, are variously contriv'd, and as differently furnish'd for their various uses; but this they have all in common, that they consist of a quarter of



a circle, whose limb is divided into 90 degrees, and have either a line and plummet suspended from the center; or, a label with sights.

QUADRANT [*quadrans*, L.] a fourth part.

QUADRANT of Altitude [of an artificial Globe] a thin brass-plate divided into 90 degrees, and fitted to the meridian.

QUADRANT [with Gunners] an instrument used in levelling, mounting and lowering a piece of Ordnance.

A QUADRANTAL Triangle [with Geometr.] a spherical triangle like a die, having a quadrant for one of its sides, and one right angle.

QUADRAT [in Astrology] an aspect of the heavenly bodies, wherein they are distant from each other a quadrant, or 90 degrees, the same as Quartile.

QUADRATA Legio [among the Romans] a legion that consisted of 4000 men.

QUADRATE [*quadratum*, L.] a four-cornered figure, a square.

QUADRATIC Equations [with Algebraists] square equations, or such wherein the highest power of the unknown quantity is a square.

Simple QUADRATICKS [with Mathematic.] are such where the square of the unknown root is equal to the absolute number given.

Adfectet QUADRATICKS [with Mathematic.] are such as have some intermediate power of the unknown number, between the highest power of the unknown number, and the absolute number given.

QUADRA'TO-*Quadratum*, is the fourth power of numbers; or the product of the cube multiplied by the root.

QUADRATO-Cubus, the fifth power of numbers.

QUADRATO-QUADRATO-Cubus, the seventh power.

QUADRATO-Cubo-Cubus, the eighth power.

QUADRATUM-Cubi, **QUADRATO-QUADRATO-QUADRATUM** and **QUADRATUM-surde-Solidi**, &c. are names used by the *Arabs* for the 6th, 8th and 9th powers of numbers.

QUADRA'TRIX, a square or squared figure.

QUADRATRIX [in Geometry] a mechanical line, by means whereof, right lines may be found equal to the circumference of a circle or other curve, and the several parts of it.

QUADRATURE [*quadratura*, L.] the making a thing square, or the finding a square equal to the area of any figure given.

QUADRATURE of the Circle, is the finding some other right-lined figure equal to the area of a circle, or a right-line equal to its circumference; a Problem that has employed the mathematicians of all ages, but yet in vain. It depends upon the ratio of the diameter to the periphery, which was never yet determined in precise numbers.

QUADRATURE of Curves [in the higher Geometry] is the measuring of their area, or the finding a rectilinear space, equal to a curvilinear space.

QUADRATURE of a Parabola, is the same as *Parabolick Space*.

QUADRA'TUS femoris [with Anat.] a member of the muscle *Quadrage-minus*, arising from the apophysis of the *Ischium*, and maintaining an equal breadth and bulk to its insertion just below the great trochanter, L.

QUADRELS [in Architecture] a kind of artificial stones, so called from their form, they being square, made of a chalky, whitish and pliable earth, and dry'd in the shade. They were two years in drying, and were much us'd by antient *Italian* architects.

QUADRENNIAL [of *quadriennis*, L.] of the space of four years.

QUADRICA'PSULAR [in Botan. Writ.] having a seed pod divided into four partitions, as *Stramonium*, *Thorny-Apple*, L.

QUADRIFID [*quadrifidus*, L.] a term used by Botanists, of leaves divided or notched into five parts.

QUADRE

QUADRIGE/MINUS [*Anat.*] a muscle, or rather an assemblage of four muscles, serving to turn the thigh outwards, *L.*

QUADRILA'TERAL *Figures* [in *Geometry*] are those whose sides are four right lines, and those making four angles, and they are either a *Parallelogram*, a *Trapezium*, *Rectangle*, *Square*, *Rhombus* or *Rhomboides*, as in the figure.

QUADRILA'TERALNESS [*quadrilaterus*, *L.* and *ness*] the property of having four sides, right-lines, forming as many angles.

QUADRI'LLA, a small troop or company of cavaliers, pompously dress'd, and mounted for the performance of carroufels, jousts, tournaments, running at the ring, and other divertisements of gallantry.

QUADRINO'MIAL [of *quatuor* and *nomina*, *L.*] consisting of four denominations or names.

QUADRIPHY'LLOUS [of *quatuor*, *L.* and *φυλλον*, *Gr.* a leaf] Plants whose flowers have leaves or petals.

QUA'DRIVALVES [in *Botany*] those Plants whose seed pods open in four valves or partitions.

QUADRU'PEDAL } [*quadrupes*, *L.*]
QUADRU'PEDOUS } four-footed.

QUADRUPLATORES [in the court of *Exchequer*] Promoters, those that in popular and penal actions are delatores, having thereby part of the profit assigned by the law.

QUADRU'PLED [*quadruplicatus*, *L.*] made four-fold.

QUÆRE } is where any point of
QUÆRIES } law or matter in debate is doubted; as not having sufficient authority to maintain it.

QUÆ'RENS *non invenit*, &c. a return made upon a writ directed to him with this clause, *viz. Si A fecerit, B securum*, &c. *L.*

QUÆ *Servitia*, a writ concerning services, *L.*

QUÆ'STIONARII [*ant. Law Books*] those Persons who went about with indulgences from door to door, asking charity either for themselves or others.

QUAI'L [*Hieroglyphically*] was by the *Egyptians* used to resemble impiety, because it is related of this bird, that it chatters furiously, and torments itself, as if it were offended, when the crescent of the moon first appears.

QUAINTNESS [*incert. Etym.*] odd-

ness, strangeness; also accomplishedness,

QUA'KER [prob. *spacehe*, *Sax.*] one who quakes or shivers, a professor of Quakerism.

QUA'KING [*cpacian*, *Sax.*] shaking, shivering for cold, &c. trembling.

QUALIFICA'TOR [in the *Canon Law*] a divine appointed to qualify or declare the quality of a Proposition brought before an ecclesiastical tribunal; chiefly before the inquisition in Spain, &c.

QUA'LITY [*qualitas* of *qualis*, *L.* of what sort.]

QUALITY [among *Logicians*] is the third of the categories, of which, according to *Aristotle's* division, there are four sorts: The first of which comprehends *Habitude*: Which see. The second comprehends *natural Powers*: Which see. The third comprehends *sensible Qualities*: Which see. The fourth comprehends *Form and Figure*: Which see.

QUALITY [in *Physicks*] the affection of a thing whence it is denominated such; or that which causes a thing to affect our senses in this or that manner, and gives it this or that denomination.

The four first **QUA'LITIES** [in *Physicks*] are heat, cold, moisture, driness.

The four second **QUALITIES** [with *Chymists*] volatility, fixity, corrosiveness and corruptibility.

Occult QUALITIES [in *Physicks*] certain latent powers arising from the specifick forms of things; a name the antients gave to those *Phænomena*, of which, according to their Principals, no rational account could be given.

Sensible QUALITIES [in *Physicks*] are such as arise from certain modifications of the matter, and are the more immediate objects of our senses.

Primary sensible QUALITIES, are such as are found in all bodies, or which agree to all matter, considered as matter, such are *Extension*, *Figure*, *Motion*, *Rest*, *Solidity*, *Impenetrability* and *Number*.

Secondary sensible QUALITIES, are such as result from a composition or mixture of the elements; as *Light*, *Heat*, *Cold*, *Colour*, *Sound*, *Taste*, *Smell*, *Hardness*, *Softness*, *Fluidity*, *Firmness*, *Roughness*, *Smoothness*, *Transparency* and *Opacousness*.

Spiritual QUALITIES, are the qualities of the soul, or those affections of the mind, as it is in this or that habitude or disposition; as *Knowledge*, *Opinion*, *Certainty*, *Doubting*, &c. all moral virtues and vices.

Corporeal

Corporeal QUALITIES, according to the *Peripateticks*, are things distinct from the bodies themselves; and are super-added to them, or flow from their substantial forms. But the modern Philosophers explode the notion of qualities distinct from the body, and say they are no other than the affections of the bodies themselves; as *Figure, Magnitude, Motion, &c.* of the parts whereof they consist.

QUALITY [in *Metaphysics*] is an accident which influences its subject after the manner of an essential form.

Active QUALITIES [with *Philosoph.*] such as by virtue whereof operations are actually produced on other bodies, duly disposed in respect thereunto; as the *Heat of Fire, the Moisture of Water.*

Passive QUALITIES [in *Physics*] those whereby bodies are disposed to receive the action of others; as *Inflammability in Oil, &c.*

Real QUALITIES [in *Physics*] are those which remain in the subject, and only act on bodies adjacent to them; as *Fire in a piece of iron not ignited, &c.*

Intentional QUALITIES [in *Physi.*] are such as issue from the subject and operate at a distance; as *Light from the Sun.*

QUA'LMISSHNESS [of *cpealme iyc* and *neye, Sax.*] a being subject to be troubled with fainting fits; also scrupulousness of conscience.

QUANDO [when] is the duration of being in time, *L. Metaphysics.*

QUANTITAS acceleratrix [of any *Vis* or *Force*] is the measure of the velocity, generated in a given time by that force, *L.*

QUANTITY [*quantitas* of *quantus, L.* how great] signifies whatsoever is capable of any sort of estimation or mensuration, and which, being compared with another thing of the same nature, may be said to be greater or less, equal or unequal to it.

Continual QUANTITY [in *Metaph.*] is a Quantity whose parts are joined together by a common term. Quantity is an accident, by which a material substance is intended. The species of continued Quantity, are a *Line, a Superficies, and a Body.* For Quantity is extended, either into *Length* only, and then it is called a *Line*, tho' not a material one, but such as the mind can frame by *Idea*; or else it is extended into length and breadth, and that is called a *Superficies*; or else into length, breadth and depth, and that makes a mathematical

Body, which is not to be understood as if it were a corporeal substance.

Divided QUANTITY [in *Metaph.*] is a Quantity, the parts of which are not linked together by a common term, but are divided, as number, that may be defined a multitude of units.

Moral QUANTITY, is that which depends on the manners of men, and the free determination of their wills; as *the Prices and Value of Things; Degrees of Dignity, Good and Evil, Rewards and Punishments, &c.*

Natural Physical QUANTITY } [in *Phy.*] is that which nature furnishes us with in matter and its extensions, or in the powers and forces of natural bodies; as *Gravity, Motion, Light, Heat, Cold, Rarity and Density.*

QUANTITY of Matter [in any *Body*] is the product of the density into bulk, or a quantity arising from the joint consideration of its density and magnitude.

QUANTITY of Motion [in a *Body*] is its measure arising from the joint consideration of the quantity of matter in, and the swiftness of the motion of that body.

Notional QUANTITY, is that which arises from the operation of the understanding only, such as the largeness and narrowness of the capacity of the mind and its conceptions.

Transcendental QUANTITY [in *Physics*] as duration or continuance; the continuation of the existence of any being, time.

Permanent QUANTITY, is extension into length, breadth and thickness.

Successive QUANTITY, is that which is apply'd to time and motion.

QUANTITY [with *Gramm.*] the measure or magnitude of the syllables, or that which determines them to be called *long* or *short*.

QUANTITY [among *Logicians*] the second category, is either *Discrete* or *Continued*: *Discrete*, when the parts are not bound together, as number, *Continued*, when they are bound; and then it is either *successive*, as time and motion; or *permanent*, which is that which is otherwise called space or extent, in length, breadth and depth; the length alone makes the line, the length and breadth the surfaces, and all three together the solids.

Positive QUANTITIES [in *Algebra*] are those which are greater than nothing, and which have the sign + prefixed.

Negative

Negative QUANTITIES [in *Algeb.*] are such as are less than nothing, and have this sign — prefixed.

Compound QUANTITIES [in *Algeb.*] are such as are joined together by the signs + and — and are expressed either by more letters than one, or else by the same letters unequally repeated, as $a + b - c$ and $bd - b$ are compound Quantities.

QUA'RANTAIN [with *Church men*] the season of *Lent*, which is forty days before *Easter*.

QUARDECUE, the 4th part of a *French* crown, containing 16 sols, *F.*

QUARRELSOME [quarreloux, *F.* and *jom*, *Sax.*] apt to quarrel.

QUARRELSOMNESS [humeur quereloux, *F.* *jom* and *neye*, *Sax.*] quarrelsome humour.

QUARRIL, a piece of *Spanish* coin, in value about three Half-pence *English* money.

QUART [in *Fencing*] the fourth.

QUARTER [of *quarta pars*, *L.* *quartier*, *F.*] a fourth part of any thing, as of an hundred weight twenty eight pound, of a chaldron eight bushels.

QUARTER round [in *Carpentry*] any moulding, whose contour is a circle, or approaching to a circle.

QUARTER [in *Heraldry*] See *Quarterings*.

To QUARTER [ecarteler, *F.*] to cut or divide into quarters.

To QUARTER Soldiers [etre en quartier, *F.*] to lodge, or send to lodgings.

QUARTER [in a *Camp*] in general, is the ground on which a body of troops encamps; also the troops encamped.

To beat up an *Enemy's* QUARTERS, is to drive them from the ground or encampment.

QUARTER of an *Assembly*, is the Place where troops meet to march in a body, and is the same with *Rendezvous*.

QUARTER intrench'd, is a Place fortified with a ditch and parapet, to secure a body of troops.

QUARTER [in *Milt. Affairs*] is the sparing the life, and giving good treatment to a conquered enemy.

QUARTER [of a *City*] a canton or division of it; when it consists in several isles, &c. and is separated from some other quarter by a river, a great street, or other boundary.

To work from QUARTER to QUARTER [in *Riding Academies*] is to ride a horse three times an end upon the first of the four lines of a square, and

then changing hands to ride him three times upon the second, and so to do upon the third and fourth.

QUARTER-Wheeling [in *Military Affairs*] is the turning the front of a body of men round where the flank was.

QUARTERAGE [quartier, *F.*] money paid quarterly.

QUARTER-CAST [with *Horsemen*] a horse is said to cast his quarter, when, for any disorder in the coffin, there is a necessity to cut one of the quarters of the hoof.

QUARTERING [in *Carpentry*] signifies the putting in of *Quarters*; and sometimes 'tis us'd for the quarters themselves.

Counter QUARTERING [in *Herald.*] is when the quarters of a coat are quartered over again or sub-divided each into four.

QUARTERINGS [in *Heraldry*] are partitions of an escutcheon, according to the number of coats that are to be on it; or they are the several divisions made in it, when the arms of several families are born altogether by one, either on account of intermarriages or otherwise.

QUARTERIZATION, part of the punishment of a traitor, by dividing his body into four parts besides the head, which quarters are frequently set up on poles over the gates of the city.



QUARTERLY [in *Heraldry*] is when a shield is divided into four equal parts, in the form of a cross.

QUARTERN [quarta pars, *L.*] the fourth part of an integer, either in weight or measure.

QUARTERS [in *Architecture*] all those slight upright pieces, between the *Punchins* and *Posts*, which serve to lath upon. They are of two sorts, *single* and *double*. *Single Quarters* are sawn stuff, two inches thick and four inches broad. The *double Quarters* are sawn to four inches square.

QUARTERS of the *Heavens* [with *Astron.*] are the four principal Points, viz. *East*, *West*, *North* and *South*.

QUARTERS [with *Astrol.*] are certain intersections in the sphere, both in the world and the zodiack, to two of which they give the names of *Oriental* and *Masculine*, and to the other two *Occidental* and *Feminine*.

QUARTERS of the *Moon* [Astron.] the moon is said to be in the first Quarter, when she is a quarter of the zodiack, or three

three signs distant from the sun, turning to us just half her enlightened body; but when the moon comes to be diametrically opposite to the sun, and shews us her whole enlightened face, she is said to be in the Full: And when she proceeds towards her conjunction, and shews more than half of her enlightened face, she is said to be in the third or last Quarter.

QUARTERS [of a Siege] the principal encampments serving to stop up the avenues of a Place.

Fore-QUARTERS [of a Horse] are the shoulders and fore-legs.

Hind-QUARTERS [of a Horse] are the hips and legs behind.

QUARTERS [of a Horse's Foot] are the sides of the coffin comprehended between the toe and the heel on one side and t'other of the foot.

Inner-QUARTERS [of a Horse's Foot] are those opposite to one another, facing from one foot to the other.

False-QUARTERS [with Horsemen] are a cleft of the horn quarters, extending from the coronet to the shoe, which voids blood, and causes much pain, and makes a horse lame.

QUARTE'RNIO ? [old Records] a

QUARTE'RNUS } book or volume in quarto.

QUARTFAGO'TTA, a small bastion, Ital.

QUASI contract [in Civil Law] an act which has not the strict form of a contract; but yet has the force of it, L.

QUASI Crime [in Civil Law] the action of a Person who does damage or evil involuntarily.

QUA'REFOILS [in Heraldry] four-leaved-grass.

QUA'TRIO [Anatomy] one of the bones that constitute the Tarsus.

To **QUA'VER** [prob. of *quater*, L. to shake] to shake or trill a note, or run a division with the voice.

QUA'SINESS [prob. of *questchen*, Tent. to offend, and *neyje*, Sax.] sickness at the stomach, propensity to vomit.

QUE'ERNESS, oddness, fantasticalness, &c.

QUEINT ? [incert. Etymologia] odd,

QUAINT } uncommon, humorous, as a *queint Expression*.

QUEINTNESS ? uncommonness,

QUAINTNESS } humourousness.

QUEM *redditum reddat*, a judicial writ which lies for him to whom a rent-seck or rent-charge is granted by a fine

levied in the king's court, against the tenant of the land, that refuses to attorn to, or own him as lord, to cause such an attornment.

To **QUEME**, as to *queme* a thing into one's Hand, to put it in privately.

QUE'NCHABLE [of *cpencan*, Sax. and *habilis*, L.] capable of being quenched.

QUE'RCULA [with Botan.] the oak of Jerusalem, L.

QUERCULA *minor* [with Botan.] the herb *Germander*, L.

QUE'RELA [old Rec.] an action or suit at law preferred in any court of justice where the Plaintiff was *querens* or complainant.

QUE'RENS *non invenit*, &c. a return made by the sheriff upon a writ directed to him, with this condition inserted. *Si A fecerit B securum de clamore suo prosequendo*, L.

QUE'RENT [*quarens*, L.] complaining.

QUERIMONIOUSNESS [of *querimonius*, L.] a complaining humour.

QUE'RRY [*ecuyer*, F.] a groom of a prince, or one conversant in the king's stables, and having the charge of his horses; also the stable of a prince.

QUERRY [*ecurie*, F.] the stables of a prince.

QUE'RULOUSNESS [of *querulus*, L.] a complaining disposition.

QUEST [of *questus*, L. fought] an inquest or inquisition; an inquiry made upon oath of an impannelled jury.

QUE'STIONABLENESS [of *question*, F. of L. and *ness*] doubtfulness, liability to be called in question.

QUE'STIONLESS [of *question*, F. and *less*] without doubt.

QUE'STIONS, propositions made or offered by way of dispute.

QUE'VE *de hironde* [in Fortification] i. e. a swallow's tail; a kind of out-work, the sides of which open or spread towards the head of the campaign, and draw in towards the gorge.

QUI'CKNESS [of *cpic* and *neyje*, Sax.] agility, nimbleness, briskness.

QUI'CK-Set [of *cpice* and *yettan*, Sax. to plant] a sort of thorn, of which hedges are made.

QUI'CK-Silver [of *cpic* and *yilxepe*, Sax.] a mineral or prodigy among metals, which is fluid like water; and tho' a very heavy body, yet easily flies away, when set over the fire.

QUI'CK-Sighted [of *cpic* and *ze-yih* &c, Sax.] having a sharp eye.

QUICK-Witted [of *cpic* and *pit*, *Sax.*] having a sharp wit.

QUID [prob. of *cud*, *Sax.* *cud*] a morsel or quantity of tobacco, to be held in the mouth or chew'd.

QUID *pro quo*, one good turn for another; trick for trick; a *Rowland* for an *Oliver*, *L*

QUIDDITATIVE [of *quidditas*, *L.*] essential.

QUIDDITY [in *Metaphy.*] signifies the same as *Being*, but infers a relation to our understanding; for the very asking what a thing is, implies, that it is an object of knowledge.

QUIES [among the *Romans*] *Rest*. A deity which had a temple without the city of *Rome*.

QUIESSENCE [of *quies* and *essentia*, *L.*] a state of rest.

QUIESCENTS [*quiescentes literæ*, *L.*] letters that do not move, or are not pronounced in reading.

QUIETISM [of *quietus*, *L.* quiet] the Principles, &c. of the *Quietists*, a sort of *Roman* Catholics, whose denominating tenet is, that religion consists in the rest and internal recollection of the mind.

QUIETNESS [of *quies*, *L.* and *ness*] a quiet state, a being free from any perplexity, disturbance or trouble.

QUIETUS *redditus*, a quit-rent, or small acknowledgment, paid in money to some lords of manours, *L.*

QUILLETS [prob. *q. d.* *Quibblets*, or *little Quibbles*] subtilties, quibbles, chicanery.

QUINCUNX, five twelfths of any intire thing divided into twelve Parts.

... **QUINCUNX** *Order*, an order of ranging trees, &c. by fives, as it were, as thus.

QUINCUNX [with *Astrol.*] an aspect when the Planets are distant five signs.

Regular **QUINDECAGON** [of *quinque*, *L.* five, *deka*, ten, and *gonia*, *Gr.* a corner] a plane figure of fifteen sides and angles, when they are all equal to one another.

QUINQUACESSIS, a *Roman* coin of 50 asses, in value 3s. and 3 halfpence *English*, *L.*

QUINUA'NNION ? [in *antient* **QUINQUE'NNIUM** 5 *Customs*] a respite of five years, which insolvent debtors formerly obtain'd by vertue of the king's letter, to have time for the payment of their debts.

QUINQUA'TRIA, festivals celebrated in honour of *Minerva*, so call'd, as some think, because they lasted five

days; but others say, because they fell out five days after the ides of the month, the same as *Panathenæa*.

QUINQUE, five, *L.*

QUINQUECAPSULARIS, *e*, [in *Botan. Writ*] divided into five partitions, as the *viola Mariana* or *Coventry-bells*, &c.

QUINQUEFOLIATED [of *quinque*, five, and *folium*, a leaf, *L.*] having five leaves.

QUINQUEFOLIATED leaf [with *Botan.*] a kind of digitated leaf, consisting of five, as it were, fingers, as in *Cinq'efoil*.

QUINQUENERVIA *Plantago* [in *Botan.*] so called from its having five fibres or strings, the middle sort of *Plantain*, *L.*

QUINQUEREMIS, a galley with five oars, *L.*

QUINQUENNALIA, games or festivals, celebrated every fifth year, in honour of the deified emperors.

QUINQUE Vir, a magistrate among the *Romans*, who had four colleagues joined with him,

QUINQUINA, the jesuits-bark or powder, a kind of bark brought from *Peru* in *America*, accounted a good remedy in agues or fevers.

QUINTAIN, an antient custom, a post driven into the ground with a buckler fixed to it, for the performance of military exercises on horse-back, with poles, throwing of darts, breaking of lances, &c. He who breaks most poles and shews most activity, wins the prize; also a right which the lord had to oblige all the millers, watermen, and other young People unmarried to come before his castle, once every third year, and break several lances or poles against a post or wooden man, for his diversion.

QUINTILIANS [so called of *Quintilia* their Prophetess] an antient christian sect. who admitted women to perform the sacerdotal and episcopal functions, grounding their practice on that passage of *St. Paul*, that in Christ there is no distinction of males and females.

QUINS. See *Quoins*.

QUINZIEME, a fifteenth, a certain tax, antiently so call'd, because rais'd on the fifteenth part of mens lands and goods; also the fifteenth day after any festival. *L.*

QUIRINALIA, feasts observed at *Rome*, in honour of *Quirinus*, i. e. *Romulus*, on the twelfth of the calends of *May*.

QUIRK [with *Architects*] a piece of ground either square or oblong, taken out of a corner, or any Place else of a ground-plot to make a court-yard, &c.

QUO MINUS, a writ which lies for him, who has a grant of house-bote in another man's wood, against the granter's making such waste, as that the grantee cannot enjoy his grant, *L.*

QUO WARRANTO, a writ which lies against him who usurps any franchise or liberty against the king; as to have waif, stray, fair, market, court-baron, leet, or such like, without a good title.

QUOD ei deforciat, a writ that lies for a tenant in tail, in dower, or for life, against him who entered and took away the land recovered, or against his heir.

QUODLIBETA'RIAN, one who follows the dictates of his own fancy.

QUOIL [*kollet*, *Teut.* a collar] a round of a cable when the turns are laid one upon another, or a rope or cable laid up round, one turn over another, so that they may run out free and smooth without kenks, *i. e.* without twistings or doublings.

Weather **QUOIL** [with *Sailors*] is when a ship has her head brought about so, as to lie that way that her stern did before, without loosing any sail, but only bearing up the helm.

QUO'RUM [*i. e.* of whom] a word frequently used in the commissions of the justices of the peace, as where a commission is directed to five or seven persons, or to any three of them, among whom, *B. C.* and *D. E.* are to be two, there *B. D.* and *C. D.* are said to be of the *Quorum*; because the rest cannot proceed without them. And thence a *Justice of the Peace* and *Quorum*, is one without whom the rest of the justices cannot act in some cases.

R.

R *r*, Roman; *R r*, Italick; **𐛀** *𐛀*, Old English; **𐛀**, Saxon; is the 17th letter of the alphabet; **Ρ ρ**, Gr. the 15th, **ר**, Heb. is called the 20th, *Litera Canina*, or the dog's letter, because of its sound, something like the noise a dog makes when he snarls.

R. S. Stands for *Regia Societatis*, *L. i. e.* of the Royal Society.

R [with the *Antients*] was a numerical letter, and signified 80.

R̄, with a dash at the top, stood for 80000.

To **RABA'TE** [*rabatre*, *F.*] to descend, or come lower.

A RA'BBETING [with *Shipwrights*] is the letting in of the planks to the ship's keel, it being hollow'd away, that the planks may join the better and closer.

RA'BBET [of a *Ship's Keel*] the hollowing before mentioned.

RABDOIDES [*ραβδοειδής*, *Gr.*] See *Rhabdoides*.

RABI'DITY } [of *ravidus*, *L.*]

RA'BIDNESS } madness, fierceness, ravenousness.

RA BIES, rage, fury, madness, *L.*

RABIES *Hydrophobica*. See *Hydrophoby*, *L.*

RA'BINET [in *Gunnery*] the smallest piece of Ordnance but one, being an inch and an half diameter at the bore, five foot and an half long, requiring a charge of six ounces of powder, and weighing three hundred pounds.

RA'CA } [*רקה* of *רקה*, *Heb.*]

RA'CHA } empty] a word of contempt for a vain, empty fellow.

R ACCOURCI' [in *Heraldry*] signifies the same as *Coupee*, *i. e.* cut off or shortened, denoting a cross or other ordinary, that does not extend to the edges of the escutcheon, as they do, when named without such distinction, *F.*

RACEMA'TION, a gathering of grapes, *L.*

RACEMO'SE [*racemosus*, *L.*] full of clusters

A RA'CHAT } [of *racheter*, *F.* to
RACHE'TUM } redeem] a compensation for theft, or the redemption of a thief. The same as *Theft-bote*.

RACHI'TÆ } [of *ράχαις*, *Gr.*] mus-

RACHIÆI } cles belonging to the back, so named by foreign anatomists, and are probably the same that are called by others *Semispinati*, *L.*

RA'CHITÆI Musculi [of *ράχαις*, *Gr.* the spine of the back] muscles belonging to the back.

RA'CKING Pace [in *Horsemanship*] a pace in which a horse neither trots nor ambles, but is between both.

RACKOO'N, a *New England* animal something like a badger, having a tail like a fox, being cloathed with a thick and deep furr. It sleeps in the day-time in a hollow tree, and goes out at nights, when the moon shines, to feed on the sea-side, where it is hunted by dogs.

RAD [*pað, jeð, poðe*, *Sax.*] differ only in dialect, and signify *Counsel*.

RAD.

RA'DDLINGS [*Architect.*] the bowings in or copings of walls.

RADECHE'NISTORS [in *Doom's-Day Book*] *Liberi homines*, freemen, or, as some think, *Rade Knights*, *Spelman*.

RA'DIÆ Musculi [*Anatomy*] muscles belonging to the radius, a bone of the arm.

RA'DIANTNESS [of *radians*, L.] glitteringness, &c.

A RA'DIATE *discous Flower* [with *Florists*] is that which has its disk encompassed with a ray, as in the sun flower.

RA'DIATED [*radiatus*, L.] having rays or beams.

RADIA TION of the *animal Spirits*, the manner of the motion of the animal spirits, on a supposition, that they are diffused from the brain towards all the parts of the body, through the little canals of the nerves, as light from a lucid body.

RA'DICAL [*radicalis*, L.] of or pertaining to the root; also in-bred; or that which is the root or source whence any thing arises.

RA'DICALNESS [of *radicalis*, L.] the quality of being radical, of having roots, or of being well founded.

RADICA'TION, the action whereby Plants take root, or shoot out roots.

RA'DICLE [*radicula*, L.] that part of the seed of a Plant, which, upon vegetation, becomes its root.

RADICO'SE [*radicosus*, L.] having a great, or many roots.

RADI'CULA [with *Botanists*] a radish; also the herb soap-weed.

To RADIFICATE [*radificatum*, L.] to make roots.

RADIO'SE [*radiosus*, L.] that hath thick, or many beams or rays.

RA'DIUS [in *Mechan.*] a spoke or fellow of a wheel, because they issue like rays from the center of it.

RADIO'METER, a mathematical instrument called a *Jacob's Staff*.

RA'DIX [with *Astrol.*] the beginning of things; or the ground work; whence is inferr'd the reason of computing the motions of the heavenly bodies, relating to such a person or thing: And so the figure, that is drawn for the time of any person's birth, is called the *Radix*, with respect to directions, progressions, revolutions, &c.

RA'DMAN [*Doom's-Day Book*] supposed to be the same with *Rad-Knight*, or, as others suppose, from *jeaδ*, counsel, and if so, *jeaδman* is a counsellor.

RA'FFLING [of *raffler*, F.] a play with three dice, wherein he that throws the greatest pair, or pair-royal, wins.

RA'GOT [with *Horsemen*] a horse that has short legs, a broad croup, and a strong thick body; and is different from a *Coussat*, in that the latter has more shoulders and a thicker neck.



RAGU'LED & as [in **RAGGU'LED** *Heraldry*] a *Cross raguled*, may be best understood, by calling it two ragged staves in a cross, as in the Figure.

RAGGU'LED, spoken of a branch that is sawn from a tree, or of a stock so separated from the Root.

RA'JA, a term used by the *Indians* for a sort of idolatrous princes, the remains of those who ruled there before the conquest of the *Moguls*.

RAIL [of *jaeg*, *Sax.* a woman's night rail] a bird so called, because its feathers hang loose about its neck.

RA'ILERY & [of *railler*, F.] scold-
RAILING & ing, harsh, opprobrious language.

RAILS [prob. of *riegol*, *Teut.*] a wooden fence to inclose a Place.

RAIN [jen of *jenian*, *Sax.* prob. of *exuic*, a drop, of *exuiv*, *Gr.* to drop] a vapour drawn by the sun, and falling to the earth in drops.

Rain is formed of the particles of vapours joining together, which, being joined, fall down to the earth. The difference between *Dew* and *Rain* seems chiefly to be this, that *Dew* falls at some particular times, and in very small drops, so as to be seen when it is down, but is scarce perceivable while falling; whereas *Rain* is grosser, and falls at any time.

There are several causes that may singly, or jointly, produce *Rain*.

1. The coldness of the air may make the particles of the clouds to lose their motion, and become less able to resist the gravity of the incumbent *Air*, and of consequence to yield to its pressure, and fall to the ground.

2. The vapours may be gathered by the wind in such abundance, as first to form very thick clouds, and then squeeze those clouds together, till the watery particles make drops too big to hang any longer in the *Air*.

3. When the vapours arise in so great abundance, as to reach and mingle with the clouds above them, then they cause *Rain* in very large drops; and this may happen in still sultry weather, because

then the *Clouds* having no sensible motion, and in the mean time the *Heat* filling the *Air* with vapours, they joining with the clouds, and being stopp'd in their progress, do open a passage for the stores of the clouds to descend upon the earth.

4. Sometimes the warm wind thaws the frozen clouds into drops, as we see snow dissolved by heat. Now the thicker and sooner any such cloud was gathered, the larger the drops will be, because there was greater store of vapours condensed there. And hence it is, that in summer time, we have sudden showers of rain in exceeding great drops. See *Snow and Hail*.

RAINBOW [*jenbo'ga*, *Sax.*]

Is the most admirable of all meteors, of which the following *Phænomena* are worthy to be taken notice of, and is a bow of divers colours represented in a dewy cloud, consisting of innumerable drops, each drop being like a globe of glass filled with water.

1. A Rainbow never appears but in a place opposite to the sun, so that when we look directly at it, the sun is always behind us.

2. When a Rainbow appears, it always rains somewhere.

3. The constant order of the colours of the Rainbow, is, the outmost is red, or saffron colour; the next is yellow, third is green, the fourth, or inmost, is violet or blue.

4. The Rainbow is always exactly round; but does not always appear equally intire, the upper or lower parts being often wanting.

5. Its apparent breadth is always the same.

6. Those that stand upon the plain ground, never see above half the circle of the Rainbow, and frequently not so much.

7. The higher the sun is above the horizon, the less of the circle is seen, and *vice versa*, if there be no clouds to hinder.

8. No Rainbow appears, when the sun is above 41 degrees 46 minutes high.

9. Sometimes two Rainbows appear together, of which one is higher and larger than the other, and shews the colours aforesaid; but in an inverted order, and much paler.

10. A Rainbow may be seen in the night, at the full moon, affording the same appearance as from the sun, but differing in colour.

11. The Rainbow does not appear the same to all Persons; but one sees his particular bow, according to the position he stands in.

Of all these sufficient causes may be assigned, but must be omitted here for want of room.

Lunar RAINBOW, the appearance of a bow, made by the refraction of the moon's rays, in the drops of rain in the night time.

Marine RAINBOW, a *Phænomenon*, sometimes seen in a much agitated sea, when the wind sweeping part of the tops of the waves carries them aloft; so that they are refracted by the rays of the sun falling on them, and paint the colours of the bow.

RAIN-DEER, a sort of stag in *Muscovy*.

RAININESS [*jeni'ney*, *Sax.*] aptness to rain, rainy quality.

Tract of RAINS [among *Sailors*] so named, because there are almost constant rains and continual calms, thunder and lightening very violently; and when the winds do blow they are only uncertain gusts, which shift about all round the compass. By which means, ships are sometimes detained there a long time, and make but little way in that tract of the sea to the northward of the equator, between 4 and 10 degrees of latitude, and lying between the meridian of *Cape de Verde*, and that of the easternmost islands of the same name.

To RAISE [*apiyan*, *Sax.* *reiser*, *Dan.*] to set higher; also to increase; also to occasion or cause.

To RAISE a Horse [in *Horsemanship*] is to make him work at *Curvets*, *Capriols*, *Pesades*, &c. also to place his head right, and make him carry well, hindring him from carrying low, or arming himself.

To RAISE a Siege [*Milit. Term*] is to give over the attack of a Place, and to quit the works thrown up against it, and the posts taken about it.

To RAISE a Plan [of a *Fortress*] is to measure with cords and geometrical instruments the length of the lines, and the capacity of the angles, in order to represent it in small upon Papers. so as to know the advantages and disadvantages of it.

RAISED [of *apiyen*, *Sax.*] lifted up. &c.

RAISER [in *Carpentry*] a board set on edge, under the foreside of a step or stair.

RAISING Pieces [in *Architecture*] are pieces that lie under the beams, in

in brick or timber, by the side of the house.

RA'ITING? the laying of hemp,

RA'TING S flax, timber, &c. when green in a pond or running water, to season them for use.

Fore-RAZE } [of a Ship]

RAKE-AFTWARD S is that part of it which is before, and is usually more than a third, but less than half the length of the keel.

RAKE-AFT } [of a Ship]

RAKE-AFTWARD S is that part which is at the setting on of the stern-post; and is generally about a 4th or 5th of her Fore-rake.

RAKE } [prob. of נקק,

RA'KEHELL } Heb. with addi-

RA'KESHAME } tion of the words, Hell and Shame] a profligate person, a debauchee, a base, rascally fellow.

RA'KISH, profligate, debauched, &c.

RA'KISHNESS, profligateness, &c.

A RA'LLY [raillerie, F.] a bantering, jeering, &c. also a chiding.

A RALLY } [ralliment of rallier,

RA'LLYING S F. a re-assembling or gathering together scattered troops.

RAM [Hieroglyph.] was put to signify a good governor and war.

RAM's Head [in a Ship] is a great block belonging to the fore and main halliards; and has in it three shivers, into which the halliards are put; and in a hole at the end of it the ties are reev'd.

RA'MADAM, a sort of Lent observed by the Mahometans, during which they fast the whole day with so severe superstition, that they dare not wash their mouths, nor even swallow their spittle; but make amends by feasting all night, and spend more in this month than in six others.

RA'MAGE [of ramatus, L. having boughs, of ramus, a branch] branches of trees, &c.

RAMAGE-Hawk [of ramus, L. the branch of a tree] a wild hawk that has been long among the boughs; or that has but newly left, or is taken from the aviary; and is so called in the months of May, June, July, and August.

A RA'MBLER [q. reambulator, L.] a rover or wanderer.

RAMICO'SE [ramicosus, L.] burstenbellied.

RAMIFICA'TION [with Anat.] the spreading of small vessels which issue out from one large one: Thus the several branches of the Aorta, by which the arterial blood is convey'd to all the out-

ward parts of the body, are called the ramifications of that artery, L.

RAMIFICATION [in Botan.] small branches issuing out of larger ones; also the production of boughs and branches.

RAMIFICATIONS [in Painting, &c.] figures resembling boughs or branches.

RAMILIA [old Rec.] loppings and toppings of trees.

RAMINGUE [with Horsemen] a resty horse, who resists or cleaves to the spurs, that with malice defends himself against the spurs, sometimes doubling the reins, and frequently jerking to favour his disobedience, F.

RA'MISHNESS [of jam, Sax.] rankness of smell, like a goat, &c.

RAMOSE-Leaf [with Botan.] is that which is farther divided from an alated leaf, as in the common female fern.

RA'MOUSNESS [ramositas, L.] fullness of boughs or branches.

A RAMP [of rampant, F.] a hoiden-ing, frisking, jumping, rude girl.

RA'MPANT [in Heraldry] as a lion



rampant, is when he stands so directly upright, that the crown of his head answers directly to the plants of his feet, on which he stands in a perpendicular line, and not by placing the left foot in the dexter corner of the escutcheon; so that the difference between a lion rampant, and a lion saliant, is, that a rampant stands upright, but the saliant stooping forwards, as making a fally.

A RAMPANT-Lion [Hieroglyph] represents magnanimity.

RA'MPART? [rampart, F.] a large

RA'MPIER S maffy bank of earth, raised about the body of a Place to cover it from the great shot, and formed into bastions, courtains, &c.

RAMPART [in Civil Architect.] the space left void between the wall of the city and the next houses.

To RA'MPIRE, to fortify a Place with a rampart.

RAN [jan, Sax.] open or publick theft. A word still used in these, and the like phrases. He spent, made away with, confounded all that he could rap and ran, or run.

RA'NCID [rancidus, L.] that has contracted an ill smell by being kept close.

RA'NCIDNESS [ranciditas, L.] rankness, mustiness.

RA'NCOROUS [of *rancorosus*, L.] spiteful, malicious, full of an old grudge.

RA'NCOUROUSNESS [*rancordia*, L. anger, q. *cor rancidum*] a grudge, spite, animosity, spleen, &c.

RA'NDOM [prob. of *randello*, Ital. unadvisedly, or *rendons*, O. F. uncertainty, or of *randon*, F.] without aim, at a venture.

RANGE [*rangée*, F.] a grate for a kitchen fire.

RANGE [with *Gunners*] the path of a bullet, or the line it describes from the mouth of the Piece to the Point where it lodges.

RA'NGED [*rangée*, F.] disposed, placed in its rank or order: Or, as Mr. Baxter, of *Cheng*, Brit. any long order.

RA'NGES [in a *Ship*] are two pieces of timber going across from side to side, one aloft on the fore-castle, a little, abaft the fore-mast, and the other in the beak-head, before the moulding of the bow-spirit.

RA'NGING [*Milit. Affairs*] is the disposing of troops in a condition proper for an engagement or for a march.

RANK [*rang*, F.] a due order, or a place allotted a thing suitable to its nature, quality, or merit.

RA'NKNESS [*janeneſſe*, Sax.] the having a frowzy, strong, or noisom smell; also luxuriantness.

A RANT [in the *Drama*] an extravagant flight of passion, over-shooting nature and probability.

RA'NTER, an extravagant in flights of language or gay apparel.

RA'NULA, a little frog, L.

RANULA [with *Anat.*] a swelling under the tongue, which, like a ligament, hinders a child from sucking or speaking.

RANULA'RES [with *Anat.*] two veins under the tongue arising from the external jugular, and running on either side the *linea mediana*.

RANUNCULUS [with *Surgeons*] a swelling, the same as *ranula*.

RANUNCULUS bulbosus [with *Bot.*] the plant call'd the devil's crow-foot.

RANUNCULUS repens [*Botany*] creeping crow-foot, L.

RANUNCULUS [in *Heraldry*] is taken for the butter-flower, being of a yellow or gold colour, and therefore some have fancied that it might be us'd in blazoning for Or, supposing that the metals and colours in heraldry, may be express'd as well by flowers as precious stones. But this has not been approv'd by any writers of note.

To **RAP** it, to swear passionately.

RA'PA, a turnip, L.

RAPA'CIOUSNESS [of *rapacitas*, L. of *rapere*, L. to snatch] ravening, ravenousness, aptness to take away by violence.

RAPE [of the *Forest*] a trespass committed in the forest by violence.

RAPE, the wood or stalks of the clusters of grapes, when dry'd and freed from the fruit.

RAPE, a part of a county, being much the same as an hundred.

RA'PHA [with *Anat.*] a ridge or line which runs along the under side of the *Penis*, and reaching from the *Franum* to the *Anus*, divides the *Scrotum* and *Peritoneum* in two.

RAPHA'NITIS [*ῥαπάνις*, Gr.] a flower, a kind of flower *de luce*.

RAPHA'NUS [*Botan.*] the radish root, L.

RA'PHE [*Anat.*] the same as *future*.

RA'PIDITY } [*rapiditas*, L. *rapidus*, F. of *rapere*, L.]

RA'PIDNESS } [hasty motion, carrying somewhat with it.]

RAPIFO'LIUS [in *Botan. Writ.*] having a leaf like a turnip.

RA'PINE [*rapina*, L. of *rapere*, to snatch violently. &c.] robbery, pillaging a taking away a thing by open violence, and differs from theft, that being taking away privately, contrary to the mind of the owner, L.

RAPINO'SE } [*rapinosus*, L.] full of

RA'PINOUS } rapine.

RAPISTRUM [*Botan.*] wild mustard, carlock, a weed.

RAPPAREE'S [of *rapere*, L. to snatch or take away] certain *Irish* robbers.

A RA'PPER, a great oath.

RA'PPING [of *fraper*, F.] a striking.

RAPP'D [*raptus*, L.] snatch'd or by force taken away.

RA'PTOR [in *Law*] a ravisher of women, who in former times was punished with the taking away his eyes and testicles, L.

RA'PTURE [*raptura*, L.] a taking or snatching away, as the Rapture of St. Paul into the third heaven; also a transport of mind caused by excessive joy.

RA'PTUROUS, ravishing, &c.

RA'PUM [with *Botan.*] a turnip or naphew, L.

RAPUM *porcinum* } [with *Botanists*]

RAPUM *terra* } sow-bread, L.

RAPUM *silvestre* [*Botan.*] wild radish

RAPUN'CLUS [*Botan.*] wild sage

RARE Body, one that is very porous, whose parts are at a great distance one from another, and which contains but a little matter under a great deal of bulk.

RAREFACTION [with *Philosoph.*] as the rarefaction of a natural body, is its taking up more dimensions or larger space than it did before.

RAREFACTIVES } [with *Physicians*] medicines which open and enlarge the pores of the skin, to give an easy vent to the matter of perspiration.

To **RAREFIE** [*rarefacere*, L.] to make thin.

RA'RENESS } [*raritas*, L. *rarité*, F.]

RA'RITY } a rare thing, a thing that is extraordinary for beauty or workmanship, a curiosity, uncommonness, excellency, &c.

RARENESS [of *Meat*] rawness; also thinness; also scarceness.

RA'SCAL [either of *jaſcal*, Sax. old trash, trumpery, or *racaille*, F. ruff-raff, or of *ראקא*, Gr. according to *Cassaubon* of *ראקא* of *ראקא*, Heb. vain, empty, &c.] a sorry fellow, a villain or rogue.

RASCA'LITY [*la racaille*, F.] the scum of the people, the rabble; also a base, rascally action.

RA'SCALLINESS, baseness, villainousness.

To **RASE on the Ground** [with *Horsemen*] is to gallop near the ground.

RA'SED [*rasé*, F.] demolished; also blotted out.

RA'SHER of Bacon [prob. of *rasura*, L.] a thin slice.

RA'SHNESS [*jaſneyſe*, Sax.] over-hastiness, &c.

RASP, a raspberry.

To **smell a RAT** [*soupçonner*, F. *ſubſolere*, L.] to discover some intrigue.

RAT [with *Mariners*] is a place in the sea, where there are rapid streams, and dangerous currents, or counter-currents.

RA'TABLE [of *rata*, ſc. *portio*, L.] that may be rated.

RATA'N, an Indian cane.

RATES of Ships, are the largeness and capacity of ships of war, and are fix: The difference is commonly reckoned by the length and breadth of the gun-deck, the number of tuns they contain, the number of men and guns they carry.

First RATE Ship, has the gun-deck from 159 to 174 feet in length, and from 44 to 45 feet in breadth, contains from 1313 to 1882 tuns, carries from

706 to 800 men, and from 95 to 110 guns.

Second RATE, has its gun-deck from 153 to 165 feet in length, and from 41 to 46 feet in breadth, contains from 1086 to 1482 tuns, carries from 524 to 640 men, and from 84 to 90 guns.

Third RATE, has its gun-deck from 142 to 158 feet in length, and from 37 to 42 feet in breadth, contains from 871 to 1262 tuns, carries from 389 to 476 men, and from 64 to 80 guns.

Fourth RATE, has its gun-deck from 118 to 146 feet in length, and from 29 to 38 feet in breadth, contains from 448 to 915 tuns, carries from 216 to 346 men, and from 48 to 60 guns.

Fifth RATE, has its gun-deck from 100 to 120 feet in length, and from 24 to 31 feet in breadth, contains from 269 to 542 tuns, carries from 45 to 190 men, and from 26 to 44 guns.

Sixth RATE, has its gun-deck from 87 to 95 feet in length, and from 22 to 25 feet in breadth, contains from 152 to 256 tuns, carries from 50 to 110 men, and from 16 to 24 guns.

RATIFICA'TION [in *Law*] the confirmation of a clerk in a benefice, &c. formerly given him by a bishop, where the right of patronage is doubted to be in the king.

RA'TIO [in *Arith.* and *Geom.*] that relation of homogeneous things, which determines the quantity of one from the quantity of another, without the intervention of any third: Or,

RATIO [in *Mathemat.*] the rate, reason, or proportion that several quantities or numbers have one to another, with respect to their greatness or smallness.

RATIOCINABI'LITY [of *rationabilis*, L.] reasonableness.

To **RATIOCINATE** [*rationinari*, L.] to reason.

RATIOCINA'TION, the operation of reason, or reason reduced into discourse.

RA'TION [of *Bread*] for a foot soldier, is a pound and a half a day.

RA'TIONABLE [*rationabilis*, L.] reasonable.

RA'TIONABLENESS [*rationabilitas*, L.] reasonableness.

RA'TIONABLES expense, such allowance as the king, considering the price of all things, shall judge meet to impose on the people to pay for the subsistence of their representatives in parliament.

RATIONA'BILI *parte bonorum*, a writ which lies for the wife against her husband's executors, that deny her the third part of his goods, after debts and funeral charges have been defrayed, *L.*

RATIONA'BILIBUS *divisis*, a writ for settling the boundaries between two adjoining lordships, for one lord against the other, who has incroached upon his waste.

RA'TIONAL *Horizon* [*Astronomy*] is that whose plane is conceived to pass through the center of the earth; and therefore divides the globe into two equal portions or hemispheres.

RATIONAL *Quantity*, &c. a quantity or number commensurable to unity.

RATIONAL *Integer*, is that whereof unity is an aliquot part.

RATIONAL *Fraction*, is that which is equal to some aliquot parts of an unity.

RATIONAL *mix'd Number*, is one that consists of an integer and a fraction, or of unity and a broken number.

RATIONAL *Way of erecting a Figure*, a method of distributing the spaces of the twelve houses, so call'd by *Regiomontanus*, because of its excellency above those of the antients. The method of this is, by dividing the equator into twelve equal parts, by six great circles drawn thro' the several sections of the horizon and meridian, after the same manner as *Ptolemy* and his followers did the zodiack.

RATIONA'LE, an account or solution of some opinion, action, hypothesis, phænomenon, or the like, on principles of reason.

RATIONALE [the **ṭwī** of the *Hebrews*] a sacerdotal vestment worn by the *Jewish* high-priest.

RATIONALNESS [*rationalitas*, *L.*] reasonableness.

RATIONALIST [of *rationalis*, *L.*] one who prefers reason before revelation.

RA'TITUS *quadrans*, a Roman coin stamp'd with the impression of a ship, in weight four ounces, *L.*

RA'TLINGS [in a *Ship*] those lines which make the ladder-steps to get up the shrouds and puttocks.

RAT-TAIL [with *Horsemen*] a horse that has no hair upon his tail.

To **RA'TTLE** [prob. of *catolen*, *Du.* or *hneotan*, *Sax.*] to make a rattling noise, to talk confusedly or sillily, to be noisy.

A **MEER-RA'TTLE**, an empty, noisy, talkative person.

RATTLE-Snake [in *Virginia*, &c.] a

large snake, having a rattle in his tail, composed of bones inclosed in a dry husk, but altho' the bite of it is mortal, yet it never meddles with any thing, unless provoked.

RATTOON, a *West-Indian* Fox, which has this peculiar property, that if any thing be offered to it that has lain in water, it will wipe and turn it about with its fore-feet, before it will put it to its mouth.

To **RAVE** [*rever*, *F.*] to talk idly or madly, to be light-headed.

To **RA'VEN** [*præxan*, *Sax.*] to devour greedily.

The **RAVEN** and the *Crow* were, by the antients, dedicated to *Apollo*, because they are the blackest of all birds, and that colour is appropriated to him, because the heat of the sun beams makes people black and tawny. For which reason the *Bramins* in *India* honoured black, in respect to the sun, to which they shew'd a singular devotion.

RAVEN [*Hieroglyphically*] is put to signify long life, and of one not given to change; a dead Raven, a man dead in a very old age.

RA'VENING [*rapine*, *F.* *rapina*, *L.*] rapine, greedy eating.

RA'VENOUSNESS [of *præxian*, *Sax.* to snatch greedily, or *ravissant*, *F.*] greediness, rapaciousness, devouring appetite.

RA'VIN [of *præxian*, *Sax.*] ravenousness, *Milton*.

A **RAVIN** [*reverie*, *F.*] delirious talking, &c.

To **RA'VISH** [*ravir*, *F.* of *rapere*, *L.*] to transport with joy, admiration, &c.

RA'VISHINGNESS [*ravissement*, *F.*] a ravishing, charming, delighting nature or quality.

RA'VISHMENT [in *Law*] is the taking away either woman or an heir in ward.

RAVISHMENT *de Garde*, a writ which formerly lay for the guardian by knight's service or soccage, against one who took from him the body of his ward.



RAVISSANT [in *Heraldry*] is the term used to express the posture of a wolf half-raised, as it were, just springing forwards upon his prey; see the figure, *F.*

RAUCOMEN [in *Virginia*, &c.] a kind of fruit like a gooseberry.

RAWNESS [of *hneapner*, *Sax.* or of *rau*, *Du.*] being without skin; uncook'd,

uncook'd, or not thoroughly dress'd; also unexperiencedness; also having the skin flay'd or rubbed off.

RAY [*rayon*, F. *radius*, L.] a beam of the sun or any star.

RAY [in a *Figurative Sense*] the lustre or brightness of any thing.

RAY Cloth, cloth that was never coloured or dyed.

RAY [in *Opticks*] a line of light propagated from a radiant Point, through an unresisting medium; or, according to Sir Isaac Newton, the least parts of light, whether successive in the same line, or cotemporary in several lines.

RAY of Incidence [in *Catoptricks*] a right line which falls from some point of an object upon the surface of a looking-glass, or piece of polished metal.

RAY [with *Botanists*] is several semi-florets, set round a disk, in form of a radiant star.

Diverging RAYS [in *Opt.*] are such as go continually receding from each other.

RAYONNANT [in *Heraldry*] signifies darting forth rays, as the sun does when it shines out. So a *Cross Rayonnant* is one which has rays of glory behind it darting out from the center to all the quarters of the escutcheon, as in the figure.



RAZE [with *Horsemen*] a horse is said to raze, or have razed, when his corner-teeth cease to be hollow, so that the cavity, where the black mark was, is filled up, the teeth even, smooth and raz'd, or shaved, as it were, and the mark disappears.

RA'ZOR ? [*culter rasorius*, L.] a barber's knife or instrument for shaving.

RE'ACHLESS [*jeaceleas*, Sax.] negligent.

REA'CTION [in *Physicks*] is the action whereby a body acted upon returns the action by a reciprocal one upon the agent.

REA'DINESS [of *ꝥeꝛeða*, Sax.] preparedness, promptitude, &c.

REA'DINGS [in *Criticizm*] as various readings, are the different manners of reading the text of authors in antient manuscripts, &c. a diversity having arisen from the corruption of time, or ignorance of the copists.

READINGS [of *Law*] commentaries or glosses on the law-text, passage, or the like, to shew the sense an author takes it in, and the application that he conceives to be made of it.

RE-AGGRAVA'TION [with *Rom.*

Cath] the last monitory published after three admonitions, and before the last excommunication.

REAL, a *Spanish Coin*. See *Ryal*.

REA'LGAL, a mineral. a kind of red arsenick, differing from the common, which is white; and from orpiment, which is yellow.

REA'LNESS [*realitas*, L.] real existence, the truth of the matter.

RE'ALISTS, a sect of school philosophers, formed in opposition to the *Nominalists*.

REA'LITAS [with the *Scotists*] a diminutive of *res*, and is a term used to denote a thing which may exist of it self, or which has a full and absolute being of it self, and which is not considered as a part of any other.

To RE'ALIZE [in *Commerce*] a term scarce known before the year 1719, is to convert what is gotten in *Exchange-Alley*, &c. in Paper and imaginary money into land, houses, moveables, or current species.

To REAR up [of a *jeꝛan*, Sax.] to erect or set up an end; also to nourish or bring up.

REAR [in *Milit. Art*] the hindermost part of an army or fleet,

REA'SON, a faculty or power of the soul, whereby it distinguisheth good from evil, truth from falsehood; or that faculty of the soul whereby we judge of things; also the exercise of that faculty; or it may be defined that principle whereby, comparing several ideas together, we draw consequences; also argument proof, cause, matter.

REASON [of *State*] in political affairs, a rule or maxim, whether it be good or evil, which may be of service to the state; properly, something that is expedient for the interest of the government; but contrary to moral honesty and justice.

REASON Pieces ? [with *Carpenters*]

RESON Pieces } rather raising pieces, are pieces of timber which lie under the beams on the brick or timber, in the side of an house.

REA'SONABLENESS [of *rationabilis*, L. *raisonnable*, F. and *ness*] equitableness, justice, or rational quality.

REA'SONING [with *Logicians*] is an action of the mind, by which it forms a judgment of several others, as when we judge that true virtue ought to have relation to God, and that the virtue of the Pagans was not true virtue; and it is said to be the third of the four principal operations of the mind.

To RE-ASSI'GN [*reassigner*, F.] to assign again.

RE-ATTACHMENT [in *Law*] a second attachment of him, who was formerly attach'd, and dismiss'd the court without pay, as by the not coming of the justice, or the like casualty.

REBA'TE [with *Architects*] chamfering or fluting, F.

REBA'TEMENT [in *Commerce*] that which is abated or discounted on payment of ready money, before it becomes due.

REBE'LLION [properly a renewing the *War*] it originally signified among the *Romans* a second resistance, or rising up of such as had been formerly overcome in battle, and had yielded themselves to their subjection. It is now used for a traitorous taking up arms, or a tumultuous opposing the authority of the king, &c. or supreme power in a nation.

REBE'LLIOUSNESS [of *rebellio*, L.] rebellion, disobedience, &c.

REBE'SK, a sort of fine flourishes or branched work in carving, painting, or embroidery. See *Arabesk Work*.

To REBUILD [of *re*, again, and *bylian*, *Sax.*] to build again.

REBUS [*un rebus*, F. prob. of *rebus*, the Abl. Pl. of *res*, L. a thing] a name, device; a pictured representation, with words added to it; yet neither the one nor the other can make out any sense alone; the words or motto explaining the picture, and the picture making up the defect of the motto: As on a funeral, the words *we must*, alluding to the dial, *die all*; or as the paramour in *Cambden*, who, to express his love to his sweet-heart *Rose Hill*, had in the border of his gown painted a rose. a hill, an eye, a loaf, and a well, which in the *Rebus* language reads, *Rose Hill I love well*.

REBU'TTER [in *Law*] is when the heir of the donor impleads the tenant, alledging the land was intail'd to him, and the donee comes in, and by virtue of the warranty of the donor repels or rebuts the heir: because tho' the land was entailed to him; yet he is heir to the warrantor likewise. This is when a man grants lands secured to the use of himself, and the issue of his body, to another in fee with warranty, and the donee leases out the land to a third person.

And likewise if a person allow his tenant to hold land without obliging him to make good any waste, if after-

wards he fines him for waste made, he may debar him of this action by shewing the grant; and this is also called a rebutter.

RECAPITULATORY, belonging to recapitulation.

RECARGAZOON, the cargo or lading of a ship homeward bound.

RECEIVER-General [of the court of *Wards*] an officer which did formerly belong to that court, which being now taken away by act of parliament, the office is now vacant.

RECEIVER [*receveur*, F.] a person who receives. It is often used in an ill sense, for one who takes stolen goods from a thief, and conceals them.

RECEIVER [with *Chymists*] a vessel used to receive what is distilled.

RECEIVER [of Mr. Boyle's Air-Pump] that glass out of which the air is drawn, and within which, any living creatures or other bodies are inclosed for the making any experiments upon them.

RE CENSION, a reckoning, counting or numbering, L.

RE'CENTNESS [*recentia*, L.] newness, &c.

RECEPTIBILITY, capableness of being received, or of receiving.

RE'CEPTION [with *Philos.*] the same as passion.

RECEPTION [with *Astrol.*] a sort of accidental dignity or fortitude happening to two planets, especially if agreeable in nature, when they are received in each other's houses, as when the sun arrives in *Cancer*, the house of the moon; and the moon in her turn arrives in the house of the sun; exaltation, triplicity.

RECESSION of the *Equinoxes* [in the new *Astron.*] is the receding or going back of the equinoctial points every year about 50 seconds; which happens by reason that the axis of the earth, after many revolutions round the sun, actually swerves from that parallelism, which it seems to keep with itself during the whole time of an annual revolution.

RE'CHANGE [in *Commerce*] a second payment of the price of exchange; or rather the price of a new exchange, due upon a bill of exchange, which comes to be protested, and to be refunded the bearer by the drawer or endorser.

RECHANGE [*Sea Term*] such tackle as is kept in reserve on board of ship, to serve in case of failure of that already in use.

RECHARGE, of fire arms, as a musquet, &c. is a second loading or charge.

A RE-

A RE'CHEAT [*Hunting Term*] a lesson which the huntsman winds on the horn, when the hounds have lost their game, to call them back from pursuing a counter-scent.

RE'CHLESNESS [*ieccleayneyy, Sax*] carelessness, negligence.

RECIDI'VUS *marous* [*in Medicine*] a relapsing or falling back into sickness again; which frequently happens when the original matter, which remained of the first distemper, begins to ferment and work again.

RECIPIA'NGLE, a recipient angle, an instrument for taking the quantity of angles; especially in the making the plans of fortification.

RECI'PROCAL *Proportion* [*in Arith.*] is when in 4 numbers the 4th is lesser than the 2d, by so much as the 3d is greater than the 1st, and *e contra*, 4, 10, 8, 5.

RECIPROCAL [*in Poetry*] is said of verses that run the same both backwards and forwards.

RECIPROCAL *Figures* [*with Geom.*] are such as have the antecedents and consequents of the same *Ratio* in both figures, as 12, 4, 9, 3.

RECIPROCAL [*with Gram.*] is a term apply'd to certain verbs and pronouns, in those modern languages, which return or reflect the pronoun or person upon himself.

RECIPROCALNESS [*reciprocatio, L.*] interchangeableness.

RECIPROCATED [*reciprocatus, L.*] mutually interchanged, or returned, like for like.

RE'CKONING [*in Navigation*] the estimating of the quantity of the ship's way, or of the run between one place and another.

RECLAIMING [*old Customs*] the action of a lord pursuing, prosecuting, and recalling his vassal, who had gone to live in another place, without his permission.

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RECRIMINA'TOR, one that blames another that blames him, *L.*

To RE-ASSI'GN [*reassigner*, F.] to assign again.

RE-ATTA'CHMENT [in *Law*] a second attachment of him, who was formerly attach'd, and dismiss'd the court without pay, as by the not coming of the justice, or the like casualty.

REBA'TE [with *Architects*] chamfering or fluting, F.

REBA'TEMENT [in *Commerce*] that which is abated or discounted on payment of ready money, before it becomes due.

REBE'LLION [properly a renewing the *War*] it originally signified among the *Romans* a second resistance, or rising up of such as had been formerly overcome in battle, and had yielded themselves to their subjection. It is now used for a traiterous taking up arms, or a tumultuous opposing the authority of the king, &c. or supreme power in a nation.

REBE'LLIOUSNESS [of *rebellio*, L.] rebellion, disobedience, &c.

REBE'SK, a sort of fine flourishes or branched work in carving, painting, or embroidery. See *Arabesk Work*.

To REBUI'LD [of *re*, again, and by *lian*, *Sax.*] to build again.

RE/BUS [*un rebus*, F. prob. of *rebus*, the Abl. Pl. of *res*, L. a thing] a name, device; a pictured representation, with words added to it; yet neither the one nor the other can make out any sense alone; the words or motto explaining the picture, and the picture making up the defect of the motto: As on a sundial, the words *we must*, alluding to the dial, *die all*; or as the paramour in *Cambden*, who, to express his love to his sweet-heart *Rose Hill*, had in the border of his gown painted a rose, a hill, an eye, a loaf, and a well, which in the *Rebus* language reads, *Rose Hill I love well*.

REBU'TTER [in *Law*] is when the heir of the donor impleads the tenant, alledging the land was intail'd to him, and the donee comes in, and by virtue of the warranty of the donor repels or rebuts the heir: because tho' the land was entailed to him; yet he is heir to the warrantor likewise. This is when a man grants lands secured to the use of himself, and the issue of his body, to another in fee with warranty, and the donee leases out the land to a third person.

And likewise if a person allow his tenant to hold land without obliging him to make good any waste, if after-

wards he fines him for waste made, he may debar him of this action by shewing the grant; and this is also called a rebutter.

RECAPI'TULATORY, belonging to recapitulation.

RECARGAZOON, the cargo or lading of a ship homeward bound.

RECEI'VER-General [of the court of *Wards*] an officer which did formerly belong to that court, which being now taken away by act of parliament, the office is now vacant.

RECEIVER [*receveur*, F.] a person who receives. It is often used in an ill sense, for one who takes stolen goods from a thief, and conceals them.

RECEIVER [with *Chymists*] a vessel used to receive what is distilled.

RECEIVER [of Mr. Boyle's Air-Pump] that glass out of which the air is drawn, and within which, any living creatures or other bodies are inclosed for the making any experiments upon them.

RE CENSION, a reckoning, counting or numbering, L.

RE'CENTNESS [*recentia*, L.] newness, &c.

RECEPTI'BILITY, capableness of being received, or of receiving.

RE'CEPTION [with *Philos.*] the same as passion.

RECEPTION [with *Astrol.*] a sort of accidental dignity or fortitude happening to two planets, especially if agreeable in nature, when they are received in each other's houses, as when the sun arrives in *Cancer*, the house of the moon; and the moon in her turn arrives in the house of the sun; exaltation, triplicity.

RECE'SSION of the *Equinoxes* [in the new *Astron.*] is the receding or going back of the equinoctial points every year about 50 seconds; which happens by reason that the axis of the earth, after many revolutions round the sun, actually swerves from that parallelism, which it seems to keep with itself during the whole time of an annual revolution.

RE'CHANGE [in *Commerce*] a second payment of the price of exchange; or rather the price of a new exchange, due upon a bill of exchange, which comes to be protested, and to be refunded the bearer by the drawer or endorser.

RECHANGE [*Sea Term*] such tackle as is kept in reserve on board of ship, to serve in case of failure of that already in use.

RECHA'RGE, of fire arms, as a musquet, &c. is a second loading or charge.

A RE-

A RE'CHEAT [*Hunting Term*] a lesson which the huntsman winds on the horn, when the hounds have lost their game, to call them back from pursuing a counter-scent.

RE'CHLESNESS [*jeccleayneyy, Sax.*] carelessness, negligence.

RECIDI'VUS *marbus* [*in Medicine*] a relapsing or falling back into sickness again; which frequently happens when the original matter, which remained of the first distemper, begins to ferment and work again.

RECIPIA'NGLE, a recipient angle, an instrument for taking the quantity of angles; especially in the making the plans of fortification.

RECIPROCAL *Proportion* [*in Arith.*] is when in 4 numbers the 4th is lesser than the 2d, by so much as the 3d is greater than the 1st, and *e contra*, 4, 10, 8, 3.

RECIPROCAL [*in Poetry*] is said of verses that run the same both backwards and forwards.

RECIPROCAL *Figures* [*with Geom.*] are such as have the antecedents and consequents of the same *Ratio* in both figures, as 12, 4, 9, 3.

RECIPROCAL [*with Gram.*] is a term apply'd to certain verbs and pronouns, in those modern languages, which return or reflect the pronoun or person upon himself.

RECIPROCALNESS [*reciprocatio, L.*] interchangeableness.

RECIPROCATED [*reciprocatus, L.*] mutually interchanged, or returned, like for like.

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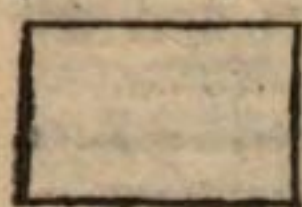
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RECRUITS [in *Milit. Affairs*] are new men raised to strengthen the forces already a-foot, either to fill up the places of those slain or deserters, or augment the number of men in a company.

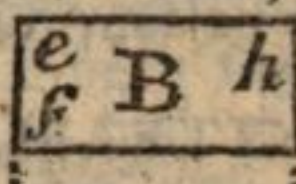
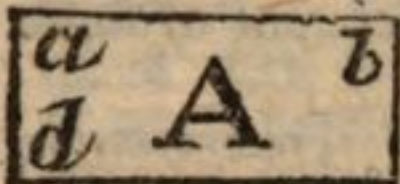


RE/CTANGLE [with *Geom.*] is a figure otherwise called a long square, has four right sides, and its two opposites equal.

RE/CTANGLED [of *rectus* and *angulus*, L.] consisting of right angles.

RECTANGLED Triangle, is a triangle that has one right angle.

Similar RECTANGLES, are those that have their sides about the equal angles proportional, that is, as *ab. eb. ad. ef.*



RECTANGULA'RITY & the being
RECTANGULARNESS & right-angled.

RE/CTIFIABLE [of *rectificare*, L.] capable of being set to rights.

To **RE/CTIFY Curves** [with *Mathem.*] is to find a straight line equal to a curve; or a plane equal to a curved surface.

RE/CTI minores [with *Anat.*] two small muscles of the head, which appear both in sight at once, arising from the hinder part of the first *Vertebra* of the neck, and are let into the middle of the *Os Occipitis*, in two shallow depressures of the said bone.

RE/CTITUDE [*rectitudo*, L.] rightness, straightness, evenness; also uprightness, justice, honesty.

RE/CTO [in *Law*] a writ usually called a *Writ of Right*, of such a nature, as that whereas other writs in real actions are only to recover the possession of land, &c. in question, lost by the plaintiff or his ancestors, this aims to recover both the seisin thus lost, and the property of the thing; so that both rights are here pleaded together; that of the property and that of the possession.

RECTO de advocacione ecclesie, a writ of right, lying where a man has right of advowson, and the incumbent dying, a stranger presents his clerk to the church, and he not having brought his action of *quare impedit*, &c. within six months, has suffered the stranger to usurp upon him, L.

RECTO de dote [in *Law*] a writ of right of dowery, which lies for a woman,

who has received part of her dowery, and proceeds to demand the remnant in the same place against the heir, L.

RECTO de dote unde nihil, &c. [in *Law*] a writ of right, which lies where the husband having divers lands and tenements has assured no dowery to his wife, and she is thereby driven to sue for her thirds, against the heir or his guardian, L.

RECTO de rationabili parte [in *Law*] a writ that lies between privies in blood, &c. for a copartner to recover his share, as brothers in gavel-kind, &c. L.

RECTUM intestinum [in *Anat.*] the straight gut, which begins at the first *Vertebra* of the *Os Sacrum*, and descends directly to the end of the rump, or the utmost end of the *Spina Dorsi*, L.

RECTUS abdominis [in *Anat.*] a muscle of the lower belly, which arises from the *Sternum* and the extremity of the last two ribs, and goes straight down to the fore part of the *Abdomen* to be inserted in the *Os Pubis*, L.

RECTUS femoris [*Anat.*] a muscle of the leg, which arises from the lower part of the spine of the *Ilium*, and descending between the two *Vasti* is inserted into the *Patella*, L.

RECTUS internus capitis major [*Anatomy*] a pair of muscles which arise from the fore part of the five interior transverse processes of the first *Vertebra* of the back, near its great hole, L.

RECTUS internus minor [*Anat.*] a muscle which lies on the fore part of the first *Vertebra* of the back part, and is inserted into the interior appendix of the *Os Occipitis*, under the former, L.

RECTUS lateralis capitis [*Anat.*] a pair of short, thick, fleshy muscles, arising from the superior part of the transverse processes of the first *Vertebra* of the neck, whence it ascends and is inserted into the *Os Occipitis*.

RECTUS musculus [*Anat.*] one of the muscles of the *Abdomen*, so called from the uprightness of its position. It helps to drive out the ordure and urine, by pressing the belly.

RECTUS palpebrae [*Anat.*] a muscle arising from the bottom of the orbit of the eye, whose use is to lift up the eyelid, L.

RECUMBENTNESS [of *recumbens*, L.] the relying or depending upon.

RECUPERATORY [*recuperatorius*, L.] of, or pertaining to a recovery.

RECURRENCY [of *recurrens*, L.] the running back or returning.

RECURRENT *Verses*, verses that read the same backwards as they do forwards, as, *Roma tibi subito, motibus ibit amor.*

RECURVATURE [of *re*, backwards, and *curvatura*, L. a bending] a bending or bowing backwards.

RECURVEDNESS } [*recurvitas*, L.]

RECURVITY } a being bent backwards.

RECUSANTS [*recusantes*, L.] Persons who refuse to acknowledge the king's supremacy; properly *Roman Catholics*, who refused to submit; but it has been extended to comprehend all who separate from the established church of *England*, of whatsoever sect or opinion.

RECUSATION [in *Law*] an act whereby a judge is desired to refrain from judging some certain cause, on account of his relation to one of the parties, because of some enmity, &c.

RED [*rhund*, C. Br. *red*, *Sax.*] one of the simple or primary colours of natural bodies, or rather of the rays of light.

RED-Book [of the *Exchequer*] an ancient manuscript volume, wherein are register'd the names of those who held lands *per Baroniam*, in the time of king *Henry II.* and also it contains several things before the conquest. It is in the keeping of the king's remembrancer.

To **RED-Shire** } [with *Smiths*] spoken

To **RED-Seer** } of a piece of iron in their fire, that is heated too much, so that it breaks or cracks under the hammer, while it is working, between hot and cold.

REDDITUS, revenue, rent, L.

REDDITUS *assisus*, a set or standing rent, L.

REDDLE } red chalk, a red fossil-

RUDDLE } stone, used by Painters, in making craons, &c.

REDEEMABLES, lands, funds, &c. sold, with a reservation of the equity of redemption.

REDEEMABLENESS, capableness of being redeemed,

REDEMPTION [in *Law*] a faculty or right of re-entering upon lands, &c. that have been sold and assign'd, &c. upon re-imbursing the purchase-money with legal costs.

REDEMPTION, a purchasing the freedom of another from bondage, F. of L.

REDEMPTIONS [*ant. Law Writ.*] grievous mulcts imposed, by way of commutation, for the head or life of the delinquent.

REDEVA'BLE, indebted, obliged, or beholding to, F.

REDHIBITION [*Civil Law*] an action in a court, whereby to annul the sale of some moveable, and to oblige the seller to take it back again, upon the buyer's finding it damaged.

REDINTEGRA'TION [in *Civil Law*] the action of restoring a Person to the enjoyment of a thing, whereof he had been illegally disposse's'd.

REDMANS. See *Red Knights.*

RE'DOLENCE } [of *redolentia*,

RE'DOLENCY } L.] sweetness

RE'DOLENTNESS } of smell, F.

REDOU'BLING [*redoublement*, F. *reduplicatio*, L.] a doubling again.

REDRE'SS, a setting to rights again, &c.

REDU'CIBLENESS, capableness of being reduced.

REDU'CING *Scale*, a mathematical instrument, to reduce a map or draught.

RE'DUCT [in *Carpentry*] a quirk or little place taken out of a larger, to make it more uniform and regular; also for some other conveniences, as cabinets, sides of chimnies, alcoves.

REDU'CTION [with *Astron.*] is the difference between the argument of inclination and the eccentrical longitude, i. e. the difference of the two arches of the orbit, and the ecliptick comprehended between the node and the circle of inclination.

REDUCTION of *Equations* [in *Algebra*] is the clearing them from all superfluous quantities, and bringing down the quantities to their lowest terms, and separating the known quantities from the unknown, till at length only the known quantity is found on one side, and the unknown on the other.

REDUCTION of a *Figure*, *Design* or *Draught*, &c. is the making a copy thereof, either larger or smaller than the original.

REDUCTION [in *Surgery*] an operation, whereby a dislocated, luxated, or fractured bone is restored to its proper place.

REDUNDANT *Hyperbola*, a curve of the higher kind, so called, because it exceeds the conick section of that name in the number of its hyperbolical legs; it being a triple hyperbola, with six hyperbolical legs.

REDUNDANTNESS [*redundantia*, L.] overflowingness, superfluity.

To **REDUPLICATE** [*reduplicatum*, L.] to double over again.

REDU-

REDUPLICATE *Pronouns* [with *Gram.*] such as *I my self, thou thy self, he himself, &c.*

REDUPLICATIVE *Propositions* [with *Logicians*] are such in which the subject is repeated, as, *Men, as Men are rational.*

REEFT [with *Mariners*] part of a sail that is taken up, as when, in a great gale of wind, they roll up part of the sail below, to make it narrower, and not to draw too much wind: This taking up or contracting is called *Reefing.*

REEFT *Top-mast* [with *Mariners*] when a top-mast, that having been sprung, is crack'd, or almost broken in the cap, the lower Piece that was almost broken being cut off, the other part, being set again, is called a *Reeft-top-mast.*

RE-ENTRY [of *rentrer*, F.] entring again.

RE-ENTRY [in *Law*] a resuming and retaking that possession that had lately been foregone.

RE'ESTA'BLISHMENT [*retablissement*, F.] an establishing again.

To **REEVE** [with *Sailors*] is to draw a rope thorough a block, to run up and down.

RE-EXTENT [in *Law*] a second extent made upon lands or tenements, upon complaint made that the first extent was partially executed.

To **REFE'R** [*referre*, L.] to put a business into the hands of another, in order to be considered or managed.

To **REFINE** [*raffiner*, F.] to make finer, to purge and purify, by drawing liquors off from the lees, or metals, by melting.

REFINEMENT, a purifying or being purified; a criticizing upon.

REFLE'CTION, it is related that *Pythagoras* could write what he pleased on a glass, and, by the reflection of the same species, would make those letters appear upon the circle of the moon, so plain as to be read by any Person, some miles distant from him. *Cornelius Agrippa* affirms the possibility of it, and that the method of performing it was known to himself and others.

REFLECTION [in the *Pythag.* and *Copernican* System] is the distance of the pole from the horizon of the disk; which is the same thing, as the sun's declination in the *Ptolemaick* hypothesis.

REFLECTION of the Rays of Light [in *Opticks*] is a motion of the rays,

whereby, after impinging on the solid parts of bodies, or rather after a very near approach thereto, they recede or are driven therefrom.

REFLECTION [in *Catoptricks*] is the return of a ray of light from the polished surface of a looking-glass or mirror, driven thence by some power residing therein.

REFLECTION [in *Mechanicks*] is the turn or regressive motion of a moveable, occasioned by the resistance of a body, which hindered its pursuing its former direction.

REFLECTION [in *Metaph.*] is that notice the mind takes of its own operations, and the manner of them, by reason whereof there come to be ideas of those operations in the understanding, *Mr. Locke.*

REFLE'X } [in *Painting*] is under-
REFLE'CT'S stood of those Places in a Picture, which are supposed to be illuminated by a light reflected by some other body, represented in the same Piece.

REFLE'XIBLENESS, capableness of being reflected, or that property of the rays of light, whereby they are disposed to be reflected.

REFORM, reforming, reformation; also a re-establishment or revival of a former neglected discipline; also a correction of reigning abuses; also a disbanding some part of an army.

REFORMA'DO, a reformed officer, or one whose company or troop is suppressed in a reform, and he continued either in whole or half pay, he doing duty in the regiment.

REFORMA'DO [in a *Ship of War*] a gentleman who serves as a volunteer, in order to gain experience, and succeed the principal officers.

REFORMA'TION, the time of the first establishment of the reformed or protestant religion.

Right of REFORMATION, a right which the Princes of *Germany* claim to reform the church in their territories, as being invested with the spiritual as well as temporal Power.

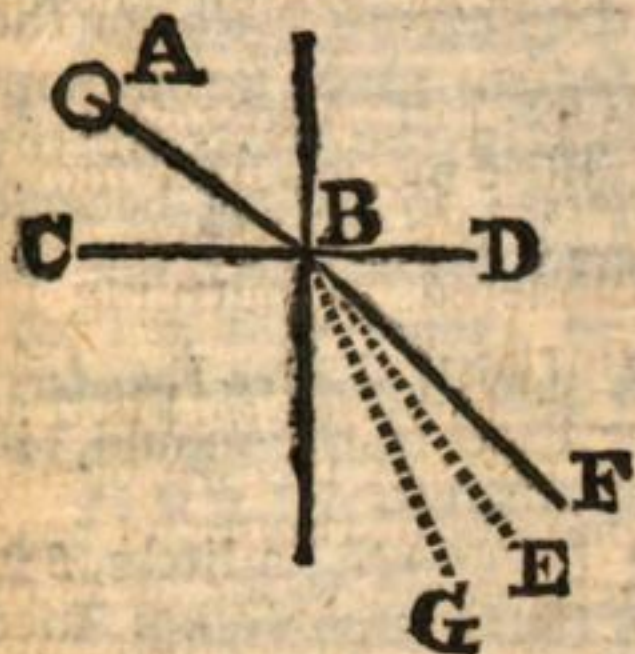
REFORMATION [*Hieroglyphically*] was by the antients represented by a *Phenix*, of whom it is related, that another riseth out of her ashes, after she hath been consumed by the sun beams.

REFO'RMED [*reformé*, F. *reformatus*, L.] formed again, mended, &c.

REFRA'CTARINESS [of *refractorius*, L.] obstinacy, headstrongness, a refusing to be ruled, &c.

REFRA'CTED *Dials*, are such as shew the hours by means of some refracting transparent fluid, or such dials as are drawn in a concave or hollow bowl, so that the hour-lines may shew the true hour, when the bowl is full of water, or some other liquor.

REFRA'CTION [in *Mechanicks*] is the deviation of the moving body from its different course, by reason of the different density of the medium it moves in; or a flexion and change of de-



termination, occasioned by a body's falling obliquely out of one medium into another of a different density.

A ball, as at A, moving in the air into the line A B, and falling obliquely on the surface of the water G D, does not proceed straight to E, but deviates or deflects to B again; and if the ball, moving in the water in the same line A B, should fall obliquely on the surface of the water G D, it will not proceed straight to E, nor yet deflect to F, but to G.

REFRA'GABLENESS [*refragabilitas*, L.] refractoriness.

To **REFRA'IN** [*refranare*, L.] to bridle, to keep one's self from, to forbear.

REFRA'INMENT [*refrenatio*, L.] a refraining.

REFRANGIB'ILITY [*of the Rays of Light*] is their disposition to be refracted or turned out of the way, in passing out of one transparent body or medium into another.

REFRA'NGIBLENESS [*of re and frangibilitas*, L.] capableness of being refracted.

REFRENA'TION [*refrenatio*, L.] a bridling or checking, a curbing or holding in, L.

REFRENATION [in *Astrol.*] a term used when a Planet applies to another, by conjunction or aspect, before it approaches and becomes retrograde; by which means it is pulled by, as it were with a bridle, and weakened.

REFRIGERANT [*refrigerans*, L.] cooling.

REFRIGERATIVENESS [*of refrigerativus*, L.] a cooling quality.

A **REFRI'GERATORY** [*refrigera-*

torium, L.] a vessel filled with cold water, placed about the head of an alembick, to cool and condense the vapours, raised thither by fire, to be discharged thence thro' the back.

REFRIGE'RIUM, a refreshment: also a cooling Place.

RE'FUGE [*refugium*, of *re*, backwards, and *fugio*, to fly] a Place of safety to fly to in danger.

REFU'LGENTNESS [*refulgentia*, L.] brightness, splendor.

REGA'LIA, the rights of a king or queen, or the ensigns of the royal dignity; as the several parts of the apparatus of a coronation, as scepters, Edward's staff, sword, globe, &c.

REGALIA *facere*, is us'd for a bishops doing homage or fealty to the king, when he is invested with the *Regalia*, L.

REGA'LIS *Aqua*, an acid, corrosive spirit or water, serving as a menstruum for dissolving gold; it is prepared by mixing common salt, or *sal armoniac* with spirit of nitre, or with common *aqua fortis*, L.

REGA'RD [*of a Forest*] the over-seeing and viewing it; also the compass of it, *i. e.* all that ground which is Part or Parcel of it.



REGA'RDANT [in *Heraldry*] signifies looking behind, and is apply'd to beasts represented in an escutcheon, with their faces turned to their tails, as in the figure.

REGA'RDED [*regardé*, F.] looked upon with concern, respected, had respect to.

REGA'RDFUL [*of regard*, F. and *cul*, Sax.] having regard to, careful of, concerned for.

REGA'RDFULNESS, heedfulness, &c.

REGA'RDLESS [*of regard*, F. and *ley*, Sax.] heedless.

REGA'RDLESNESS, heedlessness.

REGA'RDER, an officer belonging to the king's forest, who is obliged by oath to make regard of it, to view and enquire of all offences and defaults that have been committed by the foresters, and all other officers, in the execution of their offices.

REGE'NERATE, regeneracy, Milton.

REGE'NERATENESS [*regeneratio*, L.] regeneration.

RE'GENT [in a *College*] a professor of arts and sciences, who holds a class or set of Pupils.

REGER-

REGERMINA'TION, a springing or budding out again, *L.*

RE'GIBLENES [of *regibilis*, *L.*] easiness to be governed.

RE'GICIDE [of *Regem cadere*, *L.* to kill a king] a king-killer, or murderer of a king.

RE'GIFUGE [of *regifugium* of *regem* and *fugere*, *L.* to drive away] a festival held in antient Rome, on the sixth of the calends of March, i. e. on our 24th of February, in memory of the expulsion of their king, particularly of Tarquin's flying out of Rome on that day.

RE'GIMEN [in *Medicine*] a rule or course of living, with regard to eating, drinking, clothing, or the like, accommodated to some disease, and to the particular course of Physick the Patient is under.

REGIMENTAL [of *regiment*, *F.*] of or belonging to a regiment.

RE'GINA *prati* [i. e. the queen of the meadow] the herb Meadow-sweet, *L.*

Elementary RE'GION [with *Philos.*] a sphere bounded by the orb of the moon, comprehending the atmosphere of the earth; so called, because the four elements, and all elementary bodies, are contained in it.

REGIONS [with *Philos.*] are particular divisions of the air, which are accounted three, the *upper*, *middle*, and *lower*.

Upper **RE'GION**, commences from the tops of the mountains, and reaches to the utmost limits of the atmosphere, in which is a perpetual, equable calmness, clearness, and serenity.

Lowest **REGION**, is that wherein we breathe, and is bounded by the reflection of the sun's rays, that is, by the height to which they rebound from the earth.

Middle **REGION**, is that wherein the clouds reside, meteors are formed, &c. extending from the extremity of the lowest to the top of the highest mountains.

RE'GIONARY [in *Ecclesiastical History*] a title given to those who had the charge and administration of the church-affairs from the fifth century.

To **RE'GISTER** [of *gister*, *F.* to lie down in a bed, as some think] to enter, write down, or record in a Register.

A **REGISTER** [*registrum*, *L.* *rege-stum*, *qu. iterum gestum*, done over again, *Menagius*] a memorial, or book of publick records.

REGISTER [of a *Parish*] a book wherein marriages, baptisms and births

are registered; registers in parish-churches were first appointed by Thomas Cromwell, Earl of Essex, vicar-general to king Henry VIII. *A. C.* 1538.

REGISTER of *Writs* [in *Law*] a book containing the forms of most of the writs used in common law.

REGISTER *Ships* [in *Traffick*] such ships to which the king of Spain, or the council of the Indies, grant Permissions to go and traffick in the Parts of the Spanish West-Indies; so called, because they are registered before they set sail from Cadix.

REGISTER [with *Letter-Founders*] one of the inner Parts of the mould, in which the types are cast.

RE'GLET & [*Architect.*] a little, flat, **RIGLET** & narrow moulding, used chiefly in compartments and pannels, to separate the parts or members from one another, and to form knots, frets, and other ornaments.

REGLETS [with *Printers.*] See *Riglets*.

REGRA'TING [of *regrater*, *F.*] the driving the trade of a hugster.

REGULAR *Bodies* [with *Mathem.*] are solid bodies, whose surfaces are compos'd of regular and equal figures, and whose solid angles are all equal, of which there are five.

1. A *Tetrahedron*, which is a Pyramid comprehended under four equal and equilateral triangles.

2. The *Hexahedron*, or cube, whose surface is compos'd of six equal squares.

3. The *Octahedron*, which is bounded by eight equal and equilateral triangles.

4. The *Dodecahedron*, which is contained under twelve equal and equilateral pentagons.

5. The *Icosihedron*, which consists of twenty equal and equilateral triangles: These are all the regular bodies that can be, and they are called the *Platonic* bodies.

REGULAR *Curves* [with *Mathem.*] are such as the perimeters of the conick sections, which are always curved after the same geometrical manner.

REGU'LARIS [with *Botan.*] uniform, as when the parts of a flower are like to each other on all sides, as in a *Convolvulus*, &c.

RE'GULARNESS [*regularité*, *F.* of *regularis*, *L.*] agreeableness to rules, exactness, strict order.

REGU'LO, a title given to the sons of the emperor of China.

REGULUS, a petty king; a Saxon title for a count.

Martial **REGULUS** of *Antimony* [with *Chymists*] a mixture of horse shoe nails melted with the *Regulus*.

REGULUS [with *Astron.*] a star of the first magnitude in the constellation, *Leo*.

REGURGITA'TION, a swallowing again, *L*.

RE-IMBA'RKED [*reimbarqué*, *F.*] put on ship-board again, &c.

RE-IMBA'TTLED, put into battle array again.

RE-IMBURSEMENT [in *Traffick*, &c.] a repayment; or returning what money a Person had received by way of advance, &c.

To **RE-INGAGE** [of *re*, and *engager*, *F.*] to ingage again.

RE-INGAGEMENT [of *re*, and *engagement*, *F.*] an engaging again.

RE-INVIGORA'TION, an invigorating again, or the second time.

REJOINTING [with *Architect.*] the filling up of joints of the stones in old buildings, when worn hollow by the course of time or water.

A **REITERA'TION** [with *Printers*] is when the last form is laid on the Press.

REITTERS, an antient title of the *German Cavalry*.

RELA'TION [with *Grammar.*] is the correspondence which words have one to another in construction.

RELATION [with *Logicians*] is the fourth category, as that of *Father, Husband, Master, Servant, King, Subject*, and every thing that denotes comparison, as *equal, greater, less*.

RELATION [in *Philos.*] respect or regard; the mutual respect of two things, or what each is in regard to the other.

RELATION [in a *Law Sense*] is when, in consideration of law, two times, or other things, are considered as if they were all one; and by this the thing, subsequent is said to take its effect by relation.

RELATION [in *Geometry*, &c.] is the habitude or respect of two quantities to one another, with regard to their magnitude: The same as *Ratio*.

RELATION [in *School Divinity*] is used to denote certain of the divine perfections, called personal ones, in regard, by those one divine Person is referred to another, and distinguished from it, as in *God* there is one *Nature*, two *Processions*, three *Persons*, and four *Relations*; the *Relations* are *Paternity, Filiation, active Spiration, and passive Spiration*.

RELATIVE *Substantives* [with *Gramm.*] are such as bear a relation to some others, as a father, son, daughter, husband, wife, &c.

RELATIVE *Adjectives*, are such as have relation to some others, as better, worse, higher, lower, equal, unequal, &c.

RELATIVE *Pronoun*, is such an one as has relation to a noun that goes before, as *he, him, that, who, which*, with their numbers.

RELATIVENESS [of *relations*, *L.*] the having relation to.

RELAXA'TION [with *Surgeons*] a preternatural extension, or straining of a nerve, tendon, muscle, &c. either by violence or weakness.

RELAXATION [in a *legal sense*] a release or discharge, as the relaxation of an attachment in the court of the admiralty; a releasing of canonical Punishments.

RELAY [in *Tapestry Work*] an opening left in a Piece where the figures or colours are to be changed, or which is to be filled up when the other work is done.

A **RELAY** [of *rallier*, *F.*] a fresh equipage, horse, &c. sent before, or appointed to be ready, for a traveller to change, to make the greater expedition, as in riding post.

RELEGA'TION, a kind of exile or banishment for a time appointed, wherein the obnoxious Person is required to retire to a certain Place, and to continue there till he is recalled, *L*.

RELENTLESS, unrelenting, incapable to relent, *Milton*.

RELENTMENT [*rallentissement*, *F.*] a relenting.

RELIEF [in *Chancery*] is an order sued out for the dissolving of contracts, and other acts, upon account of their being unreasonable, prejudicial, grievous, &c.

RELIEF. See *Relievo*.

RELIEF *reasonable*, is that enjoined by some law, or fixed by an antient custom, and which does not depend on the will of the Lord.

RELIEVO [in *Sculpture*, &c.] imbossed work, the protuberance or standing out of any figures above the ground or plane whereon they are formed, *Ital.*

Alto **RELIEVO**, or *High Relief*, is when the figure is formed after nature, and projects as much as the life, *Ital.*

Basso **RELIEVO**, or *Low Relief*, is when the work is raised but a little from its ground; as in medals, &c.

Demi RELIEVO, is when one half of the figure rises from the Plane or ground.

RELIEVO [in *Architect.*] is the projection of any Ornament.

RELIEVO [in *Paint.*] is the degree of force or boldness, wherewith the figures, beheld at a due distance, seem to stand out from the Ground of the Painting, as tho' they were really imbossed.

RELIGION [*religio*, L.] is defined to be a general habit of reverence towards the divine nature, by which we are both enabled and inclined to worship and serve God, after that manner which we conceive to be most agreeable to his will, so that we may procure his favour and blessing.

Natural RELIGION, is what men might know, and be obliged to by meer principles of Reason, improved by consideration and experience, without the assistance of divine revelation.

Revealed RELIGION, is what God has obliged us to perform by the manifestation of his will, upon the consideration of temporal or future rewards and punishments. The parts of revealed religion are *Faith* and *Practice*.

RELIGION [with *Painters*] is represented in a silver veil, with a mantle of white.

A RELIGIOUS Man [*Hierogly.*] was represented by a lion running from a cock; also by a palm-tree, the root whereof is unpleasant to look upon, but the fruit and branches are pleasant, both to the eye, and to the taste.

An Enemy to RELIGION [*Hierogly.*] was represented by an ass.

RELIGIOUSNESS, a religious disposition, piety.

RELINQUISHMENT [*relictio*, L.] a relinquishing.

RELICUA, the remainder or debt which a person finds himself a debtor in upon the accompt.

RELIQUIÆ, the ashes and bones of the dead, that remained after the burning of their bodies, and which they very religiously kept in urns, and afterwards laid them up in tombs. L.

RELISHABLENESS, the being well tasted.

RELU'CTANCY ? [*reluctatio*, L.] a wrestling, or striving against, an unwillingness, &c.

RELU'CTANTNESS ? L.] a wrestling, or striving against, an unwillingness, &c.

RELU'CTANT [*reluctans*, L.] striving against.

REMANENTES [*Dooms-day-Book*] signifies of, or pertaining to.

REMARKABLENESS, worthiness of remark.

RE-MARR'YING, the marrying again, or a second Time.

REME'DIABLE [of *remedium*, L.] that may be remedied. F.

REME'DIABLENESS, capableness of being remedied.

REME'DIBLENESS [of *irremediabile*, F.] uncapableness of being remedied.

A RE'MEDY [*remedium*, L. *remede*, F.] physick, medicine; also cure, help, ease, comfort; also means for the redress of disorders or mischiefs; also a shift in misfortunes.

REME'MBRANCE [*remembranza*, Ital. of *rememorare*, L.] is when the Idea of something formerly known recurs again to the mind, without the operation of the external object on the external sensory, remembring, memory.

REME'MBRANCERS [of the *Exchequer*] three officers or clerks in that office, as of the king, the lord treasurer, and of the first-fruits.

To REMIND [of *re* and *mind*] to put mind.

REMINISCENCE ? [*reminiscentia*, L.] the faculty or power of remembering or calling to mind: that power of the human mind, whereby it recollects itself, or calls again such Ideas or Notions which it had really forgot: And in this it differs from memory, which is a treasuring up things in the mind, and retaining them there without forgetting them.

REMINISCERE, an antient name for the second Sunday in Lent, being so called from the first word of the beginning of the mass for that day, *reminiscere miserationum tuarum*.

REMI'SSNESS [of *remis*, F. *remissio*, L.] slackness, negligence, carelessness.

REMI'TTANCE, forgiveness.

REMI'TTANCE [with *Bankers*] a due or Fee allow'd both for their wages, the tale of money, and the different value of the species where the money is paid.

REMI'TMENT ? [in *Commerce*] a

REMI'TTANCE ? return of money from one place to another in bills of exchange orders, or the like.

REMI'TTER [in *Law*] is where a man has two titles in Law, and is seized by the latter, and, that proving defective, he is *remitted* or restored to the former more antient title.

REMONSTRANT [*remonstrans*, L.] expostulatory, &c.

REMONSTRATED [of *re* and *monstratus*, L.] shewed by reason and instances, &c.

REMO:

REMO'RA the ship-halter. A

REMELIGO small fish called a *Sea-Lamprey* or *Suck-stone*; of which the ancients had an opinion, that, by sticking to the keel of a ship it would stop its course. And thence *Remora* is taken for any delay, stop, let, or hindrance. F.

REMORA arati [with *Botanists*] rest-harrow. L.

REMO'RSELESS [of *remords*, F. of *re* and *morsus*, L. and *neyye*, Sax.] without check, or sting of conscience.

REMO'TENESS [of *remotus*, L.] the being far from.

REMO'VEABLENESS, liableness to be removed.

A **REMOVE**, a removing, changing of place or abode.

REMPLI' [in *Heraldry*] i. e. filled up, signifies that all the chief is filled up with a square piece of another colour, leaving only a border of the proper colour of the chief about the said piece. as in the figure.



RE'MULUS [with *Anat.*] the narrow part of the ribs which joins with the *Vertebrae*, or turning joints of the backbone.

REMU'NERABLE, capable of being rewarded.

REMURIA [among the *Romans*] feasts instituted in honour of *Remus* the brother of *Romulus*.

RE'NAL Glandules [with *Anat.*] two flat and soft glands about the thickness of a nut, above the reins on each side.

RENA'LIS vena [with *Anat.*] a vein arising from the descending trunk of the *Vena Cava*, and spreading itself on the caul and fat that covers the kidneys.

RENA'SCENT [*renascens*, L.] springing up, or being born again.

RENA'SCIBLENESS [*renascibilitas*, L.] the power or capableness of being born again, of renewing, or regeneration.

A **RENCOUNTER** [*rencontre*, F.] an encounter of 2 little bodies or parties of forces; an accidental meeting, an unexpected adventure, as when 2 persons fall out and fight on the spot, without having premeditated the combat; and thus it is opposed to a *Duel*.



RENCONTRE' [in *Her.*] or a *Rencontré*, denotes that the face of a beast stands right forward, as if it came to meet the person before it, as in the figure.

To **RENDER** [with *Builders.*] See to *Parget*.

To **RENDER** [in *Law*] a term used

in levying a fine. A fine is either single where nothing is granted, or with *Render*, whereby something is rendered back again by the cognisee to the cognisor; or double, which contains a Grant or *Render* back again of some Rent, common, or other thing out of the land itself to the cognisor.

RENDITION, a rendering.

Succenturiati **RENES** [in *Anat.*] certain Glands, so named from their resemblance to the figure of the reins, and accounted a sort of secondary reins.

RENITENCY [of *renitens*, L.] a resisting or striving against.

RENITENCY [in *Philosophy*] that resistency or force that is in solid Bodies, by which they resist the Impulse of other bodies, or re-act as much as they are acted upon.

RE'NNET, a sort of pippin.

RE'NNET, the maw of a calf, commonly used for turning milk in making curds for cheese, &c.

To **RE'NOVATE** [*renovare*, L.] to renew.

RENOW'NEDNESS, famousness.

RENT [of *rentan*, Sax.] torn in pieces.

RENTABLE, that may be rented.

RENTING [of *rentraire*, F.] in *Manufactory* the sewing of 2 pieces of cloth edge to edge without doubling them, so that the seam is scarcely to be seen; also the sewing up a rent or hole made in the dressing or preparing of cloth.

RENUE'NTES [*Anatomy*] a pair of muscles of the head, so named, as being Antagonists to the *Annuentes*; their use is to throw the Head backwards with an air of refusal.



RENVERSE' [in *Her.*] denotes any Thing set with the head downwards, as *Chevron renverse*, is a chevron with the point downwards, or when a beast is laid on its back, F. as in the Figure.

RENU'NCULUS [with *Anat.*] a little kidney. L.

RENUNCULUS [with *Botan.*] the crow-foot, a flower. L.

RE-ORDINATION, the act of conferring orders a second time.

REP-Silver [*old Rec.*] money antiently paid by servile tenants to their lord, to be quit of the service of reaping his corn.

To **REPAIR** a Medal, is to clear off the rust, to render it clean, and as perfect as it may be.

REPAIRABLE, that may be repaired or mended.

REPA'NDOUSNESS [of *repanditas*, L.] bentness or bowingness backwards.

REPARATIONE *facienda* [in Law] a writ which lies in divers cases, as when 3 are tenants in common or joint tenants *pro indiviso* of an House, &c. fallen to decay, and the one is willing to repair it and the other 2 are not.

To **REPA'RT** [with *Horsemen*] is to put a Horse on, or to make him part the second time.

REPARTEE' 2 [*repartie*, F.] a ready,

REPARTY' 3 smart reply, especially in matters of wit, humour, or railery.

To **REPA'Y** [of *re* again, and *payer*, F.] to pay back.

REPA'YMENT, a paying back or again.

REPEA'LABLE, that may be repealed.

A **REPEAT** [in *Musick*] a character shewing that what was last play'd or sung must be gone over again.

REEP'E'K 2 [at the Game

REEK and **REEP'E'K** 3 called *Picket*] a term used when the Player has a fifteenth or fourteenth by kings, &c. and the Ruff before he plays a card.

REPELLING *Power* [in *Physicks*] a certain power or faculty residing in the minute parts of the natural bodies, whereby they mutually fly from each other.

RE'PENT [in *Bot. Writ.*] creeping, L.

REPE'NTANCE [with *Divines*] is such a conversion of a sinner to God, by which he is not only heartily sorry for the evil he has done, and resolved to forsake it, but actually begins to renounce it, and to do his duty according to the utmost of his ability, with a steadfast purpose to continue a faithful servant of God unto the end of his life.

REPE'NTANT, repenting, F.

REPERCU'SSION [in *Musick*] a frequent repetition of the same sounds.

REPERCU'SSIVENESS [of *repercussivus*, L.] a beating back, or rebounding quality.

A **REPE'RTORY** [*repertorium*, L.] a book into which things are methodically entered, in order to the more ready finding of them; also a Place where things are orderly laid up, so as to be easily found.

REPETITION [in *Musick*] a reiterating or playing over again of the same Part of a composition, whether it be a whole strain, or Part of a strain, or double strain.

REPETITION [with *Rhet.*] is when the Person thinks his first expression not well understood, and is solicitous to make his hearers know what he means, and repeats or explains it another way.

REPLANTA'TION, a plaining again, or the second time.

To **REPLEA'D** [of *re* and *plaid*, F.] to plead again to that which was once pleaded before.

REPLE'NISHMENT, the replenishing

REPLE'TENESS [*repletio*, L.] fulness.

REPLE'TION [in *Canon Law*] is where the revenue of a benefice is sufficient to fill or occupy the whole right or title of the graduate who holds them.

RE'POLON [with *Horsemen*] is a demivolt, the croup inclos'd at five times.

To **RE'POSE** *one's self* [*reposer*, F.] to take one's rest.

REPO'SEDNESS, quietness, stillness, a being at rest.

REP'REHE'NSIBLENESS [of *reprehensibilis*, L.] reproveableness.

REPRESENTA'TION [in the *Drama*] is the exhibition of the action of a theatrical Piece, including the scenes, machines, recitations, &c.

REPRESENTMENT, a presenting a second time.

A **REP'RESSION**, a restraining, &c. L.

REP'RESSIVE [of *repressus*, L.] of a restraining nature or quality.

RE'PRISE [with *Horsemen*] is a lesson repeated, or a manage recommenced.

REPRI'ZE [in *Sea Commerce*] a merchant-ship which having been taken by a corsair or privateer, &c. is retaken or recovered by a vessel of the contrary Party.

REPROA'CHABLENESS [of *reproachable*, F.] capableness, &c. of being reproached.

REPROA'CHFULNESS [of *reproche*, F. and *julneye*, Sax.] a reproachful quality or disposition.

RE'PROBATENESS [*reprobati*, L.] the state of a reprobate; wickedness, impiety.

REPRO'VEABLENESS [of *reprobabilis*, L.] liableness to be reprov'd.

RE'PTILE [*reptilis*, L.] a creeping thing that rests upon one Part of the belly, while it advances the other forward, as an earth-worm, snake, &c.

RE'PTILES [with *Botanists*] those Plants which creep either on the earth or on other Plants, as wanting strength of stalk to sustain themselves.

REPU-

REPU'DIABLE, that may be put away or divorced.

A REPUDIATE [*repudiata*, L.] a divorced woman, one put away,

REPU'GNANTNESS [*repugnantia*, L.] repugnancy; contrary nature or quality.

REPU'LSE [with *Philos.*] otherwise called *reaction*. It is one of the laws of nature that *repulse* or *reaction* is always equal to impulse or action; that is, the action of two bodies one upon another is always equal one with another; or that the same force that strikes upon another, is returned back by that other on it, and the forces are impress'd with directions directly contrary. In all blows and strokes the thing struck (as suppose with a hammer on an anvil) the anvil strikes the hammer with equal force. If one body press or draw another, it is just as much press'd or drawn by that.

REPU'LSION, a beating or driving backwards, a repulse.

REPU'LSORY [*repulsorius*, L.] fit to, repel, or pull back.

REPU'RGED [*repurgatus*, L.] purged again.

RE/PUTABLENESS [of *reputatio*, L.] being of good repute.

REPU'TED, accounted, esteemed, looked upon.

To REQUE'ST the Game [with *Hunters*] is when having run it down the night before, they seek it again the next morning with the bloodhound, &c.

REQUEST [in *Law*] a supplication or petition made to a prince or court of justice, begging relief in some cases wherein the common law granted no immediate redress.

Court of REQUESTS, an antient court of equity, instituted in the time of Henry VII. of like nature with that of chancery, chiefly for the relief of Petitioners, who in conſcionable cases should address themselves by way of Petition to his majesty.

REQUI'REMENT, the thing required; also a requiring.

RE'QUISITNESS, necessariness, &c.

To RESALU'TE [*resalutare*, L.] to salute again.

RESARCELE'E [in *Heraldry*] as a cross resarcelee signifies one cross, as it were, sewed to another, or one cross placed upon another, or a slenderer cross charged upon the first, as in the figure.



RE'SCEIT [in *Common Law*] an admittance of Plea, though the controversy be only between two.

RE'SCOUS in *Law*, is when a man, distraining cattle for damage done in his ground, drives them in the highway towards the Pound, and they get into the owner's house, and he refuses to deliver them upon demand; he that detains them is said to be a *Rescous in Law*, F.

RESCOUS in *Fact*, is a resistance against lawful authority, as by a violent taking-away, or procuring the escape of one that is arrested.

RE'SCRIPT, an answer delivered by an Emperor or a Pope, when consulted by particular Persons on some difficult question or point of law, to serve as a decision thereof.

RESCU'SSU [in *Law*] a writ that lies for a rescuer or rescuſſor.

RE-SEARCH [in *Musick*] a kind of prelude or voluntary played on an organ, harpsichord, &c.

RE-SEA'RCHING [in *Sculpture*, &c.] the repairing of a cast figure with proper Tools, &c.

RESEI'SER [in *Law*] a taking again of lands into the king's hands, for which an *ouster le main* was formerly misused.

RESE'MBLANCE [*reſſemblance*, F.] likeness, agreeableness,

RESERCELE [in *Heraldry*] a term used of a cross moline voided.

RESERVA'TION *Mental*, a Proposition which strictly taken, and according to the natural import of the terms, is false; but if qualified with something reserved in the mind becomes true.

RESERVATION [in *Conversation*] reservedness, that distance and state, which ladies observe towards those that court them.

To RE'SERVE [in *Law*] sometimes signifies to except, as when a man lets his house, but reserves one room for his own use.

RESE'RVE [*Milit. Affairs*] is a body of troops sometimes drawn out of the army, and encamped by themselves in a line behind the other two lines.

To RE-SE'TTLE [of *re*, again, and prob. *Yettan*, *Sax.*] to settle again, to re-establish.

RE'SIANT, a Person that resides or dwells in a certain Place

RE'SIDENT [*ant. Customs*] a tenant who was obliged to reside on his lord's land and not to depart from it.

A RESIDENTIARY, a Canon, a Parson installed to the Privileges and Profits of a residence.

RESIDUAL Root [in *Algebra*] a root composed of two parts or members, only

only connected together with the sign (—) thus, a—b or 5—3 is a residual root, and is so called, because its true value is no more than its residue or difference between the Parts *a* and *b*, or 5 and 3.

RESILIENTNESS [of *resiliens*, L.] rebounding quality, resiliency.

RE/SINA, *Resin* or *Rosin*, which [with *Physicians*] is a fat and oily liquor, issuing either of its own accord, or else let out by cutting of any tree or plant; also an artificial rosin, chymically prepared, and drawn from any plant and drug, that abounds with resinous Particles, as *Resin of Jalap*, &c.

RE/SINOUS [*resinaceus*, L.] rosinny, that yields rosin, or partakes of its nature.

RE/SINOUSNESS [of *resinosus*, L. *resineux*, F.] resinous or rosinny quality.

RESIPI/SCENCE [*recipiscentia*, L.] a being wise again; a changing one's mind from doing amiss; the reflection which a Person makes upon his bad conduct; which leads him to reformation, repentance, and amendment of life.

RESI/STENCE [*resistentia*, L.] the act of resisting or withstanding.

RESISTENCE [in *Philos*] resisting force, any force which acts contrary to another, so as to destroy or diminish its effect; that Property of solid bodies which resists and opposes whatsoever comes against them.

RESISTENCE of the *Medium*, is the opposition against, or hindrance of the motion of any natural body, moving in a fluid, as in the air, sky, water, &c.

RESO/LVABLENESS [of *resolubilis*, L.] capableness of being resolved.

RE/SOLUTENESS [of *resolutio*, L.] a full purpose or intention to do a thing; also courage.

RESOLU'TION [with *Chymists*] a separating the Parts of mix'd bodies, by means of a disso'ving ingredient.

RESOLUTION [in *Physicks*] the reduction into its original or natural state, by a dissolution or separation of its aggregated Parts.

RESOLUTION [with *Logicians*] a branch of method called also *Analysis*.

RESOLUTION [with *Mathemat.*] is an orderly enumeration of the several things to be done to obtain what is required by a Problem; or it is a method by which the truth or falshood of a Proposition is discovered in an order contrary to that of synthesis or composition, the same that is called analysis or analytical method.

RESOLUTION [in *Musick*] is when a canto or perpetual fugue is not written all on the same line, or in one part; but all the voices that are to follow the *Guido* are written separately, &c.

RESOLUTION [in *Medicine*] the coction of the crude matter of a disease, either by the natural strength of the Patient, or of its own accord, or by the application of remedies.

RE/SONANCE, a resounding, an echo.

RESPE/CTFULNESS [of *respectueux*, F. &c.] a respectful behaviour.

RE/SPITE [*respit*, F.] breathing-time; also debate, delay, forbearance.

RESPITE of *Homage* [in old *Rec.*] the forbearance of the homage due from a vassal or tenant holding by homage arising from knight's service, which is thereby likewise annulled.

RESPLE/NDENT [*resplendens*, L.] shining or glittering.

RESPLE/NDENTNESS [of *resplendentia*, L.] resplendency, great lustre or brightness.

RESPONDEAT *Dominus Libertatis* [Law Phrase] i. e. let the lord of the liberty answer for the bailiff of a franchise or liberty, when he is accused of insufficiency.

RESPONDENT [in *Com. Law*] one who undertakes to answer for another; or binds himself as security for the good behaviour of another; or another Person who excuses or declares the cause of a Party who is absent.

RESPONSALIS [in *Canon Law*] an attorney, or one who excuses or declares the cause of the Party's absence.

RESPONSIBLENESS [of *responsable*, F.] capableness of answering demands.

RESPO'NSORY [*responsorius*, L.] answering.

RE/SSAULT [in *Architect.*] the effect of a body, which either projects or sinks, i. e. stands either more out or in than another, so as to be out of the line or level, as a socle, entablature, cornice, &c. upon an avant corps, arriere corps, or the like, F.

RE/SSORT [in *Law*] its common meaning is the spring or force of elasticity, whence it is used for a jurisdiction and the extent or district thereof; also a court or tribunal where appeals are judged, as the house of lords judge *en dernier ressort*; it is also used for a writ of tail or cousenage, in the same sense as descent in a writ of right.

RESSOU'RCE [prob. of *resoudre*, F. to resolve] a means which presents itself afresh;

afresh; the means or foundation of a man's recovering himself from his fall or ruin; or an after-game for repairing his damages, *F.*

REST [in *Physicks*] is the continuance of a body in the same Place; or it is its continual application and contiguity to the same Parts of the ambient and contiguous bodies. It is an axiom in Philosophy, that *Matter* is indifferent as to *Rest* or *Motion*.

Hence Sir *Isaac Newton* lays it down as a law of nature, that every body perseveres in its state either of *Rest* or uniform *Motion*; except so far as it is disturb'd by external causes.

REST, is either *absolute* or *relative*.

Sir *Isaac Newton* defines *true* or *absolute Rest* to be the continuance of a body in the same Part of absolute and immoveable space. And,

Relative REST, to be the continuance of a body in the same Part of relative space.

Thus in a ship under sail, *relative Rest* is the continuance of a body in the same region of the ship, or the same part of its cavity.

True or *absolute REST*, is its continuance in the same part of universal space, wherein the ship with its cavity and contents are all contain'd.

Hence, if the earth be really at *Rest*, the body *relatively at rest* in the ship, will *really* and *absolutely* move, and that with that velocity wherewith the vessel moves: But if the earth do likewise move, there will then arise a real and absolute motion of the body at *rest*; partly from the real motion of the earth in absolute space; and partly from the relative motion of the ship on the sea.

Lastly, if the body be likewise *relatively* moved in the ship, its real motion will arise partly from the real motion of the earth in immoveable space, and partly from the relative motions of the ship upon the sea, and of the body in the ship.

Thus if that part of the earth, where the ship is mov'd eastward, with a velocity of 1000 Parts; and the vessel be carried by the winds westward 10 Parts, and at the same time a seaman on board walk with a velocity 1 Part: The seaman will be mov'd really and absolutely in immoveable space eastward, with 10001 Parts of velocity; and relatively on the earth with 9 Parts of velocity westward.

RESTITUTED Medals [with *Antiquaries*] are such medals as were struck

by the emperors to renew or retrieve the memory of their Predecessors.

RESTITUTIONE temporalium [in *Law*] a writ which lies where a man is elected and confirmed bishop of a diocese, for the recovery of the temporalities or barony of the said bishoprick.

RE'STIVENESS [of *restif*, *F.* of *re* and *stare*, *L.*] headstrongness, stubbornness.

RESTORATIVENESS [of *restorativum*, *L.*] a restoring quality.

RESTORA'TION, a restoring a thing to the good state it was in before.

RESTRI'CTIVENESS, } a restraining
RESTRINGENTNESS, } gent quality.

RESU'LTANCE [of *resultans*, *L.*] a rebounding back.

RESU'LT [*resultus*, *L.*] what is gathered from a conference, meditation, discourse, or the like.

RESUMPTION [with *Schoolmen*] a summary repetition or running over of an argument, or of the substance of it, in order to a refutation of it.

RESUMPTION [in *Logick*] the reduction of some figurative or quaint Proposition to a more intelligent and significant one. As the *Meadows smile*, i. e. they look pleasant.

A **RESU'MPTIVE** [in *Pharmacy*] an unguent for recruiting and restoring languishing constitutions.

The **RESURRE'CTION** [*Hieroglyph*] was represented by a Phenix, that riseth out of its ashes, when it hath been consumed by the violence of the fire kindled by the sun-beams, as is reported.

RETAIL, a buying in large, and selling by smaller quantities.

RETAILEE' [in *Heraldry*] signifies cut again, meaning that the escutcheon is divided into three Parts by two lines in bend sinister, *F.*

To **RETAIN** [in *Horsemanship*] a term used of mares, who conceive and hold after covering.

RETARDA'TION [in *Nat. Philos.*] a delaying the motion or progress of a body or diminishing its velocity.

RE'TCHLESNESS [pēcce leay-neýe of peccan, *Sax.* to care] carelessness, &c.

RETE'NTIO [in *Law Books*] a retinue.

RETE'NTIVENESS [of *retentivus*, *L.*] a retentive faculty.

RETIA'RII [among the *Romans*] a sort of combatants, who fought with a trident or three forked instrument in one hand, and a net in the other, in which

which they endeavoured to entangle their adversary.

RETICENCY [*reticentia*, L.] concealment, passing over in silence.

RETICENCE [in *Rhetorick*] a figure in which the orator makes oblique mention of a thing, in pretending to pass it by unmentioned.

RETICULA } [with *Astron.*] a con-
RE'TICLE } trivance for the exact measuring the quantity of eclipses.

RETICULAR Body [*Anat.*] a body of vessels lying immediately under the cuticle or searf-skin.

RE'TINACLE [*retinaculum*, L.] any thing by which a thing is stopped, stay'd or held back.

RETINUE [*retenue*, O. F. of *retinere*, L. to retain] attendants or followers of a Person of quality, especially in a journey.

RETIRA'DE [in *Fortif.*] a kind of retrenchment made in the body of a bastion, or other work that is to be disputed inch by inch, after the first defences are dismantled.

RETIRA'TION [with *Printers*] the outside of a sheet, as it lies on the Press.

RETI'RED, withdrawn, departed; lonely, solitary.

RETI'REDNESS [of *retirement*, F.] private life, privacy.

RE'TORT [with *Chymists*] a vessel made either of glass, earth or iron, according to the nature of the matter to be distilled, and the degree of



fire necessary to perform the operation in this figure. It is commonly used in distilling oils, volatile salts, and acid spirits.

A RETO'RSION, the retorning of an argument, F. of L.

RETRA'CTORES, *alarum nasi & elevatores labii superioris*, [with *Anatom.*] certain muscles arising from the fourth bone of the upper jaw, and let into the *Ala nasi*, and the upper lip, the office of which is to lift up the nose and upper lip. L.

RETRA'CTUS *aquæ* [old *Records*] the retreat of the tide, ebb, or low-water. L.

RETRAHENS *auriculam* [*Anatomy*] a muscle or pair of muscles of the external ear, which consist of a parcel of fleshy fibres, which in some bodies are divided into three distinct muscles, arising from the *Os Temporale*, and fixed to the hinder part of the *Concha auriculae*, L.

RETRANCHE' [in *Heral.*] denotes the escutcheon is twice cut a-thwart bendwise, or doubly cut in *Bend-dexter*; and then it is said to be *Tranché & retranche*, F.

RETRA'ITE, a retiring, retreat, shelter. F.

RETRAITE [in *Fortifi.*] See *Berme* and *Foreland*.

A RETREAT [in *Masonry*] a little recess or diminution of the thickness of a wall, &c. in proportion as 'tis raised.

RETREAT, a beat of drum in the evening, at the firing of a piece, call'd the *Warning-Piece*; at which the drum-major, with all the drums of the battalion, beats round the regiment.

RETRE'NCHMENT particular [in *Fortifi.*] is that made in bastions, after some part of them has been won, the enemy having advanced so far, that he can no longer be resisted or beaten from the first post.

RETRENCHMENT [in *Fortifi.*] a ditch bordered with a parapet, and secured with Gabions or Bavins, laden with earth: sometimes it is taken for a simple retirade made on a hornwork or bastion, when it is intended to dispute the Ground inch by inch.

RETRIBUTION, a handsome Present, Gratuity or Acknowledgment, given in lieu of a formal salary, or hire, to Persons employed in affairs that fall not under the common commerce of money.

RETRIE'VABLE [of *retrouver*, F.] recoverable.

RETRIE'VABLENESS, recoverableness.

RETROA'CTIVE [in *Law*] a term used of new laws and statutes, which are said to have no *retroactive Effect*, i. e. no force or effect, as to what was done before their Promulgation.

RETROGRADA'TION [*Astronom.*] is an apparent motion of the Planets; wherein they seem to go backward in the zodiack, and contrary to the order or succession of the signs.

RETROGRADATION of the Nodes [in *Astron.*] is a motion of the line of the moon's nodes, wherein it continually shifts its situation from *East* to *West*, contrary to the Order of the signs, completing its retrograde circulation, in the space of 19 years; after which time either of the nodes having receded from any point of the ecliptick, returns to the same again.

RETROGRADATION of the Sun [in *Astron.*] is thus; when the sun has his declination greater than the latitude of the

the place; but either *Northern* or *Southern*, as the Place is; the sun will appear twice upon the same Point of the compass, both before and after noon, to the inhabitants of that Place, and is therefore said to be retrograde.

RETROGRADATION [in the higher *Geom.*] is the same that is otherwise called, *contrary Flexion*.

RE'TROGRADE [*retrogradus*, L.] a going backwards, or in a direction, contrary to its natural one.

RETROGRADE Order [in *Numer.*] is the reckoning thus 5, 4, 3, 2, 1. instead of 1, 2, 3, 4, 5.

RETROGRADE Verses, the same as reciprocal verses, or recurrents; certain verses which give the same words, whether read forwards or backwards; as *Signa te, signa temere me tangis & angis*.

RETROGRADE [with *Astron.*] a planet is said to be so, when by its proper motion in the zodiack it goes backwards, or contrary to the succession of the signs, as from the second degree of *Aries* to the first, and from that to *Pisces*.

RE'TROGRADENESS [of *retrogradus*, L.] the faculty of going backwards.

RETROGRESSION of *Curves*, the same with what is called *contrary reflection*.

RE'TROSPECT [*retrospectus*, L.] a look or view backwards.

RETU'RN [in *Build.*] a side or Part which falls away from the fore-side of any strait work.

RET'URNS of a *Mine*, are the turnings and windings of a Gallery.

RETURNS of a *Trench* [in *Fortifi.*] the several windings and crooked lines of a trench, drawn in some measure parallel to the sides of the Place attacked, to prevent being enfiladed, or having the shot of the enemy scour along the length of the line.

RETURNS 2 [in *Law*] certain

RETURN DAYS 5 days in each of the four terms, peculiarly set apart for the several sorts of Proceedings in any cause to be determined.

Every term has four, five or six returns, which are of six kinds; and thence one of them is repeated in most terms. with the name of this or that festival, whereunto they are appropriated, viz. *Crastino*, i. e. the morrow after the day nominated; *Octabis*, the eighth day after inclusively; *Quindeno*, the fifteenth day after; *Tres*, that day three weeks; *Mense*, that day month; and *Quinque*, that day five weeks.

Hilary-Term, has four such returns,

viz. *Octabis Hilarii*, eight days after *Hilary* day, two, *Undena Hilarii*, fifteen days; *Crastina Purificationis*, the day of the Purification; and *Octabis Purificationis*, eight days after, inclusive.

Easter-Term, has five returns, viz. *Quindena Pasche*, fifteen days after *Easter*; *Tres Pasche*, three weeks after *Easter*; *Mense Pasche*, the day month after *Easter*; *Quinque Pasche*, the day five weeks after *Easter*; and *Crastino Ascensionis Domini*, the day after *Ascension-Day*.

Trinity-Term, has four returns, viz. *Crastino Trinitatis*, the day after *Trinity*; *Octabis Trinitatis*, eight days after *Trinity*, inclusive; *Quindena Trinitatis*, fifteen days after; and *Tres Trinitatis*, three weeks after.

Michaelmas-Term, has six returns, viz. *Tres Michaelis*, three weeks after *Michaelmas*; *Mense Michaelis*, the day month after *Michaelmas*; *Crastino Animarum*, the Day after *All-Souls*; *Crastino Martini*, eight Days after, inclusive; and *Quindena Martini*, fifteen Days.

REVE [in *Ant. Cust.*] the Bailiff of a Franchise or Manour.

REVE [in *Ant. Cust.*] a Duty or Imposition on Merchandizes either imported or exported.

REVE'LED [*revelatus*, L. *revelé*, F.] laid open, disclosed.

RE'VELLER [of *veilleur*, F.] a rioter.

The desire of **REVENGE**, say the moralists, turns to vice, when it exceeds a moderate defence of ourselves, and our dependants and concerns, and a just assertion of our rights against the invaders of them.

REVENGEFUL [of *vengeance*, F.] given to revenge.

REVENGEFULNESS, a revengeful temper.

REVE'NUE [hunting Term] a mess of flesh formed chiefly of a cluster of whitish worms on the heads of deer, which gnaw the roots of their horns, and so is the occasion of their casting them.

REVENUE of a *Partridge* [with *Fowlers*] a new tail of a Partridge, growing out after the former is lost.

REVERBERATION [in *Chymist.*] is the causing the flame of a fire to beat back down on the metal in a furnace.

A **REVE'RBERATORY** [*reverberatorium*, L.] a chymical furnace, built close all round, and covered at top, so as not to give vent to the heat or flame, but to make it return or beat back to the bottom of the furnace.

REVERENCE [*reverentia*, L.] is an humble awful, and ingenuous regard

for the divine nature, proceeding from a due esteem and love of God, which renders us unwilling to do any thing which may argue a contempt of him, or which may provoke or offend him.

RE VEREND [*reverendus*, L.] a title given to the Clergy, *Right Reverend*, to Bishops, *Most Reverend*, to Archbishops.

RE'VERENDNESS [*of reverendus*, L.] a reverend quality.

REVE'RENTNESS [*reverentia*, L.] a reverent quality, humble behaviour.

A REVE'RSÉ [*of a Medal*] is the backside, in opposition to the head or principal figure.

REVE'RSÉD [*in Heraldry*] turned back, or upside down. When a man bears in his escutcheon another reversed, it is a mark of his having ravished a maid or widow, or that he has run away from his sovereign's banner: or, when a man's own escutcheon is reversed entirely, it is a mark of his being a traitor.

REVERSIBLENESS, capableness of being reversed.

REVE'RSING ? [*in Musick*] the interchanging of the order of the parts, or the placing of the higher part or treble, in the place of the lower part or bass.

REVE'RSION [*in Rhetorick*] a figure, the same that in *Greek* is called *Epitrophe*.

REVERSION, a returning or coming back again. L.

REVERSION [*in Com. Law*] is a Possibility reserved to a man's self and his heirs, to have again lands or tenements, made over conditionally to others, upon the failing of such conditions.

REVERSION [*in Law*] is also when the Possession and Estate which was parted for a time, ceases, and is determined in the Person to whom it was alienated, assigned or granted, and his heirs; or effectually returns to the donor, his heirs or assigns, whence it was derived.

REVERSION, is also the right a Person has to any inheritance or Place of Profit after the decease of another.

REVERSION of *Series* [*in Algebra*] a method of finding a natural number from its logarithm given; or the sine from its ark, or the ordinate of an ellipsis from an area given to be cut off from any point in the axis.

REVE'RTIBLE [*reversibile*, F.] that may return, or be returned.

REVESTU'. See *Vestiu*.

REVICTUALLING [*revitaillement*, F.] a victualling again.

A REVIEW, the shew or appearance of a body of troops or soldiers ranged in

form of battle, and afterwards made to file off, to see if the companies be compleat, or to receive their pay, &c.

REVILE, reviling, reproaching. *Milt.*

A REVISE [*with Printers*] a second Proof of a printed sheet taken off the Press, to examine whether the faults, marked in the former by the corrector, have been amended.

To REVIVIFICATE [*reviviscere*, L.] to recover life again.

REVIVIFICA'TION [*in Chymistry*.] See to *Revive*.

RE-U'NION [*re-union*, F.] the act of reuniting, or rejoining, or closing together again; also the reconciliation of friendship that has been interrupted.

To REUNI'TE [*reunir*, F.] to reconcile Persons who have been at variance.

REVO'CABLENESS [*of revocabilis*, L.] liableness to be revoked, repealed, &c.

REVOCA'TION [*in Law*] the revoking or annulling a law.

To REVO'LT [*revolter*, F.] to renounce or forsake one's religion.

A REVO'LTÉ, one who rises against, or, who forsakes the Cause of his Sovereign.

REVOLVING [*revolvens*, L.] rolling in mind, considering. *Milton.*

REVOLUTION [*in Geom.*] is the motion of any figure round a fixed line, as an axis.

REVOLUTION [*in Astron.*] is the Period of a Star, Planet, Comet, or other Phænomenon; or its course from any of the zodiack Points till it return to the same.

REVO'LSION, a plucking away or back. L.

REVULSION [*with Physicians*] is the turning of a violent flux of humours from one Part of the body to another, either a neighbouring or opposite Part.

REVULSIVE [*of revulsivus*, L.] pulling back or away.

To REWA'RD [*of re and peap'dian*, Sax.] to recompense.

REWA'RDABLE, that is capable or worthy of being recompensed.

REWI'SH, lecherous, a term used of the copulation of doves.

RHABDOI'DES [*sutura* [*of ῥάβδος*, a rod, and ἴδω, Gr. form] a future or seam of the skull, the sagittal future.

RHA'BDOS [*ῥάβδος*, Gr.] a rod or wand; also a meteor like a strait wand.

RHA'CHIS [*with Anat.*] the spine or chine bone of the back.

RHACHISA'GRA [*with Physicians*] the gout in the spine, &c.

RHA.

RHACHI'TÆ ζ [with *Anat.*] certain muscles that lie over the back-bone

RHADAMA'NTHUS [so called of *μετὰ τὰ πόδα ἐμῶν*, Gr.] according to the Poets was the son of *Jupiter Asterius*, a wise legislator of the *Cretans*, who upon that account, by the Poets, was feigned to be one of the three judges of souls in hell: He is said to have lived about the year of the world 2660, and to have been the most temperate man of his time. They say his particular province was to enquire into the crimes which men had committed when alive, and to bring such to confession as, enjoying themselves with impunity, had deferr'd their repentance till death.

RHAGA'DES [ῥαγάδες, Gr.] chaps or clefts in the hands, feet, lips, &c.

A RHA'MNUS [ῥάμνῳ, Gr.] the white bramble called *Rhamn* or *Christ's Thorn*, L.

RHAMNUS *Catharticus*, the buck-thorn-shrub, L.

RHAMNU'SIA, the goddess of indignation, so called of *Rhamnus*, a town of *Attica*, where she had a statue. This is the same deity that the *Greeks* called *Nemesis*, L.

RHA'NDIX, the part of a division of a county in *Wales* before the conquest, containing four tenements; as every *Gavel* contained four *Rhandixes*, every *Township* four *Gavels*, and every *Manour* four *Townships*.

RHA'PHĒ [ῥαφή, Gr.] the suture or seam of the skull-bone.

RHA'PSODISTS, makers or composers of rhapsodies.

RHA'PSODY [*rhapsodia*, L. of ῥαψῳδία of ῥάπτω, to sew, and ὁδὸς, a verse or song. Gr.] a confused collection of divers passages, notions, &c. mustered up for the composing of some work; also a tedious and impertinent spinning out of a discourse, to little or no purpose; so denominated (as some say) of a contexture or repetition of a great number of verses, especially *Homer's Poems*, which were collected and digested into books by *Pisistratus*.

RHAPSO'DOMANCY [of ῥαψῳδία and μαντεία, Gr.] an antient kind of divination performed by pitching on a passage of a Poet at hazard, and reckoning on it as a prediction of what was to happen.

Sometimes they wrote several verses of a Poet on so many pieces of wood, paper, or the like. Shook them together in an urn, and drew out one which was accounted the lot.

Sometimes they cast dice on the table on which verses were written, and that whereon the dye lodg'd, contain'd the prediction.

RHE'A [of ῥέω, to flow, Gr. because she abounds with all manner of good things] *Cybele*, the mother of the gods, according to the Poets. See *Cybele* or *Vesta*.

RHE'GMA ζ [ῥήγμα, Gr.] that
RHE'XIS ζ which is broken; a rupture or breaking.

RHETO'RICALNESS [of *retorique*, F. *rhetorica*, L. of ῥητορικὴ, Gr.] eloquentness.

RHETO'RICK [*rhetorica ars*, L. ῥητορικὴ, Gr.] the art of speaking copiously on any subject, with all the advantages of beauty and force.

RHEU'MATICKNESS [of ῥευματισμός, Gr.] subjectness to be afflicted, or the being troubled with a rheumatism.

RHINE'NCHITES [of ῥίς and ἐγχέω, Gr. to pour in] a small syringe to squirt medicinal liquors into the nostrils.

RHINO'CEROS [ῥινόκερος of ῥίς, the nose, and κέρας, Gr. a horn] a large beast in *India*, who has a horn on his nose, and his skin full of wrinkles, like that of an elephant, with deep furrows, and so hard that it can scarce be pierced with a sword.

RHIZA'GRA [ῥιζόγραμμα, Gr.] a surgeon's instrument to draw out a splinter, bone, or tooth.

RHIZOTOMUM [of ῥίζα, a root, and τέμνω, Gr. a cutting] a medicine that roots out a disease.

RHODÆ'LEUM [ῥόδινον ἔλαιον, Gr.] oil of roses.

RHO'DI *Radix*, rose-wort, a kind of herb.

RHODI'TES [ῥοδίτης, Gr.] a precious stone of a rose colour.

RHODODA'PHNE [ῥοδοδάφνη, Gr.] the rose bay-tree.

RHODO'DENDRON [ῥοδοδένδρον, Gr.] the rose bay-tree.

RHO'MBUS [with *Surgeons*] a sort of bandage of a rhomboidal figure.

RHO'DIUM *lignum*, a sort of wood that smells like roses, growing in the island of *Rhodes*.

RHO'DOMEL [ῥοδόμηλον, Gr.] the honey of roses.

RHO'DON [ῥόδον, Gr.] the rose; a flower.

RHODON [in *Pharmacy*] a medicinal composition, in which roses are the chief ingredient.

RHO'DORA [Bot.] a Plant that bears a leaf like a nettle, and a flower like a rose.

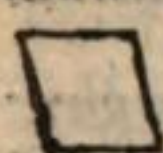
RHODOSA'CCHARUM [of ῥόδον σάκχαρον, Gr.] sugar of roses.

RHODOSTA'GMA [of ῥόδον σταγμά, Gr.] rose-water.



RHOMBOI'DES [of ῥόμβος, a four square, and εἶδος, form, Gr.] is a four-sided figure, whose opposite angles and opposite sides are equal, but is neither equilateral nor equiangular.

RHOMBOIDES [Anat.] a muscle so called from its shape. It lies under the *Cucullaris*, and arises from the two inferior spines of the neck, and four superior of the back; and is inserted fleshy into the whole basis of the *Scapula*, which it draws forwards, and a little upwards.



RHOMBUS, is a four-sided figure, whose sides are equal and parallel, but the angles unequal.

RHOMBUSIDICAL, of or pertaining to, or of the form of a *Rhombus*.

RHONCHUS [ῥόγχος, Gr.] a snorting or snoring; also a sneering at, or mocking; a scoff, flout, or jeer.

RHOPALIC Verses [of ῥοπαλίν, Gr. a club, which begins with a slender tip, and grows bigger and bigger to the head] a kind of verses, among the antients, which began with monosyllables, and were contained in words growing gradually longer to the last, which was the longest of all, as,

Spes deus aeterna est stationis conciliator.

RHOPALON [ῥόδοπαλον, Gr.] the water-lily, so named because its root resembles a club.

RHOPOGRAPHERS [of ῥοπος, toys, and γράφω, Gr. to write] Painters who confined themselves to low subjects, as animals, landships, plants, &c.

RHUS, a bushy shrub, called *Sumach* or *Curriers Sumach*, with which hides of leather are dressed.

RHYMES [rhythmus, L. of ῥυθμός, Gr.] the likeness of sound at the end of words. Some think rhymes to have been a modern invention; but others think otherwise; and Mr. Dryden says, that Monsieur le Clerc has made it out, that David's Psalms were written in as errant rhyme as they are translated into.

Mr. Skinner is of opinion, that rhyme was first brought into Europe by the *Arabians*; but instances are given of rhymes in the *Saxon Poetry*, long before the *Arabians* made such a figure in the world: Though rhymes indeed are of such importance in modern Poetry, that scarce one part in ten can have any pretence to that title, but for the sake of

the rhymes, yet they are not so essential to it as some imagine. The lord Roscommon was of another opinion, and wrote his translation of *Horace's Art of Poetry* in blank verse; and Mr. John Milton's *Paradise Lost*, which is the best Poem in our tongue, is without rhyme.

The harmony of our numbers appears not only from the moderns, but the antients; and *Shakespeare*, that wrote a hundred years ago, is an example of the dignity of our verse, and the musick of Poetry, without the ornament of rhyme.

The *English* tongue wants no advantage of harmony for the forming a Poet; and tho' rhymes may be well enough spared, yet those *English* Poets, that have rhymed well, have in that excelled the *French* and *Italians* too.

RHYTIDOSIS [with *Surgeons*] a wrinkling of any part of the body.

RHYPTICA [of ῥυπαρός, Gr. filthy] scouring medicines for cleansing away of filth.

RHYTHMICA [in antient Musick] that branch of musick that regulated the rhymes.

RHUMB > [rhombus, L. ῥόμβος, RUMB S Gr.] with navigators a vertical circle of any given Place; or the intersection of part of such a circle with the horizon.

RHYTHMOPOI'A [ῥυθμίποιεα of ῥυθμος and ποίεω, to make, Gr.] one of the musical faculties, as they are called, that prescribes rules for the motions.

RIAL. a piece of gold current at ten shillings.

In the first year of king *Henry VI.* a pound weight of gold, of the old standard, was, by indenture of the mint, coined into 45 rials, current at 10 s. each, or 90 half-rials at 5 s. a-piece.

RIALS Farthings, which went at 2 s. 6 d. In the time of *Henry VIII.* the golden rial was ordered to go at 11 s. 3 d. In the 2d year of queen *Elizabeth*, rials were coined at 15 s. a-piece, when a pound weight of old standard-gold was to be coined into 48 rials. In the 3d year of king *James I.* the *Rose-Rials* of gold were coined at 30 s. a-piece, and the *Spur-Rials* at 15 s.

RIBS [of a Ship] are the timber of the futtocks, when the planks are off; so named, because they bend like the ribs of a human or other animal body.

RIBS of the Parrels [of a Ship] certain long pieces of wood, made with holes like the comb at the beak head, and belong to the Parrels of the yards.

RI'BALDROUS [of *ribaudre*, F. a whore] debauched, obscene.

RI'CAUD [old *Stat.*] a vagabond, a luxurious spendthrift; a whoremonger, a lecher, a debauchee, F.

RIBB'D [of *jibbe*, Sax.] having ribs.



RIBBON [in *heral.*] is the 9th part of a bend: It is borne a little cut off from the out-lines of the escutcheon thus: He beareth Or, a ribbon Gules.

RIBES [Botany] the curran-bush; bastard currans, L.

RIC [pic, Sax. powerful.] Hence *Alfric* signifies altogether strong, *Athelric* nobly, powerful. &c.

RICH Man [Hieroglyphically] and a good subject, who submits to the commands of his superiors, was represented by a camel, being an animal useful, strong, laborious, and very docile.

RI'CHES [prob. of *jicydom*, Sax.] wealth, a vast or great estate.

RICKETY [of *paxins*, Gr.] troubled with the rickets.

RI'CTUS, the jaws, L.

RICTUS [with *Botan. Writ.*] the opening of the mouth, or the edges where the lips meet, as in *Antyrrhinum*.

RI'DDANCE, a ridding or clearing Places littered or encumbered; also dispatch.

To **RI'DDLE** [of *hju'del*, Sax.] to sift in a sieve.

To **RI'DDLE** [of *a pæ'dan*, Sax.] to propose; also to explain riddles or hard questions.

To **RIDE** Land-lock'd [Sea Phrase] is when land lies all round the ship, so that no Point of the compass is open to the sea.

To **RIDE** by the Stoppers [Sea Term] is when the cable is fastened or staid only by them, and not bitted.

RI'DEAU, a curtain or cover, F.

RIDEAU [in *Fortifi.*] a small elevation of earth, extending it self lengthways, serving to cover a camp, or add an advantage to a Post; also a ditch, the earth whereof is thrown upon its side.

RIDES, hinges for doors.

RIDGES [of a Horse's Mouth] are wrinkles in the roof, running from one side of the jaw to the other, with furrows between them.

RIDI'CULOUSNESS [le ridicule, F. of *ridiculosus*, L.] worthiness to be ridiculed

RI'DING Clerk [in *Chancery*] one of

the six clerks, who in his turn for one year, keeps the comptrollment-books of all grants that pass the great seal.

RI'ENS *deins le garde* [old Law] a challenge to a jury or inquest of London, for that four sufficient men, &c. were not impannelled, F.

RI'FENESS [riyeneyy, Sax.] frequency, commonness.

To **RIG** about, to ramp or be wanton and frisky.

Well **RIGG'D** [Sea Term] used of a ship, when her rigging is of a fit size, in proportion to her burden; and also when her two universary ropes, as the two main shrouds, tackles, crow-feet, &c. are put up.

Well **RIGGED** [Metaphor.] is said of a Person who is well dressed.

RIGADOON, a French dance, performed in figures by a man and a woman.

RIGHT [in *Geom.*] something that lies even, without inclining or bending one way or another.

RIGHT [in *Ethicks*] imports a power of acting, granted or left free by the law; but it is not to be taken for the law it self: Right denotes liberty, but law includes some bond or engagement, by which our natural liberty is restrained.

RIGHT, strait; also honest or just; also true, proper, natural.

RIGHT Sailing, is when a voyage is performed on some one of the four cardinal Points.

RIGHT Circle [in the *Stereographical Projection* of the Sphere] is a circle at right angles to the Plane of Projection.

RIGHTNESS [jih'tneyye, Sax.] the true or proper quality.

RIGHTEOUSNESS [jih'tpiyeneyye, Sax.] justness, equitableness, &c.

RIGIDITY [in *Physicks*] a brittle hardness, or that kind of hardness supposed to arise from the mutual indentation of the component Particles, within one another; it is opposite to ductility and malleability, &c.

RIGLET, any square, flat, thin piece of wood, like those which are designed for making the frames of small Pictures, before they are moulded.

RIGOR [rigor, L.] a great, stiff, cold roughness, stiffness; a snaking of the skin and muscles of the whole body, accompanied with chilliness, or a convulsive shuddering for cold; also severity of manners and disposition, sternness, harshness, the utmost extremity.

RIGOR.

RIGOROUSNESS [of *rigorofus*, L. *rigoreux*, F.] fulness of rigour, over-harshness.

RILLY [contract. of *rivulus*, L. a rivulet] full of rills or rivulets.

RIMA [in *Anatomy*] a narrow aperture of a small cavity under the *Fornix*, opening into the *Infundibulum*; called also the third ventricle of the brain, L.

RIMA Pudendi [*Anatomy*] the clift of a woman's privities, L.

RIME [h pime, *Sax.*] a falling mist, which diffolves gradually by the heat of the sun.

RIMER [of pime, *Sax.* of *rhythmus*, L. of *ῥυθμός*, Gr.] a maker of rhymes.

RIMMON [רִמּוֹן, *Heb.* i. e. a pomegranate] was the chief god of *Damascus*, where he had a famous temple. He held out in his right-hand a Pomegranate, to shew he was the protector of that People who bore a Pomegranate in their coat of arms, i. e. the *Caphthorims*; and it is very probable was the same that some authors call *Jupiter Cassius*, who was adored on the confines of mount *Cassius*, which was near *Damascus*.

RIMULA Laryngis [*Anatomy*] the orifice of the *Larynx*, that is covered by the epiglottis, lest any of the food should fall down, L.

RIMY [of h pime, *Sax.*] misty, hazy, foggy.

RINA'US [*Anat.*] a muscle of the nose, otherwise call'd *Nasalis*.

To **RIND** [of *rinþan*, *Sax.*] to take off the rind.

RIND [with *Botan.*] the ble or inner bark of trees, or that soft, whitish, juicy substance, which adheres immediately to the wood.

RINDY [of *rinþ*, *Sax.*] having a rind, i. e. a skin to be pared off, as some fruits.

RING of an *Anchor*, that part of it to which the cable is fastened.

RINGS of a *Gun*, are circles of metal, and are the base ring, the re-inforced ring, trunnion ring, cornice ring, and muzzle ring.

RINGLETS, little rings, curls, *Milton*.

RIOTOUSNESS [of *rioteux*, F. or of *riota*, L. *Barb.* or of *ῥιόχαιος*, *Brit.* according to *Baxter*] a living after a riotous manner.

RIPENESS [jipeneyye, *Sax.*] maturity.

RIPENERS [in *Physicks*] a sort of topical remedies called *maturantia*.

To **RIPPLE**, to lave or wash lightly over, as the surface of the sea over the surface of the sand.

RISAGA'LLUM, white *Arsenick* or Ratsbane.

RISIBLENESSE } [*risibilitas*, L. *risi-*
RISIBILITY } *bilité*, F.] laugh-
ing faculty.

As to the mechanism in man, how it is rais'd, it is usually attributed, by anatomists, to the communication between the *Plexus Nervosus* and *Diaphragmatic Nerves*. It is commonly suppos'd an attribute peculiar to man, as being the only creature capable of judging what is ridiculous: And some assert, that the degree of judgment always is seen in that laughter; fools always having too little or too much.

RISING Timbers [in a *Ship*] the hooks placed on the keel, so called, because according to their gradual rising; so in like manner her rake and run rise, from the flat floor.

RISINGS [in a *Ship*] are those thick Planks which go before and behind, on both sides, under the ends of the beams and timbers of the second deck to the third deck, half deck, and quarter deck; so that the timbers of the deck bear on them at both ends, by the side of the ship.

RISUS Caninus, a dog-laughter; a kind of laughter wherein the lips are contracted, so as to shew all the teeth.

RISUS Sardonicus [in *Physicks*] a contraction of each jaw, or a convulsive kind of grinning, caused by a contraction of the muscles on both sides of the mouth, L.

RITUAL [*rituale*, L.] a church-book, directing the order and manner of the ceremonies to be observed in the celebration of divine service, in a particular church, diocese, &c.

RIVALITY [*rivalitas*, L. *rivalité*, F.] rivalry.

RIVALS [*Hieroglyphically*] were represented by two rams running at one another.

RIVER [*rivus*, L. *river*, F.] a stream or current of fresh water, flowing in a bed or channel, from a source or spring into the sea.

RIVERS, have given names to several families in *Britain* and elsewhere; as *Derwentwater*, *Troutbeck*, *Trent*, &c. as among the *Romans*, *Tiberius*, from the river *Tibris*, *Aufidius*, from a river of the same name.

To **RIVET** [*river*, F.] to put a rivet or iron peg into a cavity, &c.

RIVO'SE [*rivofus*, L.] full of rivers.

RIXABUND [*rixabundus*, L.] quarrelsome, contentious.

RIXO'SE

RIXO'SE [*rixosus*, L.] full of contention, brawling, or chiding.

ROAD [with *Sailors*] a Place fit for anchorage, at some distance from the shoar, and sheltered from the winds; where ships usually moor, and wait for a wind or tide, either to carry them into the harbour, or to set sail out to sea.

Natural ROAD, is one which has been frequented for a long succession of time, and subsists with little expence by reason of its disposition, &c.

Artificial ROAD, is one made by the labour of the hand, either of earth or masonry.

Terrestrial ROAD, } is such as is not
Sand ROAD, } only made upon the ground; but is also form'd of earth heaped up in manner of a bank, and born up by spurs, buttresses &c.

Aquatick ROAD, is one made in the waters, whether current, as over rivers, &c. or stagnant, as banks, causeways, over morasses, ponds, &c.

Publick ROAD, any common road, military or royal. The same as *Grand Road*.

Military ROAD, a grand road appointed for the marching of armies, such as were made by the *Romans* in *England*, as *Watling-street*, *Erminage-street*, &c.

Double ROADS, such as were made by the *Romans*, having two pavements or causeways; the one for those going one way, and the other for those returning; to prevent being stopp'd the one by the other. These two were separated from each other by a bank raised in the middle, and pav'd with bricks, for the conveniency of foot Passengers, with borders, mounting stones from space to space, and military columns, to mark distances.

Subterraneous ROAD, one that is dug in a rock with the chissel, &c. and left vaulted, as that at *Puzzuoli* near *Naples*, which is near half a league long, fifteen foot broad, and as many high.

A ROAM, a ramble, a wandering. *Milton*.

A ROAMER [prob. of *Roma*, L. *q. d.* one that wanders to *Rome* upon some religious pretence] one that rambles up and down.

ROARING [*rajiung* of *Japan*, *Sax.*] a making a noise like a lion, the sea, &c.

To ROB [*nyppan*, *Sax.* prob. of *roba*, L. *Barb.* a robe. Hence *rober* and *derober*, F. *q. d.* to take off the robes or clothes] to take away clothes, money &c. by force.

ROB [in *Pharmacy*] the juice of fruits purified and boiled to a consumption of two thirds of their moisture.

ROBBERY [*robberie*, O. F.] a violent and forcible taking away of another man's goods openly against his will, and putting him in bodily fear; so named, because the Person was depriv'd of some of his robes, or because his money, &c. was taken out of some part of his robe.

ROBERVA'LIAN Lines, a name given to certain lines for the transformation of figures, so termed from *M. Roberval* their inventor.

RO'BIGUS, or *Robigo*, a *Roman* deity to whom they observed a festival called *Robigalia* on the calends of *May*, that mildew and blasting might be kept from their corn and fruit, L.

ROBO'REAN } [*roboreus*, L.] of
ROBO'REOUS } the nature of, or pertaining to oak.

ROBOROSE [*roborosus*, L.] stiff and hard like an oak.

ROBUSTNESS } [of *robustus*,
ROBUSTOUSNESS } L.] being like an oak; also strong limb'd, lusty.

RO'CHETS. mantles worn on days of ceremony by the Peers sitting in the *English* Parliament.

ROCKE'T [in *Pyrotechny*] an artificial fire-work, being a cylindrical case of Paper filled with combustible ingredients, and which, being tied to a stick, mounts in the air to a considerable height, and there bursts.

ROCKINESS, a rocky nature or quality.

RODE [*rode* of *ji'dan*, *Sax.*] did ride.

RODONDE'LLUS [*old Records*] a roundle, an old riding-cloak.

ROGA, donatives or presents, which the *Roman* emperors made to the senators, magistrates and people; and Popes and Patriarchs also to their clergy, L.

RO'GAMENT [*rogamentum*, L.] a Proposition to be granted.

RO'GUE [prob. of *rogue*, F. impudent; but *Minsheu* rather chuses to derive it of *roagh*, *Sax.* hate, &c. but *Skinner* of *ῥάκος*, Gr. or *רע*, *Heb.* evil] a villain, knave, a cheat; also a sturdy beggar, who wanders from Place to Place without a licence; who, for the first offence, is called a rogue of the first degree; and punished by whipping and boring thro' the gristle of the right ear with an hot iron, an inch in compass; and for the second offence, is called a rogue of the second degree, and put to death as a felon, if he be above 18 years of age.

ROGUSH.

RO'GUISHNESS, villainy, knavishness, &c. also waggishness.

Muste-ROLL, a roll wherein are enter'd the soldiers of every troop, company, regiment, &c.

ROLL [in the *Customs*] a list of the names of several Persons of the same condition, or enter'd in the same engagement.

Court-ROLL [in a *Manour*] is a roll wherein the names, rents, services of each tenant are copied and enrolled.

Calves-head ROLL [in the two *Temples*] a roll wherein every benchman is taxed annually at 2 s. every barrister at 1 s. 6 d. every gentleman under the bar at 1 s. to the cook and other officers of the house, in consideration of a dinner of calves-head provided every *Easter Term*.

Ragman's ROLL [for *Ragimund's Roll*] a legate in *Scotland*, who having cited before him all the People in that kingdom who held benefices, caused them to give in the value of their estates upon oath; according to which they were afterwards taxed in the court of *Rome*.

The ROLLS, the office where the records of *Chancery* are kept in *Chancery-Lane*; this house or office was antiently built by king *Henry III.* for converted *Jews*, and called *Domus Conversorum*; but their irregularities and lewdness having provoked king *Edward III.* he expell'd them, and caus'd the Place to be appropriated for keeping the rolls or records of *Chancery*.

Master of the ROLLS, is the second Person in that court; and, in the absence of the lord-chancellor, sits as judge.

ROLLS [of *Parliament*] the Manuscript registers, or rolls of the proceedings of parliament, before the invention of printing.

RO'LLABLE, capable of being rolled.

ROMAN Language, a mixture of *Gaulish* and *Latin*, the *French Tongue* so called by the *Walloons*; for the *Romans* having subdued several Provinces in *Gaul*, established *Prætors* or *Proconsuls*, &c. to administer justice in the *Latin Tongue*; on this occasion the natives were brought to apply themselves to learn the language of the *Romans*, and so introduced abundance of *Latin* words into their own *Tongue*.

A RO'MANCE [*Romanze*, Ital. prob. of *Roma*, *Rome*] a meer fiction or feigned story; a fabulous relation of certain *Intrigues* and adventures of Love and *Galantry*, invented to entertain and instruct the readers.

ROMANS, the polite language formerly spoken at the court of *France*, in contradistinction to the *Walloon* language.

ROMA'NTICKNESS [of *romantique*, F.] fictitiousness, egregious falseness.

ROME [*Roma*, L. which some derive of *Ρεινα*, Gr. strength, power, &c. others of *רומ*, Heb. he was exalted, when *רומ*, Heb. height, &c. but others of *Romulus*] a city of *Italy*.

ROME-Scot, was an annual tribute of a penny for every family paid to the see of *Rome* at the feast of *St. Peter ad Vincula*, i. e. on the 1st of *August*.

This was first granted by *Offa*, as some say; or by *Ina*, king of the *West Saxons*, as others say; who being on a pilgrimage, and at *Rome* A. D. 725, gave it as an Alms. This tribute amounted to 300 marks and one noble a year. Our ancestors did frequently complain of this mark of slavery to the church of *Rome*, as a burthen and a scandal to the *English* nation. And in the time of king *Edward III.* it was forbidden to be paid, tho' the *Parliament* had complain'd of it as as a grievance, A. D. 1206, in the time of king *John*. King *Henry VIII.* abrogated it, but it was servilely restored by queen *Mary*; but at last utterly abolished by queen *Elizabeth*.



ROMPEE [in *Heraldry*.] So they call a chevron, when it is borne of this figure. He beareth a *Chevron Rompee*, between three *Mullets*, or by the Name of *Sault*,

ROOD [of *Land*] a quantity equal to the 4th Part of an acre, and containing 40 square *Perches* or *Poles*.

To **ROOK** one, to wipe one of his money.

ROO'KERY, a Place where rooks habit or reside,

ROO'MINESS [of *jumicg* and *neye*, Sax.] largeness of Place.

ROOMY [*jumiçg*, Sax.] large, capacious.

A ROOT [*radix*, L. *roed*, Dan.] that Part of a Plant, &c. that extends it self downwards, that imbibes the juices of the earth, and transmits them to other Parts for their nutrition; also the original of a thing or matter, or by which it naturally draws in its nourishment.

ROOT [in *Mathemat.*] a number or quantity which is multiply'd by it self, or considered as the basis or foundation of a higher Power.

ROOT of an Equation [in Algebra] is the value of an unknown quantity in an equation

ROOTLINGS [in Botany] small roots of Plants.

Bolt-ROPE [with Marin.] a rope wherein the sails are sewed.

Buoy-ROPE, a rope ty'd to the buoy at one end, and to the anchor's flook at the other.

Cat-ROPE, a rope for haling in the cat.

Chest-ROPE ? a rope added to the **Guest-ROPE** boat-rope, when towed at the ship's stern, to keep her from sheering.

Entring-ROPE, a rope belonging to the entring-ladder to hold by.

Feer-ROPE, a piece of a hawser made fast to the main-yard and fore-yard, close to the ties, &c. to succour the ties, by helping to hoise up the yards, &c. that, if the ties should break, they may hold up the mast.

Keel-ROPE, a hair-rope, which runs between the keelson and keel of the ship, to clear the limber-holes, when choaked up with ballast, &c.

Preventer-ROPE, a rope over the ram-head, if one Part of the tie should break, to prevent the other Part from running thro' the ram head, and endangering the yard.

Running-ROPES [in a Ship] are those which run on blocks and shivers.

Standing-ROPES [in a Ship] the shrouds and stays.

Top-ROPES, those wherewith they set or strike the main or fore top-masts.

ROPE-Weed, an herb.

ROPISHNESS [spoken of liquors] the thick, clammy quality.

RORA'STRUM, white briony, L.

RORA'TION, a falling of dew, L.

RORIFERUS *Ductus* [with Anat.] a vessel arising about the kidney, on the left side, which ascends along the chest, and ends at the subclavian vein, on the left side; the use of which is to convey the juices call'd *Chyle* and *Lympha*, from the lower parts to the heart, called also *Ductus Chyliferus*, L.

RORIGENOUS [*rorigena*, L.] produced of dew

RORIFLUOUS [*rorifluus*, L.] flowing with dew.

RORULENT [*rorulentus*, L.] full of dew.

RORID [*roridus*, L.] dewy, wettish, moist.

ROS, the dew which falls upon the ground in the night time, L.

ROS *i. e.* dew [with *ant. Phys. &c.*] the first moisture that falls from the extremities of the vessels, and is dispersed upon the substance of the members.

ROS [according to *Galen*] is a third sort of moisture whereby the Parts of animal bodies are nourished, and is contained in all the Parts of an animal, like a certain dew sprinkled upon them.

ROSA, a rose, L.

ROSA'CEOUS [*rosaceus*, L.] of the rose kind.

ROSA'DE, a liquor made of pounded almonds, milk and sugar.

ROSEATE [of *roseus*, L.] scented with, or smelling of roses.

ROSE [*Emblematically*] represents the momentary, and fickle state of man's life, the frailty and inconstancy of which is such, that we are no sooner born into the world, but we presently begin to leave it; and as the delectable beauty, and redolence of smell of this flower, does suddenly fade and perish, so the life of man, his beauty, strength and worldly estate, are so mutable, weak and momentary, that often, the same day that he flourishes most, he dies.

ROSE [in *Architecture*] the figure of a rose in sculpture chiefly us'd in frizes, corniches, vaults of churches, and particularly in the middle of each face of the *Corinthian Abacus*; and also in the spaces between modillions under the pla-fonds of corniches.

Under the ROSE [*sub rosa*, L.] a phrase made use of to denote secrecy, which is said to have had this original. There is, among the antients, a tradition that the *God of Love* made a very beautiful *Rose*, the first that had been known, to *Harpocrates*, the god of silence, and gave it him to engage him not to discover any of the intrigues of his mother *Venus*. Hence proceeded a custom to place a *Rose* in the rooms where they met for mirth and divertisement, to intimate that under the assurance thereof they might lay aside all constraint and speak what they pleas'd, and so the the *Rose* became a symbol of silence.

ROSE'TUM, a rose-bed, a garden or place planted with roses, L.

ROSETUM [in *Ant. Deeds*] a low, watery place, full of reeds and rushes; also thatch for the covering of houses, made of reeds.

RO'SOLIS. See *Rosa Solis*.

RO'SSELLY *Land*, light land.

RO'STRA, a Part of the *Roman forum*, wherein orations, pleadings, and funeral harangues, &c. were deliver'd.

RO'SY [*rosaceus*, L.] full of, or like roses.

ROSYCRUCIANS, *q. d.* brothers of the *Rosy-Cross*. Their chief was a German gentleman, educated in a monastery, where having learn'd the languages, he travelled to the holy land, Anno 1378. and being at *Damascus*, and falling sick, he had the conversation of some *Arabs* and other oriental Philosophers, by whom he is supposed to be initiated into this mysterious art. At his return into *Germany* he formed a society, and communicated to them the secrets he had brought with him out of the *East*, and died Anno 1484.

A sect or cabal of hermetical Philosophers; who bound themselves together by a solemn secret, which they swore inviolably to observe; and obliged themselves, at their admission into the order, to a strict observance of certain established rules.

They pretended to know all sciences, and especially medicine, of which they published themselves the restorers. They also pretended to be masters of abundance of important secrets; and, among others, that of the Philosopher's Stone; all which they affirmed they had received by tradition from the antient *Egyptians*, *Chaldeans*, the *Magi* and *Gymnosophists*.

They pretended to protract the period of human life by means of certain *nostrums*, and even to restore youth.

They pretended to know all things; they are also called the *invisible Brothers*, because they have made no appearance, but have kept themselves *incog.* for several years.

This society is frequently signified by the letters, *E. R. C. q. Fratres Roris Coeli*, it being pretended that the matter of the Philosopher's Stone is *Dew*, concocted and exalted.

RO'TA, a wheel; also the name of the first jurisdiction of the court of *Rome*, L.

ROTA *Aristotelica* [*Aristotle's* wheel, so call'd because said to be first taken notice of by *Aristotle*] a celebrated problem in mechanicks, founded on the motion of a wheel about its axis.

The difficulty is this; while a circle makes a revolution on its centre advancing at the same time in a right line along a Plane; it describes on that Plane, a right line equal to its circumference.

Now if this circle, which we may call the *deferent*, carry with it another

smaller circle concentrick with it, and which has no motion, but what it receives from the deferent; which is the case of a nave of a coach wheel, carried along by the wheel; this little circle or nave will describe a line in the time of revolution, equal not to its own circumference, but to that of the wheel; for that its centre advances in a right line, as fast as that of the wheel does; as being in reality the same therewith.

The matter of fact is certain: But how it should be seems a mystery. It is obvious that the wheel advancing, during the revolution, must describe a right line equal to its circumference; but how should the nave, that revolves like the wheel, describe a right line so much greater than the circumference.

This Problem has exercis'd the wits or many great mathematicians, who have given different solutions; but none of which are satisfactory.

ROTA'RY, of or pertaining to a wheel; whirling or turning round, as a rotary motion.

ROTA'TED [*rotatus*, L.] turned round like a wheel.

ROTA'TION [*in Geom.*] the circumvolution of a surface, round an immoveable line.

ROTATION [*with Anat.*] the action of the muscles, call'd *rotatores*; or the motion they give to the Parts to which they are affixed.

ROTA'TOR *Femoris extensorum* [*with Anat.*] a muscle that turns the thigh outwards, L.

The RO'TONDA? in *Rome* [*of rotundo*]
RO'TUNDO *S. dus*, L. round] was antiently called the *Pantheon*, because dedicated to all the Gods. It is a great massy vault 140 foot high, and as many broad, having a hole open at the top of nine or ten foot diameter, which, at this day, stands a bold and firm piece of architecture, altho' it is open at the top and hath not had for many years pillars to bear up its roof. There are now lying along on the ground, but on the outside of this structure, thirteen of its columns, each of them being all of one piece, six foot in diameter, and 53 foot in height. This fabrick *Pliny*, in his time, accounted one of the rarest wonders then extant.

RO'TTENNESS [*notneſſe* of *notan*, *Sax.* or *cotten*, *Du*] putridness, or being infected with the rot.

RO'TULA, *i. e.* a little wheel [*in Anatomy*] the bone of the knee pan, L.

RO'TULUS *Wintoniæ* [in *Doom's-Day Book*] a roll containing an exact survey of all *England*; so called, because it was, in antient times, kept at *Winchester*.

ROTUNDIFO'LIUS [in *Botan. Writ.*] which has round leaves.

ROTU'NDNESS [rotunditas, L. rotundité, F.] roundness.

ROTU'NDUS [with *Anat.*] a name given to several muscles, from the roundness of their form; particularly one of the radii, which serves to turn the palm of the hand downwards.

ROU'GHNESS [hpuŋneŋŋe, Sax.] unevenness, is that which by the inequality of its parts is disagreeable to the touch; hairiness, bristliness, &c.

To **ROUND** a Horse [in *Horseman'ship*] is a general expression for all sorts of manage upon rounds: So that to round a horse upon a trot, gallop, or otherwise, is to make him carry his shoulders and his haunches compactly or roundly, upon a greater or smaller circle, without traversing or bearing to a side.

ROUNDNESS [rondeur, F. rotunditas, L.] a round form.

ROUNDEL
ROUNDELAY } a song beginning and ending
ROUND } with the same sentence, or one that turns back again to the first verse, and then goes round.

To **ROUND** [arrondir, F.] to go round, *Milton*.

ROUNDING, encompassing round, *Milton*.

To **ROUND** in the Ear [prob. of *Juman*, Sax. to mutter] to chide a Person sharply.

ROUND-Top [of a Ship] is a round frame of boards, lying upon the cross trees, near the head of the mast, where the men may stand to furl and loose the top-sails, &c.

ROUND-Splice [with *Mariners*] is when a rope's end is so let into another, that they shall be as firm as if they were but one rope.

ROUT [in a *Law Sense*] an assembly or combination of three or more Persons going forcibly to commit an unlawful act: altho' they do not perform it.

ROUT of an Army [deroute, F.] the discomfiture.

To **ROUT** an Army, is to discomfit or put it to flight.

To **ROW** a Boat [of *Japan*, Sax.] to pull it along by oars.

ROWEL [in a Ship] is a round piece of wood or iron, wherein the whip goes, being made to turn about, that it may

carry over the whip the easier from side to side.

ROW'TY, over-rank, or strong, said of corn or grass.

ROYA'L Antler [with *Hunters*] the third branch of the horn of a hart or buck, which shoots out from the rear or main horn, above the bezantler.

ROYAL Army, is an army marching with heavy cannon, capable of besieging a strong, well-fortified city.



ROYAL Crown of *England*, is clos'd by semicircles of gold, meeting at the monde or globe on which the cross stands, and those semicircles adorned with crosses and flower

de L is, the whole imbellish'd with precious stones.

ROYAL Fishes, whales and sturgeons, to which some add porpoises; which are the king's, by his prerogative, when cast on shore.

ROYA'LNESS [royaute, F. regalitas, L.] royalty.

ROYALTIES, the royal rights or prerogatives of a king or queen; which the civilians reckon to be six in number, viz. the power of judicature, the power of life and death, of war and peace, of levying taxes; the goods that have no owners, as waifs, strays, &c. and the coinage of money.

The *Ensigns* of **ROYALTY** [in *Great Britain*] are the crown, scepter, and dove, cross, St. Edward's staff, four different sorts of swords, the orb and cross, &c. used at coronations.

To **ROUZE** [of *apiyan*, Sax.] to raise, excite, or stir up; also to awake from sleep.

To **ROUZE** a Hart [Hunting Phrase] is to raise him from his harbour.

To **ROUZE** a Hawser, &c. [Sea Phrase] is to hale in that part of it which lies slack in the water.

To **ROUZE** [in *Falconry*] is said of a hawk when he lifts up and shakes himself.

A **ROU'ZING Lie**, a whisking great one.

A **RU'BBER** [of *reiben*, Teut.] one that rubs, or a rubbing brush.

RUBEO'LA [with *Physicians*] a sort of small pox or measles.

RUBE'SCENT [in *Botan. Writ.*] red-dish, L.

RUBE'TUM, a close full of rushes or brambles; or a Place where many rushes grow, L.

RUBIA [with *Botanists*] gossin-weed or clivers, *L.*

RUBIA Sylvestris, the herb wood-roof, *L.*

RUBIA Tinctorum [*Botany*] madder.

RUBICAN Colour [of a *Horse*] is a Bay, Sorrel, or Black, with a light Gray or White upon the flanks; but so, that the Gray or White is not predominant there.

RUBICUNDITY [*rubicunditas, L.*] redness.

RUBID [*rubidus, L.*] reddish, swarthy, red.

RUBIED, tintured of the colour of a ruby, red, *Milton.*

RUBIGINOSE } [*rubiginosus, L.*]

RUBIGINOUS } rusty.

RUBIGO [with *Botanists*] mildew, a disease that happens to Plants, and proceeds from a dewy moisture, which falling upon them, and not being drawn up by the heat of the sun, by its sharpness, gnaws and corrupts the inward substance of Plants, *L.*

RUBRICA, a marking stone, ruddle, or red-oker, *L.*

RUBRICA [with *Physi.*] a kind of ring-worm, or red tetter.

RUBRICATED [*rubricatus, L.*] made of a red colour.

RUBRICK [in the *Canon Law*] a title or article in the antient law-books, so called, because antiently written, as the titles of the chapters in our antient bibles are, in red letters.

RUBUS [with *Botanists*] the black-berry bush, *L.*

RUBUS-Caninus, the dog-briar, or wild eglantine, *L.*

RUBUS-Idæus, the raspberry bush, *L.*

RUBY [*rubis, F. of rubere, L. to be red*] the most valuable of precious stones, next to the diamond; and when perfectly beautiful, nothing inferior.

RUBY [in *Heraldry*] being red, is used for gules, by those who blazon the arms of the prime nobility by precious stones, instead of metals and colours.

RUCTA'TION [with *Physic.*] belching, a depraved motion of the stomach, caused by an effervescence there, whereby vapours and flatulent matter are sent out of the mouth.

RUDDER [*noðon, Sax.*] a piece of timber which is hung at the stern-posts of a ship, on hinges, and which being turned sometimes one side to the water, and sometimes the other, turns or directs the vessel this way or that.

RUDDER-Rope, a rope let through the stern-post, and the head of the rudder;

so that both ends may be spliced or fastened together. The use of this rope is to save the rudder, if it should be torn off from the irons by any accident.

RUDDER-Irons [of a *Ship*] the cheeks of that iron, whereof the pintle is part, which is fastened and nail'd down upon the rake of the rudder.

RUDDINESS [*juðuneýye, Sax.*] fresh-colouredness.

RU'DENESS [of *jeðneýye, Sax.* or *rudesse, F. of ruditas, L.*] sauciness, unpolishedness.

RU'DERARY [*ruđerarius, L.*] belonging to rubbish.

RUDGE-wash'd kersey, kersey-cloth made of fleece wooll, only wash'd on the back of the sheep.

RU'DIMENTS [*rudiment, F. of rudimentum, of rudis, L. ignorant*] the first elements, principles or grounds of any art or science so called, because those that first come to be instructed, are supposed to be *Rudes*, i. e. altogether ignorant.

RUDE'NTURE [in *Architect.*] the figure of a rope or staff, sometimes plain, and sometimes carved, wherewith the flutings of columns are frequently filled up.

RU'DERA'TION [in *Architect.*] the laying of a pavement with Pebbles or little Stones. *L.*

RUE'FUL [of *jeopýian, Sax. &c.*] sorrowful, woeful.

RUE'FULNESS [of *jeopýian, Sax.*] sorrowfulness, repentance.

RU'EL Bone, the whirl bone of the knee.

RU'ELLE [of *rue, F. a street*] a little street. It is of late brought into use among us, to signify an *Alcove*, or other genteel apartment, where the ladies receive visits either in bed or up.

RUFF, a bird, which in fighting raises up its feathers like a double ruff.

RU'FFLES, a sort of ornaments of linnen or lace worn on the arms of women, and of men, &c.

RU'GGEDNESS [of *h þuhǵe, Sax.*] roughness, unevenness.

RU'GITUS [with *Phys.*] an effervescence of *Chyle*, and excrements in the blood, whereby wind and several other motions, excited in the guts, roll up and down the excrements, when there is no easy vent upwards or downwards, *L.*

RUGO'SENESS [of *rugosus, L.*] roughness, fulness of wrinkles, plaits, or furrows, &c.

To **RU'INATE** [*ruinatum, L.*] to ruin, or bring to ruin.

RUINA'TION, destruction, ruin.

RU'INOUSNESS [of *ruinosus*, L.] a ruinous, or ruining faculty or state.

RULE [*regula*, L.] a certain maxim, canon, or precept, to be observed in any art or science, law, or principle to go by; a statute or decree of a religious order; sway or command.

RUMB } [in *Navigation*] the course

RHUMB } of a ship, *i. e.* the angle which she makes in her sailing with the meridian of the place she is in; also one point of the mariner's compass, or 11 degrees and 14, *viz.* the 32d part of the circumference of the horizon.

RUMINA'TION, a chewing the cud, &c. a natural motion of the stomach, &c. mutually relieving one another, by which means the food that was eaten hastily at first, is convey'd back to the mouth again, and there chew'd and swallow'd down a second time, to the great advantage of the creature.

To **RU'MMAGE** [in a *figurative Sense*] is to rake into, or to search narrowly.

To **RU'MOUR** [*rumorem spargere*, L.] to tell abroad.

A **RUMPLE** [*compel*, *Du.* *jum-pelle*, *Sax.*] a crease or fold in a garment, made by tumbling and towzing, or by being pressed.

RUN of a Ship [*Sea-Term*] is that part of her hull under water, which comes narrower by degrees from the floor-timbers to the stern-post.

Good-RUN [*Sea-Term*] a ship is said to have a good run, when she comes off handsomely by degrees, and her tuck lying not too low.

Bad-RUN [*Sea Term*] is when a ship's tuck lies too low, so that it hinders the passage of the water towards the rudder, so that she cannot steer well, nor make any good way thro' the sea, but will still be falling to the leeward.

RUNG Heads [of a Ship] the heads of the ground-timbers, which are made a little bending, or where they begin to compass, and that direct the mould or sweep of the futtocks and navel-timbers.

RU'NIC Language that of the *Goths*, *Danes*, and other antient northern nations; but this is more frequently called *Sclavonic*. Some imagine it was called *Runic*, as being mysterious and scientific, like the *Egyptian* hieroglyphicks.

RU'NNET } the maw of a calf, or

RENNET } an acid juice found in the stomachs of calves, that have fed on nothing but milk; and are killed before the digestion be perfected, commonly used in turning milk, to be made into cheese-curd.

RUNNING of Goods, a clandestine landing of goods, without paying the legal custom or duties for the same.

RU'PTURE-Wort, an herb.

RURA'LITY } [of *ruralis*, L.] coun-

RURA'LNESS } try-likeness, clownishness.

RU'RAL-Dean, an ecclesiastical officer under the arch deacon. Every diocess has in it one or more arch-deaconries, for the dispatch of church-affairs, and every arch-deaconry is divided into fewer or more rural deanries: the office of these deans is upon orders to summon the clergy; to signify by letters the bishop's pleasure, &c.

RURI'COLIST [*rusticola*, L.] an husbandman.

RURI'GENOUS [*rustigena*, L.] born or dwelling in the country.

RU'SHINESS [of *ruyc*, *Sax.* a *rush*] a being full of or having rushes.

RU'STICITY } [*rusticitas*, L.]

RU'STICALNESS } *rusticité*, F.] clownishness, violentness.

RU'STICI [in *ant. Writs*] the clowns or inferior tenants, who held lands and cottages, by doing the service of ploughing and other laborious services in husbandry for their lord.

RU'STICK Gods, those who presided over agriculture; country deities.

RU STICK [in *Architect.*] a method of building in imitation of nature, rather than according to art; the columns are encompassed with frequent cinctures.

RU'STICK Work [*Architect.*] is where stones of a building, instead of being smooth, are hatch'd or pick'd with the point of a hammer.

RU'STICK Order [*Architect.*] an order with rustick quoins, rustick-work, &c.

RU'STINESS [*rostigneyye*, *Sax.*] the being rusty

RU'STLING [of *hpiy'tlan*, *Sax.*] making a noise, as armour and new garments do.

RU'STY [*rostig*, *Sax.*] covered with rust.

RUSY, full of stratagems and devices; subtle, crafty.

RUSTRE [in *Heraldry*] is exactly the same square figure as the mascle, only the rustre is pierced round, whereas the mascle is pierced square, as in the figure.

RU'TA [in *Botany*,] rue, L.

RU'THFUL [*ru'sful*, *Sax.*] pitiful, compassionate.

RU'THFULNESS [*ru'sfulneyye*, *Sax.*] compassionateness.

RUT-



RUTTI'ER [*un vieux routier*, F.] an old beaten foldier.

RUTTING [with *Hunters*] signifies a hart or buck going to couple or ingender.

RY, a shore, coast or bank, *Brit.*

RY'AL, a piece of gold-coin, which in the time of king *Henry VI.* was current for 10 s. under *Henry VIII.* for 11 s. 3d. and in queen *Elizabeth's* time for 15 s.

RYTH [*ryth*, *Brit.*] a Ford.

S.

S f s *Roman*, S f s *Italick*, S y *Sax.*

S [s] *Old English*, Σ σ s, *Gr.* are the eighteenth Letters in order of the alphabet, **D** the fifteenth, and **U** the twenty first of the *Hebrew*.

S [*une esse*, or, S, F.] an iron bar like an S.

S, is lost, and may be term'd a liquid in the words *Isle*, *Island*, *Viscount*. **S** sounds like z in *Chaise*, *Praise*, &c. and z like s in *vaze*. A long s must never be placed at the end of a word, as *maintains*, nor a short s in the middle of a word, as *conspires*.

SS, in the title-pages of books, often stand for *Socius*, L. a companion or member, or *Societatis*, of the company.

S among the antients, was a numerical letter, and signified 7.

S [in books of *Navigation*] stands for south.

SABA'SIA [*σαβᾶσια*, *Gr.*] nocturnal mysteries celebrated by the *Greeks* in honour of *Jupiter Sabazius*, into which all that were initiated had a golden serpent put in at their breasts and taken out at the lower part of their garments, in commemoration of *Jupiter's* ravishing *Proserpina*, in the form of a serpent.

SA'BBATH [of *Witches*] a nocturnal assembly, supposed to be held on *Saturday*, in which the devil is said to appear in the shape of a goat, about which they make several dances and magick ceremonies. In order to prepare themselves for this meeting, they take several soporifick drugs, after which they are fancied to fly up the chimney, and to be spirited or carried thro' the air, riding on a switch to their sabbath-assembly.

SABBA'TICALNESS [of *sabbatique*, F. or *sabbaticus*, L. of **שבת**, *Heb.*] the being of the nature or quality of a sabbath.

SA'BBATUM [in *Doom's-day Book*] peace or quiet.

SABI'NA [with *Botan.*] the herb *sa-*vin, L.



SA'BLE [in *Herald.*] signifies black. It is expressed in engraving by lines hatch'd a-cross each other, as in the escutcheon, of the virtues and qualities of the soul, it denotes simplicity, wisdom, prudence, and honesty; of the planets, saturn; of the four elements, the earth; of metals, lead, iron; of precious stones, the diamond; of trees, the olive; of birds, the crow or raven; of the ages of men, the last.

SA'BULOUSNESS [*sabulositas*, L.] sandiness, &c.

SACEA, Festivals held by the *Babylonians*, &c. in honour of their god *Anaitides*: They were in the *East* much the same as the *Saturnalia* were at *Rome*, a feast for slaves, and one of the ceremonies of it was to chuse a prisoner condemn'd to death, and to allow him all the pleasures and gratifications he could wish before he was carried to execution.

SACCA'DE [in the *Manage*] a violent check the cavalier gives his horse, by drawing both the reins very suddenly; a correction used when the horse bears too heavy on the hand.

SA'CCHARINE [of *saccharum*, L. *sugar*] of the quality of sugar.

SA'CCHARUM *sugar*, the Juice of *Indian* canes or reeds, refined by boiling, and hardened by baking, L.

SACCHARUM [among the *Antients*] a kind of honey of a gummy substance, formerly found in some reeds.

SACCHARUM Saturni [with *Chymists*] sugar of lead.

SA'CCO *Beneditto*, a kind of linnen garment of a yellow colour with two crosses on it, and painted over with devils and flames, worn by persons condemn'd (by the *Spanish* inquisition) to be burned, as they go to execution.

SACCOPHO'RI [*σακκοφορι* of *σακκος* a sack, and *φορος*, *Gr.* I bear] an antient sect, so called on account of their wearing of sack-cloth, and affecting a great deal of austerity and penance.

SA'CCULUS a little bag or purse, a fatchel, L.

Chyliferus { **SA'CCULUS** } [in *Anat.*]
Roriferus { a passage which makes the beginning of the *Thoracick* Duct. It is seated under the cæliac artery and emulgent veins between the kidneys and *Capsula atrabiliaris*, upon the *Vertebra's* of the loins; it is called the common *Receptacle*, because it

promiscuously receives the humours, call'd *Chyle* and *Lympha*, L.

SA'CCUS, a sack, bag or pouch, L.

SACCUS [with *Anatomists*] the gut, *rectum*, L.

Musculus SA'CER [*Anat.*] a muscle arising from the hind part of the *Os Sacrum*, and running along under the *longissimus dorsi*. It assists in erecting the trunk.

SACERDO'TALNESS [of *sacerdotal*, F. *sacerdotalis*, L.] priestliness, or likeness to a priest.

SACRAMENTA'LIA [*ant. Deeds*] certain sacrament-offerings, or customary dues, formerly paid to the Parish-Priest at *Easter*, &c. L.

SACRAMENTA'RIVM, an antient church-book, comprehending all the prayers and ceremonies practised at the celebration of the sacraments, L.

SACRAME'NTUM, an oath given to the *Roman* soldiers, to be true and faithful to their general and country; any thing that is done by virtue of an oath; also the eucharist, L.

SA CREDNESS [of *sacer*, L. *sainteté*, F. *sanctitas*, L.] holiness.

SACRI'COLIST [*sacricola*, L.] a devout worshipper,

SA'CRIFICE [*sacrificium* of *sacra*, holy things, and *facio*, L. to perform] an offering made to God on an altar by a regular minister, as the payment of homage, &c,

Writers say that the devils being enemies to God and his glory, from the malignity of their natures, were not content with the offerings of the fruits of the earth, and of all manner of creatures that were usually sacrificed to them, but were so barbarous as to require human victims, *viz.* men and women, to be butcher'd and burnt alive upon their altars.

The *Romans* did sometimes dedicate their young infants to the household-gods, the gods of the family. The *Scythians*, that inhabited about that Part call'd *Taurica*, were wont to sacrifice to their *Diana*, all strangers that came into their hands. Many damsels were beaten to death with bundles of rods at an altar of *Bacchus* in *Arcadia*. The *Germans* and *Cimbri* were wont cruelly to torment men, and afterwards to sacrifice them. The inhabitants of the most northern climates were wont to make a feast for their aged, and crown them with garlands and afterwards cast them down from an high rock into the sea; and others threw them off from

bridges into rivers; whence they were called *Senes Depontani*. And *Cesar*, in his commentaries, relates, that the antient *Gauls* used to dress up a huge statue made of branches of *ozier*, having filled it with living Persons, to burn it to their idols. The *Egyptians* and inhabitants of *Palestine* offered their own children to their gods; and the *Israelites* themselves so far imitated their barbarities, as to cause their children to pass between two fires, till they were miserably scorched; and they also shut them up in a hollow idol of brass, call'd *Moloch*, made red hot, and while these innocent victims were in this manner tormented, they sounded trumpets, beat drums, &c. to drown their outcries. Thence the Place was named *Tophet*, *i. e.* a drum. And *Abaz* and *Manasseh*, kings of *Judea*, were so wretched as to cause their own children to pass thro' the fire to *Molok*.

In sacrifices to idols, a choice of animals was made according to the dispositions of their gods: For *Mars* is supposed to have lov'd no creatures but such as were furious and warlike, as the bull, &c. and *Neptune* the bull and the horse. The he goat was dedicated to *Bacchus*, because it is propense to spoil vineyards; *Ceres* and *Juno* had cows offered in honour of them; *Diana*, the goats; and *Faunus*, kids.

The ceremonies observ'd in their sacrifices were these: They were carefully to observe if the victim had any blemish; if so, it was rejected, and another taken, and the priest took a lump of burnt corn and salt, and sometimes meal mingled with salt, and threw it on the victim; and when they had kill'd the beast, they laid it on the fire, and those that offer'd it held their hands upon it, and prayed with the priest, and then poured wine into the fire: If it were a *Holocaust*, *i. e.* a whole burnt-offering, the whole was consumed in the flames: But if not, part of it was laid aside for the priests and those that offered it.

Then they danced round the altar, singing hymns and songs in honour of the deity to whom it was offered. These hymns consisted of three parts or stanza's; the first was sung in turning from east to west; the other in turning from west to east; and the third part they sung standing before the altar.

The superior gods had their altars in eminent places, and their temples built on such high ground, that they might, without any impediment, receive the first

first rays of the rising sun. The priest wore a gown, either white or purple; and, before he approach'd the altar, wash'd his hands in pure water, fancying that this washing cleansed the soul, and rendered it acceptable to the gods. The priest then, having his head adorned with garlands and ribbons, led the beast, adorned in like manner, to the altar, being followed by a crowd of people adorned with crowns made of such trees as were supposed most acceptable to the god. The victim stood by the altar a small time, while the priest offered a set form of prayer to *Janus* and *Vesta*, and then with a knife mark'd the beast from head to tail; and if it was any thing unruly, and willing to get away, they imagined it was not acceptable to the god, and therefore procured another. After the performance of these and other such like ceremonies, the priest laid on the head and back of the beast, the *Mola Salsa*, i. e. meal and salt mingled with frankincense, and after he and his assistants had tasted of a cup of wine, he poured the rest between the horns of the beast, and pulling a few hairs from the place, threw them into the fire; then the beast was slain, either by knocking down or cutting his throat, and fled; then the soothsayer, with a long knife, turned the bowels up and down, for it was unlawful to touch them with his hands and having made his observations, and given his judgment of them, they were presented to the deity on a lance, or if to a sea-god thrown into the waves; then the priest threw frankincense into the fire with wine, and took a part of every member which his ministers had cut out into a platter, and cast them into the flames; and while they were burning, he and the offerers made prayers to the god, holding their hands upon the altar, and afterwards retired with the assistants to feast upon the remaining part of the beast, singing the praises of the deity. After they had eaten, they returned back to the altar, and cast into the flames the morsels of meat that they had left, with the tongue and some wine, with thanks to the deity for the honour and advantage of sharing with him in the victim offered to him.

To the superior gods they pray'd standing, but to the infernal, sitting.

The gods of the air were adored with musical instruments, and melodious songs, more than the former.

The sea-gods were worshipped near

the sea, and the blood of the victim was poured into the salt water.

The sacrifices to the infernal deities were performed in the night. The beasts were black, and offered in some cave or dark place, except it were to *Pluto*.

The nymphs and divinities of the field had milk, and honey, and wine offered to them in their sacrifices; the male deities had usually male beasts offered to them, and the goddesses females.

SACRIFICIAL [of *sacrificialis*, L.]

SACRIFIC S of or pertaining to a sacrifice.

SACRIFICIALNESS [of *sacrificialis*, L.] the being of the nature of a sacrifice.

SACRILEGIOUSNESS [of *sacrilege*, F. of *sacrilegium*, L.] sacrilegious nature or quality, or the stealing of sacred things.

SA'CRIST [*sacristarius*, L.] a vestry-keeper or sexton.

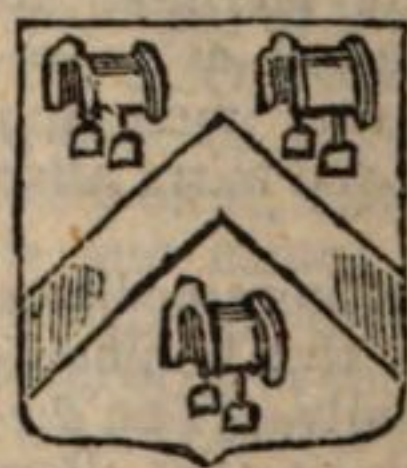
SACRI'STY, the Vestry, the Place where the vessels and ornaments of the church were kept.

SACROLUMBA'RIS [*Anat.*] a

SACROLUMBUS S muscle arising from the superior part of the *Ossa sacrum*, posterior of the *Ilium*, and transverse processes of the *Vertebrae* of the loins. This, with the *Serratus pecticus* and *Triangularis*, help to contract the ribs in respiration. see *Dorsi longissimus*.

To **SA'DDEN**, to make melancholy; also to make of a deep colour.

To **SA'DDLE** [of *sadel*, *Brit.* or *Sablian*, *Sax.*] to put on a saddle; also to embarrass, as to *saddle a Cause*; also to furnish, as to *saddle a spit*.



SADLERS are a company of great antiquity; they were incorporated in the reign of king *Edward I.* and confirm'd by several succeeding kings:

They consist of a master, 3 wardens, 22 assistants, 65 on the livery, &c. their livery fine is 10*l*.

Their arms are, *Azure*, a chevron, between 3 saddles *Or*. Their supporters 2 horses *Argent*, bridled *Gules*, bitted of the second. The motto, *Our trust is in God*. Their hall is near the west end of *Cheapside*.

SA'DDUCISM, the principles and doctrines of the *Sadduces*. They allowed no Books of the Scripture, but the five Books of *Moses*; they deny'd the being of angels and spirits, the immortality of the soul, and the resurrection of the body.

SAFE

SAFE-Guard, a sort of dust-gown, or upper riding-garment, worn by women.

SA'FENESS [of *saure*, F. *saie*] safety, security.

SA'FETY and *Preservation*, [in *Hieroglyph*] were represented by the *Ichneumon*.

SA'FFETA. See *Soffeta*, F.

SA'FRON of *Mars* [with *Chymists*] Saffron of Steel, so called from its red colour.

SAGATHEE', a slight woolen stuff, being a kind of rateen or serge, sometimes mixed with a little silk.

SAGA'CIOUSNESS } [*sagacitas*, L.

SAGA'CITY } sharpness of wit, quickness of apprehension, &c.

SAGACITY [*Hieroglyph*.] was represented by a dog's Head.

SA'GDA [𐤒𐤁, *Chald.*] a kind of gem about the size of a bean, of a leek green colour, which attracts wood, as amber does straws, a load-stone, iron, &c.

SAGE, prudent, wise, discreet, considering, F.

SAGI'TTA [with *Astron*] an arrow; a constellation in the heavens, consisting of eight stars, L.

SAGITTA'LIS *futura* [with *Anat.*] a future or seam in the scull; so called from its resemblance to an arrow in shape; it begins at the coronal future, and ends at the *Lambdoidal*.

SAGITTA'RIOUS [whose characteristic is ♂] is by astrologers call'd a masculine, cholerick, and diurnal sign, by nature hot and dry, of the fiery triplicity, and is represented on a celestial globe by the figure of an archer.

SAGITTA'RIA [*Botany*] the herb water-archer or arrow-head L.

SAILS, the vanes of windmills, or the arms, whereby the wind has its effect on them.

SA'INFOIN, holy-grass, meddick-fodder, trefoil, F.

SA'KER [*sacre*, Span.] a sort of great gun, of which there are three sizes.

SA'KER *Extraordinary*, one which is four inches diameter at the bore, and ten foot long, its load is five pound, its shot is three inches and an half diameter, and its weight seven pounds; its point blank shot 163 paces.

SAKER *Ordinary*, one that is three inches diameter at the bore, and nine foot long; its load four pounds, its shot three inches three quarters diameter, its weight six pounds, its point blank-shot 160 paces.

SAKER, least size, is three inches

and an half diameter at the bore, and eight foot long; its load near 3 pounds and an half, its shot four pounds three quarters, its diameter three inches, its point blank shot 350 paces.

SAKERE'T [in *Falconry*] the male of a faker-hawk. This kind of hawks are esteemed next after the falcon and gyrfalcon, but are differently to be managed.

SAL, salt. L.

SAL *Armoniack* } so called of ἀμμος,
SAL *Ammoniack* } Gr. sand, because in antient times digged up in lumps from under the sands in *Cyreniaca* in *Africa*; but that which we now have is commonly gotten out of the sulphureous pits of *Puzzuolo* in *Italy*.

Chymical } **SAL** *Armoniack* } is made
Artificial } of five parts of human urine, one of sea-salt, or *Sal Gemma*, and half an one of the foot of wood, boil'd together into a mass: which mass is afterwards sublimed in the form of that salt.

SAL *Gemma*, a salt digged up for the most part in *Poland*, &c. and so named from its transparent and crystalline brightness.

SAL *Petre*, salt-petre; a salt which is replenished with abundance of spirits out of the air, which renders it volatile. It is gathered from amidst stones and earth of old buildings, &c.

SAL *volatile Oleosum*, an aromatick volatile salt, of *Sal Armoniack*, distilled with salt of *Tartar*, dulcified with spirits of wine, a dram and half of some aromatick oil or essence, drawn from one or more sweet-scented plants, being added to every ounce of it. The plants are such as balm, rosemary, &c.

SALA'CIOUSNESS [*salacitas*, I.] falacity, lechery, lustfulness.

SA'LAD, a kind of head-piece or armour worn by light horsemen.

SA'LADINE, a tax imposed in *England* and *France* in the year 1188, to raise a fund for the *Croisade*, undertaken by *Richard I.* king of *England*, and *Philip Augustus*, king of *France*, against *Saladine*, sultan of *Egypt*, then going to besiege *Jerusalem*.

SALAMA'NDER, a spotted creature, something resembling a lizard in shape: commonly, but erroneously, supposed to breed and subsist in the hottest fire, and to quench it.

SALAMANDER [in *Hieroglyphicks*] was by the *Egyptian* priests put to represent a brave and generous courage, that the fire of affliction cannot overcome or

consume, because it is related of this animal, that it will live in the flames without receiving the least prejudice from the violence of the heat; for some authors say, it is of such a moist and cold constitution, that the fire cannot quickly have a power to hurt it. *Pliny* says, that the Salamander infects all fruits that it touches, leaving them some impression of its cold nature, so that they become afterwards as dangerous as poison.

SALAMANDER's Blood [with *Chy.*] the red vapours, which, arising from spirits of nitre towards the latter end, fill the receiver with red clouds, and are the most fixed and strongest part of the spirit.

SALARY [old *Larv Books*] a toll, or duty paid for salt.

SALE [of *Jallan, Sax.*] a selling, or putting up to be sold.

SALEABLE, that is fit to be sold.

SALEABLENESS, fitness for sale.

SALEBRITY } [of *salebrosus*,

SALEBROUSNESS } *L.*] unevenness, roughness, cragginess.

SALSMAN [of *Sale, Sax.*] one who sells clothes or any commodity.



SALIENT [in *Heraldry*] is when the right foot answers to the dexter corner of the escutcheon, and the hindmost foot to the sinister base point of it, being, as it were, in a readiness to spring forward.

SALIA'RIA [among the *Romans*] a solemnity held in *March*, in honour of *Mars*, whose priests, at this feast, danced with targets in their hands.

SALICA'STRUM, a wild vine, running on willow trees, *L.*

SALII [among the *Romans*] priests of *Mars*, so called of *Saliendo*, dancing, whereof there were 12 instituted by *Numa*, who upon a great plague in *Rome*, having implor'd the divine assistance, had a small brass buckler, call'd *Ancile*, sent him from heaven; he was advis'd by the nymph *Egeria* and the *Muses* to keep it carefully, the fate of the empire depending upon it, as being a sure pledge of the protection of the gods, and their affection to the *Romans*; he therefore made eleven more so very like, that they could not be distinguish'd. which were delivered to the keeping of the 12 *Salii*, priests chosen out of the noblest families, to be laid up in the temple of *Mars*, upon whose year'y festival, the first of *March*, they were carried about the city with much solemnity, dancing, clashing the buck-

lers, and singing hymns to the gods; they were answered by a chorus of virgins drest like themselves who were chosen to assist them upon that occasion; the festival was ended with a sumptuous feast. They were painted in parti-coloured garments, with round bonnets, with two corners standing up on their heads; they went dancing along the streets in their processions.

SALINENESS } [of *salinosus*, *L.*]

SALINOUSNESS } saltiness, or salt quality.

SALINI'TROUS [of *Sal* and *nitron*] compounded with salt or salt petre.

SALINO-Sulphureous, of a saline and sulphureous quality.

SALIVA *Spittle*, *L.* a thin, pellucid humour, separated by the glands, about the mouth and fauces, and convey'd by proper salival ducts into the mouth, for several uses.

SALIVALES Ductus [Anat.] the passages of the *Saliva*, *L.*

SALIUNCULA [with *Botan.*] a kind of Spike, or Lavender, *L.*

SALIX, the Sallow or Willow-tree, *L.*

SALLE'NA, a kind of Salt-petre.

SALLY [in *Architecture*] is in *French* what the *English* call *Projecture*.

A SALLY [Figuratively] a flash of wit; also a rant, a flight, a transport or sudden fit of passion, heat, &c.

SALLY [with *Ringers*] a particular way of ringing a Bell,

SALLOON [Architect.] a state-room for the reception of ambassadors, and other great visitors. A very lofty spacious hall, vaulted at top, and sometimes having two stories or ranges of windows: a grand room in the middle of a building, or head of a gallery, &c.

SALPE'TROUS of or pertaining to or of the quality of salt-petre.

SALPROTIC. See *pulvis fulminans*.

Fixed SALT [in *Chym*] is made by calcining or reducing the matter to ashes, and then boiling it in a good quantity of water, and afterwards straining the liquor, and evaporating all the moisture; which being done, the salt will remain in a dry form at the bottom of the vessel.

SALT of Sulphur [with *Chymists*] the salt called *Sal Polychrestum*, soaked with spirit of sulphur, and then reduced to an acid salt, by evaporating all the moisture: in either of these operations, much water is to be poured on it, to make a lye; and after that the liquor must be strained and evaporated in a sand-heat, till the fixed salt remains at the bottom of the vessel.

SAL-

SA'LTTERS, were incorporated by king *Henry VIII.* They consist of a master, three wardens, 28 assistants, 140 on the livery, besides yeomanry. The livery fine is 20*l.* They are the 9th of the 12 companies, and there have been 10 of it lord majors.

The armorial ensigns are; per chevron *Azure* and *Gules*, three covered salts Or, sprinkling salt proper. On a helmet and torse, issuing out of a cloud *Argent*, a sinister arm proper, holding a salt as the former. Supporters two otters *Argent*, plattee gorg'd with ducal coronets, thereto a chain affix'd and reflected over their loins Or. The motto, *Sal sapit omnia.* Their hall is in *Swithin's-Lane.*

SALTIRE [in *Heraldry*] is an ordinary that consists of a four-fold line, two of which are drawn from the dexter chief towards the sinister base corners, and the other from the sinister-chief towards the dexter-base points, meeting about the middle by couples in acute angles, as in the Escutcheon.

SA'LTISH, something salt.

SALTISHNESS, having a saltish relish.

SA'LVABLENESS [of *salvus*, L. safe] capableness of being saved.

SALVATE'LLA [of *salus*, L. health] a famous branch of the cephalick vein, passing over the *Metacarpus*, between the ring finger and the little finger: So called, because it has been a received opinion, that the opening that vein was a cure for melancholy.

SALU'BRIOUSNESS [of *salubritas*, L. healthfulness] **SALUBRITY** [of *salus*, L. health] **F.** wholesomeness, healthfulness.

To **SALVE** [*salvare*, L.] to save or preserve; also to make up a business, so as to come off well; to accommodate a difference.

SA'LVIA [in *Botan.*] the herb sage, so called from its salutiferous quality, L.

SALUTA'TION, a saluting, a greeting; the formal act of shewing respect or civility, either in words or by the carriage or gesture of the body.

SALUTARY [*salutaris*, L.] healthful, wholesome.

SA'LUTARINESS, wholesomeness, healthfulness.

A **SALUTE**, to princes, generals, &c. is performed by bowing the colours down to the ground at their feet.



SALUTIFEROUSNESS [of *salutifer*, L.] an health-bringing quality.

SAMBENI'TO. See *Sacco Benedetto.*

SA'MBUCUS [in *Botan.*] the elder-tree, L.

SAMBUCUS, an antient musical instrument of the wind-kind, and resembling a flute; so called, because probably made of the *Sambucus*, or elder-tree.

SA MENE'SS [of *yame* and *neyye*, *Sax.*] identicalness.

SA'MIAN *Earb.* a medicinal earth, brought from *Samos* in the *Indian* sea.

SAMOSETA NIAN'S [so called of *Samosetanus*, bishop of *Antioch*] an antient sect of *Anti-trinitarians*.

SAMPSÆ'IAN'S. a sect, neither properly *Jews*, *Christians*, nor *Gentiles*: They allow of one god, and are stiff Unitarians.

SA'MPSUCHUM [*σάμψυχοι* of *ψαλν*, healing the mind, *Gr.*] sweet *Marjoram*.

SA'NABLENESS [of *sanabilis*, L.] capableness of being healed.

SA'NATIVENESS [of *sanare*, L.] an healing quality.

SANCTIMO'NIAL [*sanctimonialis*, L.] of or pertaining to holiness.

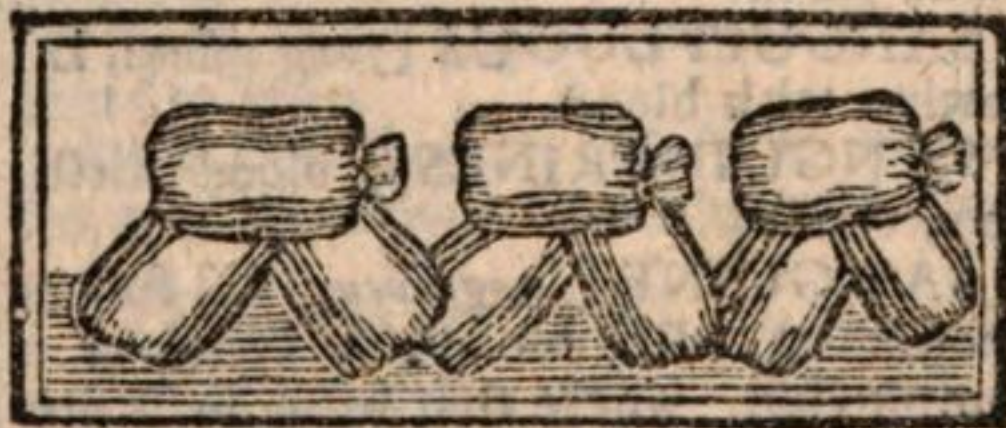
SANCTIMO NIOUS [of *sanctimonia*, L.] holy, devout.

SANCTIMO'NIOUSNESS [*sanctimonia*, L.] holiness, devoutness.

SA'NCTION, the authority given to any judicial decree or act, whereby it becomes legal or current.

SANCTUARY [*sanctuarium*, L.] in antient times, was a Place privileged by the prince, for the safeguard of the lives of men, who were capital offenders. Traitors, murderers, &c. were protected in these sanctuaries, if they acknowledged their fault in forty days, and consented to banishment; but after forty days no man might relieve them. Of these sanctuaries there were many in *England*.

SAND-Bags, are bags containing



about a cubical foot of earth; they are used for raising *Parapets* in haste, or to repair what is beaten down; they are of use when the ground is rocky, and affords no earth to carry on their approaches.

proaches, because they can be easily brought from far off, and removed at will. The smaller *Sand-bags* hold about half a cubical foot of earth, and serve to be placed upon the *superior Talus* of the *Parapet*, to cover those that are behind, who fire through the *Embrasures* or *Intervals* which are left betwixt them.

SAND-Heat [with *Chym.*] one of the chymists heat, consisting of hot sand, wherein herbs, flowers, &c. are infus'd in a cucurbit in order to a digestion.

SANDY [*Yan'dig*, *Sax.*] having sand, or made of sand.

SANDINESS [of *Yandineyye*, *Sax.*] fulness of sand.

SANDARACK, a mineral of a bright red colour, not much unlike to red *Arsenick*; also a white gum oozing out of the juniper-tree.

SANDARACK, is either *natural* or *artificial*; the *natural* is found in mines of gold and silver; the *Artificial* is made of orpiment, put into an earthen-pot, close stopped, and baked five hours in a furnace.

SANDERS, a precious kind of *Indian* wood, of which there are three sorts, red, yellow, and white.

SANDEVER [*suin de verre*, *F.* i. e. the grease of glass] the scum that arises from the ashes of the herb *Kali*.

SANDISH, somewhat sandy, or like sand.

SANENESS [*sanitas*, *L.*] soundness of health.

SANDYX, a red or purple colour, made of *Cerus* and *Ruddle* burnt together; red *Arsenick*; also a shrub bearing a flower of a scarlet colour.

SANGLIER [with *Hunters*] a wild boar of four years old.

SANGUIFICATION [with *Physic.*] the conversion or turning of *Chyle* into blood, which is performed (not as the antients imagined) in some peculiar part of the body, as the heart, liver, &c. but in all the parts of it.

To **SANGUIFY** [*sanguificare*, *L.*] to make blood.

SANGUIFLUOUS [*sanguifluus*, *L.*] flowing with blood.

SANGUINARINESS, blood-thirstiness, cruelty.

SANGUINE [*sanguineus*, *L.*] full or abounding with blood; a being of a complexion, where that humour is predominant.

SANGUINE-Stone, a blood-stone; a kind of *Jasper*, brought from *New-Spain*, of a dark-brown colour, marked with spots of a blood-red, used for stopping blood.



SANGUINE [in *Heral.*] is express'd in engraving by lines hatch'd cross one another diagonally, both dexter and sinister, as in the figure.

SANGUINEM redimere [old *Records*] to redeem the blood, i. e. to pay the *Mercheta Mulierum*, or accustomed fine, for leave to servile tenants to dispose of their daughters in marriage, *L.*

SANGUISO'RBA [with *Botanists*] the herb Pimpernel, *L.*

SANGUIS Draconis, i. e. dragon's blood, the gum of the dragon tree, *L.*

SANGUIS Blood [*Anat.*] a red, florid humour, contained in the veins and arteries, so as to give nourishment, life, and strength to all the parts of the body.

SANGUIS [in our *antient Customs*] a right or power which the chief lord of the fee had to determine in causes where blood was shed.

SANIO'DES ? [of *σάνιος*, *Gen.*]

SANIDO'DES ? [of *σάνις*, *Gr.* a table] a disease when the breast is straitened and flattened like a table.

SANTALUM, a hard, heavy, odoriferous, medicinal wood, brought from the *East-Indies*, the wood of the tree *faunders*, *L.*

SANTONICA [with *Botanists*] a sort of wormwood, *L.*

SANTONICA [so called of the *Santon* in *France*] a kind of wormwood.

SANTE'RNA, artificial borax or gold sodder, *L.*

A SAP ? [*sape*, *F.*] a digging with
A SAPE ? pick-axes, shovels, and such other tools at the foot of a wall, or any building, to undermine and overthrow it. Or,

A SAP, is the digging deep under the earth, in sinking lower by degrees, to pass under the *Glacis*, and open a way to come under cover to the passage of the *Moat*. After they have overcome all the obstacles which the besieged have opposed to hinder the advancement of their approaches, and that, notwithstanding their frequent sallies, they are at last got near the foot of the *Glacis*, the *Trench* is carried directly forwards, the workmen covering themselves the best way they can, with *Blinds*, *Wool-packs*, *Sand-bags*, or *Mantelets* upon wheels; when they are got to the foot of the *Glacis*, they make *Epaulments* or *Traverses* on each side, to lodge a good body of men. The *Sap* is made five or six fathom from the *Salient Angle* of the *Glacis*,

Glacis, where the men are only cover'd side-ways; wherefore they lay planks over-head, with hurdles, and earth above them. Having by this means obliged the enemy to quit the *Covert-Way*, the *Pioneers*, with *Mantelets*, *Wool-packs*, or *Sand-bags*, make immediately a *Lodgment*, covering themselves the most advantageously they can from the fire of the opposite *Bastion*.

SAPHA'TUM [with *Surgeons*] a dry scurf on the head, *L.*

SA'PHYR [in *Heraldry*] is used by those that blazon coat armour by precious stones for *Azure*.

SA'PIDNESS [of *sapidus*, *L.*] favouriness.

SAPIE'NTIAL, an epithet used of certain books of scripture, calculated for our instruction and improvement in prudence or moral wisdom, as *Proverbs*, *Canticles*, *Ecclesiastes*, *Ecclesiasticus*, the *Psalms*, and book of *Job*.

SA'PLESS [of *yæpeley*, *Sax.*] without sap.

SA'PLESNESS, the having no sap, wanting sap.

SAPONA'CEOUS [of *sapa*, *L.* sope] sopy, like or pertaining to sope.

SAPOVA'RIA [with *Botanists*] the herb sope-wort, *L.*

SAPO-SA'PIENTIE [with *Chym.*] i. e. the soap of wisdom, i. e. common salt, *L.*

SA'PORATED [*saporatus*, *L.*] made savoury.

SAPORIFEROUS [*saporifer*, *L.*] causing a favour

SAPORI'FICKNESS [of *saporificus*, *L.*] a taste-causing quality.

SA'POROUSNESS [of *saporus*, *L.*] favouriness.

SAPPHIRE [in *Heraldry*] the blue colour in the coats of noblemen, answering to the *Jupiter* in the coats of sovereign princes, and *Azure* in those of the gentry.

SAPPHIRE *Rubies*, are certain precious stones, between blue and red, which in effect are nothing but rubies, whose colour is not perfectly form'd.

SA'PPHIC [in *Poetry*] a kind of Greek and *Latin* verse; so called of *Sappho*, a famous poetess of *Mytelene*, the inventress of it, consisting of eleven syllables or five feet, of which the first, fourth and fifth are *Trochees*, the second a *Spondee*, and the third a *Dactyl*. As *Sedibus gaudens variis dolisque*.

SA'PPINESS [*yæpeneſſe*, *Sax.*] the having sap.

SA'PPING [of *saper*, *F.*] undermining.

SAPPING [in *Milit. Art*] a working under ground to gain the descent of a ditch, counterescarp, &c. and the attacking of a place. It is performed by digging a deep ditch, descending by steps from top to bottom, under a corridor, carrying it as far as the bottom of the ditch, when that is dry, or the surface of the water, when wet.

SA'PPY [*sapic*, *Sax*] having sap.

SA'RABAND [*sarabande*, *F.*] a musical composition always in triple time, and is in reality no more than a minuet, the motions of which are flow and serious.

SARABAND, a dance to the same measure, which usually terminates when the hand rises, whereby it is distinguished from a courant, which usually ends when the hand that beats time falls; and is otherwise much the same as a minnet.

SARACE'NICA [with *Botanists*] a sort of birth wort, *L.*

SAR'CASM [*sarcasmus*, *L.* *σαρκασμός*, *Gr.*] a biting or nipping jest, a bitter scoff or taunt, or a keen irony, whereby the orator scoffs and insults his adversary.

SARCA'STICALNESS [of *sarcasticus*, *L.* of *σαρκαστικός*, *Gr.*] scoffingness, satiricalness.

SARCOCE'LE [*σαρκοκήλη* of *σάρξ*, flesh, and *κῆλη*, a tumour, *Gr.*] a rupture or fleshy excrescence very hard, rising by little and little, about the testicle or inner membrane of the *Scrotum*, *L.*

SARCO'LOGY [*σαρκολογία*, *Gr.*] a discourse on the flesh, or the soft parts of a human body.

SA'RCOMA [*σάρκωμα*, *Gr.*] a fleshy excrescence, or lump growing in any part of the body, especially in the nostrils.

SARCOPHA'GUS & **SARCOPHA'GUM** [of *σάρω* and *αγῆν*, *Gr.* to eat] a tomb-stone or coffin, made of a stone, so called, because it would consume a dead body in 40 days, and therefore the antients laid in them those bodies they had not a mind to burn.

SA'RDA [*σάρδα*, *Gr.*] a precious stone of the colour of flesh, half transparent.

SARDACHA'TES [*σαρδαχάτης*, *Gr.*] a kind of agate of a cornelian colour.

SA'RDIUS *lapis*, a sort of onyx stone of a black colour, called a *Carneol*.

SA'RDOIN, the *Lapis Sardius*.

SARSE, a sort of fine lawn-sieve.

SARTORIUS *Musculus* [with *Anat.*] the taylor's muscle, so called, because it serves to throw one leg across the other.

SATA'NICALNESS [of *Satan*] devilishness.

SATE'LLITE *Guard*, a person who attends on another, either for his safety, or to be ready to execute his pleasure.

SATE'LLITES [with *Astron.*] certain secondary planets moving round the other planets, as the moon does round the earth, thus named because they are always found attending them from rising to setting, and making the tour of the sun together with them.

SA'TTINET, a flight, thin sattin.

SA'TURATE [in *Botanick Writers*] deeply, as to colour, *L.*

SATURE'IA [in *Botany*] the herb savoury, *L.*

SA'TURN [*Saturnus*, *L.* or *Saturn*, of *satus*, sown, because he is supposed to preside over agriculture, according to *Varro*] according to the poets, was the Son of *Cælus* and *Terra*; which *Cælus*, having cast his sons, the *Cyclops*, into hell, *Saturn* in revenge, with his scythe, cut off his privities, and deprived him of the power of begetting. What he had taken from him, he cast into the sea, where, by a continual agitation of the waves, it found a favourable womb among the froth, and thence the goddess *Venus* was produc'd.

Saturn had an elder brother named *Titan*, to whom the kingdom of the world did of right belong; but he, by the persuasions of his mother *Vesta*, and his sister *Cybele*, resign'd the scepter to *Saturn* for his life, upon condition that he should not suffer any of the male-children to live, that the empire of the world might devolve to his posterity after the death of *Saturn*.

For this reason, *Saturn* is said to have devoured his male-children; but his wife *Cybele* saved *Jupiter* and *Juno*, by conveying them away, and *Neptune* and *Pluto*, who were privately nourish'd by their mother, and sent him a stone wrapp'd in swaddling-clouts, instead of a child, which he greedily devoured in the dark. But *Apollodorus* says, that he did swallow *Neptune* and *Pluto*; and that, when *Jupiter* was of age, he married *Metis*, the daughter of *Oceanus*, who gave a drink to *Saturn* that made him vomit them up; whereupon *Titan*, seeing his expectations frustrated, made war upon *Saturn*, with the assistance of his sons, and having vanquish'd him, clapp'd

him up into prison, and there kept him, till his son *Jupiter* became of age, and deliver'd him thence. But *Saturn* having learn'd by some oracle, that one of his sons should take his scepter and kingdom from him, resolv'd to lay snares to destroy his son *Jupiter*; but he, taking arms against his father, cast him out of his kingdom and empire of heaven; whereupon *Saturn* retired to *Italy* to hide himself, which was thence call'd *Latium a latendo*. (*Bochartus* applies this story to *Nimrod's* usurpation of the supreme power.) *Janus*, the king of *Italy*, is said to have received *Saturn* with all civility and respect.

Saturn is said to have brought upon the earth the *Golden Age*, when the ground yielded all sorts of fruits, without labour and tillage, when *Astræa* or justice manag'd the affairs of men, and they liv'd together in a perfect love and amity. The four ages mention'd by the poets were the *Golden* under *Saturn* or *Noah*; the *Silver* under *Jupiter*, or the posterity of *Noah*; the *Brazen* under *Nimrod*; and the *Iron*, which yet continues.

The learned *Bochartus* endeavours to prove that *Saturn* is *Noah*, and that all the fables of him are delineations of his true history: The three sons of *Saturn*, that divided the empire between them, are equal to the three sons of *Noah*; the youngest *Ham*, he proves to be *Jupiter*, *Japhet* to be *Neptune*, and *Shem* to be *Pluto*; and that their different governments have a relation to the places they have inhabited. And that *Ham*, going into *Egypt* and *Lybia*, being hot places, is said to have possessed heaven; and that *Japhet* going into *Europe* and the *Islands*, they feigned him god of the sea, or *Neptune*; and that *Shem* being remarkable for his piety, his profane brethren, by way of derision, made him the god of hell, or *Pluto*.

Gualtruchius says, that *Saturn*, or *Time*, is represented as an old senior, with wings upon his shoulders, and a scythe in his hand, as cutting down all before him; and that he is represented as swallowing his own children with hard stones, because time eats and consumes the most durable substances.

The antients painted *Saturn* with six wings, to intimate the swiftness of time, and feet of wool; or, as others say, with the gout, holding in his hand a serpent biting his tail, with a sickle and an old garment hanging upon him.

The *Romans* deposited under his protection, and in his temple, their treasure, because in his reign, *i. e.* in the golden age, there was no theft or robbery committed; and there they laid up the rolls of the names of the *Roman* people, which were made of the skins of elephants.

SATURN [with *Astron.*] is the highest of all the planets, but the slowest in motion; and some reckon it 71, others 91 times bigger than the earth.

SATURN [with *Alchymists*] lead.

SATURNALIA, were festival days observed in *December* in honour of *Saturn*; and, as *Bochartus* is of opinion, took their original from *Noah's* drunkenness. These were times of all debauchery and licentiousness, servants taking upon them to command their masters, and slaves to be unruly, without fear of punishment.

The priests of *Saturn* were initiated in scarlet robes, to express their bloody-mindedness, and offered to him young infants in sacrifice, for which inhumanity they were all crucified under *Tiberius Caesar*. And the *Carthaginians* likewise did every year offer to him human sacrifices, which was the subject of an embassy from *Rome*; for tho' the *Romans* did mightily honour and esteem *Saturn*, yet they did not approve that men should be offered to him. But they shew'd him this particular respect, that they caused torches and tapers to be burning continually upon his altars.

Saturn is suppos'd to be the same with *Moloch* of the *Israelites*. It is derived of שבת, a king. And kings, and powerful men, were called *Saturni* by the heathens.

SATURNINIANS [of *Saturnus*, a disciple of *Menander*] a sect, a sort of gnosticks.

A **SATURNINE** Person, one of a sullen, melancholy complexion, supposed to be under the predominancy of *Saturn*.

SATURNINESS [of *Saturn*] dullness, slowness.

SATYR [*satyra*, L. *satyre*, F. *σάτυρος*, Gr.] an invective poem, that inveighs sharply against vice and vicious persons, all manner of discourse, wherein any person is comprehended; but commonly taken for a poem that sharply and wittily rebukes vice and reflects on vicious persons: A lampoon. That satyr be just, it ought to be general; or if it be of general use, it ought to be true, or else it will be a libel, and accountable to the law; and it ought to

be strong, to strike powerfully, and the style and manner must be manly and smooth.

SATYRS [*σάτυροι*, Gr.] fabulous demi-gods, who with the fauns and silvans were supposed to preside over groves, under the direction of *Pan*. They are represented in painting, as half beasts, half men, having horns on their heads, and feet like goats.

SATYRIASIS [*σατυρίασις*, Gr.] the lustless extension of the yard; also the immoderate desire of venery; it is also sometimes taken for the leprosy, because that disease makes the skin rough, like that of a satyr; also a swelling of the glandules behind the ears.

SATYRIA'SMUS, the same as *satyriasis*, L.

SATYRICALNESS, bitingness in speech, invectiveness.

SATYRION [*σατύριον*, Gr.] the herb stander grass, rag wort, or priest's pintle.

SATYRS, what was the original of *Satyrs*, when and where they first began to appear in the world, or for what reason they came to be deified, is neither delivered down to us, nor explain'd by any antient writer of authority.

They are represented as very swift four-footed animals, having human faces, crooked hands, short horns on their forehead, and their lower parts like goats, inhabiting the mountains of *Judea*.

It is related that *Euphemus*, being forc'd by storm, landing in a desert island call'd *Satyrida*, found inhabitants with yellow hair, that had tails not much less than horses, that they did not speak, but ran direct'y to the women, and if not prevented would have laid violent hands on them.

When such monsters appear'd to mankind, that which was so terrible and admirable was thought to have something of divinity in it; and whereas those satyrs were suppos'd to inhabit the woods, the ignorant shepherds worshipped them, that they might spare their flocks when they met them.

The custom was to offer all sorts of fruit; but more especially grapes and apples to the satyrs.

They are said to be constant companions of *Bacchus*; and to have delighted in such discourse and conversation as was reproachful; tho' others say, that at first it was only pleasant, lively, moral, and full of variety; as they grew o'd they came to have the name of *Sileni*.

A **SAVAGE** [*un sauvage*, F.] a wild Indian.

SAVAGES,

SAVAGES, wild, barbarous people, who keep no fix'd habitation, have no religion, law or policy.

SAVAGENESS [*naturel sauvage*, F.] wildness, cruelty.

SAUCE-Box, a saucy person.

SAUCER [*sauciere*, F.] a small dish to hold sauce.

SAUCI'NESS [prob. of *saucy*, Brit. salt] unmannerliness, presumptuousness, &c.

SAU'CISSONS [in *Milit. Art.*] faggots or fascines made of large boughs of trees bound together; they are commonly used to cover men, to make epaulments, traverses or breast-works in ditches full of water, to render the way firm for carriages, and for other uses.

SAVING, or *sauv.*, except.

SA'VING [*qui sauve*, F.] preserving, healthful, sparing.

SA'VINGNESS [of *sauver*, F. of *salvus*, L.] frugality.

To **SAUNTER** [prob. of *sancta terra*, L. i. e. the holy-land, because in antient times, when there were frequent expeditions to the holy-land, many idle persons faunted about from place to place, under pretence that they had taken the cross upon them, or intended so to do, and go thither] to wander or rove up and down.

SA'VOURY [*savorée*, F.] a winter pot-herb.

SA'VOURINESS [of *savoureux*, F. of *saporus*, L.] relishableness, &c.

SAWS [*age*, Tent. *yağa*, Sax.] old grave sayings, proverbs, maxims.

SAXONS [*Seaxum*, Sax.] a warlike people call'd into Britain by king *Vortigern*, either to defend him against the *Scots* and *Picts*, or to secure him in the command he had usurp'd over the *Britains*. They began to establish their *Heptarchy* about the year of Christ 457. As to the original of their names, authors differ. *Isidore* derives the name *Saxon* from *Saxum*, L. a stone, they being a hardy and warlike nation. But the name *Saxon*, according to the northern antiquities, is older even than the *Latin* tongue itself. *Krantzus* derives it from *Aschanex*, the son of *Gomer*; but he does not support it by sufficient authority. *Goropius Becanus* fetches it from *Sacee*, a people about *Armenia*; but this seems to be without any foundation. But it is most probable they were call'd *Saxons*, from the short swords they commonly wore, call'd *Saxen* or *Seaxen*; and *Tacitus* says, the northern *Germans* were

distinguishable by a round shield, and a short sword, that they wore. And as *Pontanus* observes, the arms of *Saxony* at this day are two short swords a-cross.

SCA'BBED [*scabiosus*, L.] having scabs.

SCA'BBEDNESS [*scabitus*, L.]

SCA'BBINESS the being scabby.

SCABE'LLUM [in the ant. *Archit.*] i. e. a foot-stool; a kind of pedestal usually square, sometimes polygonous, very high and slender, commonly terminating in a kind of sheath or scabbard; or profiled in manner of a *Baluster*.

SCABIO'SA [with *Botanists*] scabious, L.

SCA'BROUSNESS [of *scabrosus*, L. *scabreux*, F.] ruggedness, roughness.

SCA'FFOLDING [*échafaudage*, F.] poles and boards erected for the convenience of building.

SCA'LA, a ladder, L.

SCALA [with *Surgeons*] a certain instrument to reduce a dislocation, L.

SALA [in *Anat.*] the canal or cochlea, that is divided by a *Septum* into two canals, called *Scala*, L.

SCALA Tympani, that canal which looks towards the *Tympanum*, L.

SCALA Vestibuli, that canal that has a communication with the *Vestibulum*, L.

SCALE [*escaille*, F. *scaglia*, Ital.] of a fish, a bone, &c.

Plain SCALE, and diagonal, serve to represent any numbers or measures, whose parts are equal one to another.

SCA'LENI [of *σκαληνός*, Gr.] three muscles of the chest, so called from their figure, having three unequal sides, L. of Gr.

SCALE'NUM [with *Geom.*] a triangle that has its three sides unequal to one another.

See the Figure.

SCA'LENUS primus [in *Anat.*] a muscle arising from the fore-part of the second, third, and fourth, transverse processes of the *Vertebrae* of the neck, and let into the first rib; the office of which is to draw the upper rib, together with the other, upwards, in fetching breath, L.

SCALENUS secundus, a muscle taking its rise from the second, third, fourth, and fifth transverse processes of the *Vertebrae* of the neck side-ways, and passing over the first rib to its insertion in the second, and sometimes to the third, L.

SCALENUS tertius, a muscle that takes its rise near the *Scalenus secundus*, from the same transverse processes of the *Vertebrae*.

Vertebra of the neck, and also from the sixth of those processes, and is inserted to the first rib, *L.*

SCALES [of *Scealey*, *Sax.*] a pair of ballances.

SCA'LINESS [of *escaillé*, *F.*] the being covered with scales.

SCA'LY [of *ecaillé*, *F.*] covered with scales.

SCA'LPEL [in *Anat.*] a knife used in dissections; and also in many chirurgical operations.

Impares **SCAM'LLÆ** [in *Architect.*] certain zocco's or blocks which serve to raise the rest of the members of any pillar or statue, beneath which they are placed beneath the projectures of the stylobate cornices, and are well represented by the pedestals of our statues.

SCAMMO'NIA [with *Botan.*] scammony, *L.*

SCAMMO'NIUM, the juice of scammony, *L.*

To **SCA'MPER** [*escamper*, *F.*] to run away in a hurry.

SCA'NDAL [in the *vulgar sense*] is some action or opinion contrary to good manners, or to the general sense of the people; also a disadvantageous rumour or report, or an action whereby any one is affronted in publick.

SCANDAL [*scandalum*, *L.* *σκαῖνδalon*, *Gr.*] in a scripture sense, is any thing that may draw persons aside, or solicit them to sin; an offence; also a stumbling-block.

Active **SCANDAL**, is a real induction to sin.

Passive **SCANDAL**, the impression an active scandal makes on the person that is induced to sin.

SCANDALOUS [*scandaleux*, *F.*] giving offence, defaming, abusive, shameful, disgraceful.

SCANDALOUSNESS [of *scandaleux*, *F.*] reproachfulness, infamouness.

SCA'NDENT-Stalk [with *Botanists*] *i. e.* climbing stalk, is one which climbs by the help of tendrils, as the vine, &c.

SCA'NNING [in *Poetry*] the measuring of a verse, to see the number of feet and syllables it contains, and whether or no the quantities, that is, the long and short syllables, be duly observ'd.

SCA'NTINESS [prob. of *echantillon*, *F.* or *wantingness*, *Eng.*] being less than is requisite.

SCA'NTLING [*eschantillon*, *L.*] the size and measure, or standard, whereby the dimensions of things are to be determined.

SCA'NTY [prob. of *echantillon*, *F.*] less than is requisite; narrow or short in measure; also scarce.

SCA'PHISM [of *σκαῖση* of *σκαῖστος*, *Gr.* to make hollow] among the antient *Persians*, a kind of punishment executed by locking the criminal close up in the trunk of a tree, bored thro' to the dimensions of his body, only with five holes for his head, arms, and legs to come thro', in which he was exposed to the sun, and the appearing parts were anointed with milk and honey to invite the wasps. The criminal was forced to eat abundantly, till his excrements, close pent up in the wood, rotted his body. Some write, that some Persons have lived there forty days.

SCAPHOIDES [*σκαφοειδής* of *σκαῖψα*, *Gr.* a bone] the third bone of the *Tarsus* in the foot, joined to the ancle-bone and three hinder bones; otherwise called *Naviculare Os*, from the resemblance it bears to a boat.

SCA'RCENESS [prob. of *carus*, *L.* *SCA'RCITY* *S* dear, or **SCARS**, *Du.* sparing] difficultness to be come at, uncommonness, not plenty.

SCARFA'TION [of *σκαῖφο*, *Gr.*] the same as scarification.

SCARIFICATION [with *Surgeons*] an operation whereby several incisions are made in the skin, with an instrument proper for that purpose, usually practised in cupping, *L.*

SCARIFICA'TOR, an instrument made in form of a box, with twelve or more lancets, all perfectly in the same plane; which being, as it were, cock'd by means of a spring, are all discharged at the same time, by pulling a kind of trigger, and the points of the lancets are at once equally driven within the skin.

SCA'RLET-Grain, a matter used in dying a scarlet colour. It is usually taken for the grain of a plant growing on a kind of holm in some parts of *France*, *Spain*, and *Portugal*. The *Arabs* call it *Kermes*.

SCARLET'INA *Febris*, the scarlet or purple fever, *L.*

SCARIO'LA [*Botany*] the broad-leaved endive, *L.*

SCARP [*escarpe*, *F.*] the foot of a rampart-wall; or the sloping of a wall from the bottom of a work to the *Cordon* on the side of the moat.



SCARPE [in *Heral.*] is the scarf which military commanders wear for ornament, as he bears *Argent*, a scarf *Azure*. See the figure annexed.

SCA'RRY [of *Scajn*, *Sax.* *escharre*; *F.* of *ἰσχύρα*, *Gr.*] having the mark or seam of a sore or wound.

SCA'TCHES [*escasses*, *F.*] stilted to put the feet in to walk in dirty places.

SCATEBRO'SITY [*scatebrofitas*, *L.*] a flowing or bubbling out.

The **SCA'VANS**, the learned, of *scavant*, learned, *F.*

SCE'LETON. See *Sceletus*.

SCELETON *serpentis*, a kind of stone which resembles the body of a serpent, *L.*

SCELETUS [of *κελῶ*, *Gr.* to dry up] a proper connection of all the bones of the body, after they are dry'd.

SCE'NE [*scena*, *L.* *σκηνη*, *Gr.*] in the antient *Drama*, in its general sense, was the theatre wherein dramattick pieces, and other publick shows, were represented; also the Place where the action is conceived to have passed, as the *Scene of War*; also a division or part of a dramattick Poem determined by a new actor's entering.

The **SCENOGRAPHICK** *Appearance*, is different from an Orthographick one, in that the latter shews the side of a figure, body, or building, as it is seen when the Plane of the glass stands directly to that side; whereas *Scenography* represents it as it seems thro' a glass not parallel to that side.

SCENOGRAPHY [*scenographia*, *L.* *σκηνογραφία*, *Gr.*] is the representation of a building, &c. as it is represented in perspective, with its dimensions and shadows, or such as it appears to the eye.

SCE'PTER [*sceptrum*, *L.* *σκηπτρον*, *Gr.*] the scepter is an ensign of royalty, of greater antiquity than the crown.

A **SCEPTER** [*Figuratively*] signifies royal authority and power.

A **SCEPTER** [*Hieroglyphically*] having on the top a stork's head, and supported upon the hoof of a river-horse, was put to intimate, that Piety was to be preferr'd to impiety, and religion before atheism and contempt of civil power: For the stork is an emblem of Piety, which the scepter should maintain and support above the reach of profaneness, intimated by the hoof of the river horse, which is an animal cruel and rapacious, that hath no regard to its Parents, but cruelly murders them in its rage.

A Scepter with an eye upon it was used as an hieroglyphick of God

SCE'PTICALNESS [of *σκηπτεῖν*, *Gr.* to contemplate] scepticism, or a doubting or suspending the judgment of

SCE'PTICISM, the doctrine and opinions of the scepticks. It consisted in doubting of every thing, and affirming nothing at all, and in keeping the judgment in suspense to every thing.

SCE'PTICKS [*scepticus*, *L.* *σκηπτικὸς* of *τὸ σκηπτεῖν*, *Gr.* to look out or observe, to contemplate] a sect of Philosophers founded by *Pyrrho*, whose distinguishing tenet was, that all things are uncertain and incomprehensible; contraries equally true; that the mind is not to assent to any thing, but to keep up an absolute hesitancy or indifference. Whence the name is apply'd to a Person who maintains that there is nothing certain.

SCHEAT *Pegasi* [*Astron.*] a fixed star of the second magnitude, in the juncture of the leg, with the left shoulder of *Pegasus*.

SCHE'LLING, a *Dutch* coin containing 12 groots or 6 stivers, in value $6\frac{1}{3}$ of *English* money; 33 of which and 4 *d.* make 20 *s.* sterling.

SCHEMATISMUS [of *σχηματίζω*, *Gr.*] the habit, constitution, or disposition of the body.

SCHEMATISMUS [with *Gram.*] the particular manner of forming one word from another.

SCHE'REN { *Silver* } [*old Rec.*]
SHEA'RING { money }
tiently paid to the lord of the manour by the tenant, for the liberty of shearing his sheep.

SCHE'SIS [*σχίσσις*, *Gr.*] the habit or constitution of the body, as it is fleshy or lean, hard or soft, thick or slender.

SCE'TIC *Fever*, a fever is distinguished from an hectic fever, that which is fixed in the very habit of the body, and is very difficult to be removed.

SCI'ORA [of *σκιάσθαι* or *σκιᾶσθαι*, *Gr.*] *Athenian* festivals dedicated to *Minerva*, which took their name from that umbrella or fan, carried about them in procession, to screen Persons from the heat of the sun.

SCHISM [*schisma*, *L.* *σχίσμα*, *Gr.* a division or separation] it is chiefly used of a separation, happening through diversity of opinions, among People of the same religion and faith.

SCHIREMOTE [*Scipemot*, *Sax.*] was, in antient times, a solemn meeting of all the free tenants and knights in a county, to do fealty to the king, and elect an annual sheriff.

SCHOENA'NTHUM [*σχοινάνθη*, *Gr.*] the herb camel's hay, or sweet-smelling reed, *L.*

SCHOENO'PRASUM [*σχολονπρασον*, Gr.] a Plant call'd Porrel or Cives, L.

SCHO'LARSHIP [of *scholaris*, L.] the qualification of a scholar.

SCHOLA'STIC [of *scholasticus*, L. of *σχολαστικος*, Gr.] of, like, or pertaining to a scholar or school.

SCHOLA'STICK Divinity, is that part of divinity which clears and discusses questions, by means of reason and arguments; and is in some measure opposed to *Positive Divinity*, which is founded on the authority of the fathers, councils, &c.

SCHOLA'STICKNESS, a being qualified with school-learning.

SCHOLIUM [with *Mathemat.*] a remark by the by, as after the demonstrating of a Proposition, it is pointed out how it might be done some other way; some advice is given, or precaution, to prevent mistakes, or some particular use or application thereof.

SCHOLIUM [*σχολιον*, Gr.] a note, annotation, or remark, made on some Passage, Proposition, &c. a gloss, a brief exposition, a short comment.

SCHOO'NBIAH, a sect among the *Musselmen*, whose distinguishing tenet is, that the orthodox *Musselmen* were not a whit better than the heterodox.

SCIA'GRAPHY ? [*sciagraphia*, L.

SCIO'GRAPHY S of *σκιαγραφια*, of *σκια*, a shadow, and *γραφειν*, description, Gr.] a profile or platform; the first rude draught of a thing.

SCIAGRAPHY [in *Architect.*] the draught of an edifice or building, cut in its length or breadth, to shew the inside of it, as the convenience of every room, with the thickness of the walls, timbers, floors, &c.

SCI'AMACHY [*σκιαμαχια* of *σκια* and *μαχη*, Gr. a fight] a fighting with shadows.

SCIA'TICA-*Cresses*, an herb good for the *Sciatica*.

SCIDA'CEUM [with *Surgeons*] a kind of fracture, or breaking of a bone, according to its length, or long-wise, L.

SCI'ENCE, as opposed to art, is a formed system of any branch of knowledge, comprehending the doctrine, reason or theory of the thing, without any immediate application of it to any uses or offices of life.

SCIENCE in God [by *Divines*] is distinguished into three kinds

1. *The SCIENCE of mere knowledge*, whereby he knows himself and all things possible.

2. *SCIENCE of Vision*, whereby he

knows all things he has resolved to do or to permit, in the same order in which he has resolved to do and to permit them.

3. *An intermediate SCIENCE*, whereby he knows what angels and man will do in certain cases and certain circumstances, if he resolves to bring them about.

The seven liberal SCIENCES, are *Grammar*, *Logick*, *Rhetorick*, *Arithmetick*, *Geometry*, *Astronomy* and *Musick*.

SCIENTIAL, of or pertaining to science.

SCI'LLA [with *Botanists*] a squill or sea-onion L.

SCILLITES [*σκιλίτις*, Gr.] wine, wherein squills have been steeped.

SCILLITES-*Acetum*, vinegar of squills, L.

SCINTILLO'SE [*scintillofus*, L.] full of sparks.

SCI'METER, a sort of broad, crooked sword.

SCI'OGRAPHY [*σκιογραφία*, Gr.] the profile or section of a building, to shew the inside thereof.

SCIOGRAPHY [with *Astron.*] the art of finding the hour of the day or night, by the shadow of the sun, moon, stars, &c.

SCIOMANCY [*σκιομαντεια* of *σκια* and *μαντεια*, Gr. divination] a divination by shadows; or the art of raising and calling up the *Manes*, or souls of deceased Persons, to give the knowledge of things to come.

SCI'RRHOUS, of or belonging to a *scirrhus*.

SCIRRHO'MA ? [*σκιρρόμα* of *σκιρρ* and *μα*, Gr. to harden] an induration or hardening of the glands, caused by gritty and obstructed matter, as it happens frequently to the liver in a jaundice.

SCI'RRHUS [*σκιρρός*, Gr.] a hard immoveable swelling that resists the touch, but is without pain.

SCI'SSURE [*scissura*, L.] a cut or cleft, a chap.

SCLAVO'NIC Language, is held to be the most extensive language in the world, next to the *Arabick*, being spoken from the *Adriatick* to the *North-sea*, and from the *Caspian* to *Saxony*, by many nations, viz. the *Poles*, *Muscovites*, *Bulgarians*, *Bohemians*, *Hungarians*, *Carinthians*, *Prussians*, and *Suabians*, all which are descendants of the antient *Sclavi*, or *Sclavonians*, and *Sclavonick* is their mother-tongue, tho' they have different dialects.

SCLE'ROPHTHA'LMY [*σκληρο-
φθαλμία* of *σκληρός*, hard, and *ὀφθαλμία*,
a disease in the eye, Gr.] a disease,
wherein the eye is dry, hard, red, and
painful, and the eye-brows also, so as,
by their excessive driness, not to be
opened after sleep, without great pain.

SCLEROSA'RCOMA [of *σκληρός*
and *εἶδος*, Gr. flesh] an hard tumour
with an ulceration in the gums.

SCLERO'TICA [in *Anat.*] one of the
common membranes of the eye, situated
between the *Adnata* and the *Uvea*.

SCOFFER [of *scoppen*, Du. of
σαῶπτο, Gr.] a derider.

SCOLDING Women [according to our
antient Laws] were to be set in a tre-
buchet, commonly called a *Ducking-
Stool*, commonly set over some deep wa-
ter, into which they were to be let down
or plunged twice under water, to cool
their heat and choler.

SCOLECOIDES Processus [of *σκῆληξ*,
a worm, and *εἶδος*, Gr. form] the
worm-like process of the cerebellum.

SCO'LLOP-Shell [in *Herald.*] is often
put into the coat-armour of military
Persons.

SCO'LOPOMACHÆRION [*σκολο-
μαχαιριον* of *σκολοπαξ*, a woodcock,
and *μαχαιριον*, a knife, Gr.] a kind of
Scalpel, or surgeon's knife, thus called
from its resemblance to the bill of a
woodcock; used for opening and dilating
narrow wounds of the breast, abscesses,
&c.

SCOLOPE'NDRA [*σκολόπενδρα*, Gr.]
a sort of worm engendered of a melan-
choly humour, which makes the gums
become swell'd and ulcerated, and the
teeth loose.

SCOLOPE'NDRIA [*σκολοπένδριον*,
Gr.] the herb hart's-tongue, L.

SCO'LYMUS [*σκόλυμος*, Gr.] the
artichoke, L.

To build a **SCONCE**, to run a score
at an ale-house, tavern, &c. so as to be
afraid to go there, for fear of being
drun'd.

SCOO'PER, a water-fowl, so named
from its crooked beak, resembling a
scoop.

SCO'PULOUS [*scopulosus*, L.] rocky,
full of rocks,

SCOPULOUSNESS [*scopulositas*, L.]
a rockiness, or being full of rocks.

SCORBU'TICKNESS & [of *scorbu-
SCORBU'TICALNESS* *tus*, L. a
being troubled with the scurvy.

SCORE [in *Musick*] Partition, or the
original draught of the whole composi-
tion, wherein the several Parts, viz.

treble, second treble, bass, &c. are
distinctly scored and marked,

SCORDION [*σκόρδιον*, Gr.] the herb
water-germander.

SCORNER, a contemner.

SCORNFUL, contemptuous, dis-
dainful, &c.

SCORNFULNESS, contemptuous-
ness.

SCORODON [with *Botanists*] gar-
lick, L.

SCORODO PRASUM [*σκορδοπρα-
σον*, Gr.] a Plant between garlick and
leeks, L.

SCORPIO [whose characteristick is
♏] is one of the twelve signs of the
zodiack, call'd by astrologers a feminine,
nocturnal, cold, and phlegmatick nor-
thern sign of the watery triplicity, and
is represented, on the celestial globe, by
the form of a scorpion, L.

SCORPION [*σκορπίον*, Gr.] a veno-
mous insect of a blackish colour, having
eight feet and a sting in its tail.

SCORPION-Grass & an herb good
SCORPION-Wort & against the Poi-
son of scorpions,

A **SCORPION** [in *Hieroglyphicks*] re-
presents malice and wicked subtlety, be-
cause it is reported to be cunning in
watching an opportunity to wound an
inconsiderate Passenger.

SCORPIURUM [*σκορπίον*, Gr.]
the plant turnsole, L.

SCOT-Ale [in the *Forest-Charter*] the
keeping an ale house within the forest,
by an officer of the forest, who, under
colour of his office, causes Persons to
come to his house and spend their
money, for fear of having displeasure.

SCOTCH-Collops, slices of veal, fry'd
with several ingredients a particular
way.

The **SCOTCH Language**, is a corrupt
English, mix'd with *German*, *Low-Dutch*,
and *French*.

SCO'TIA [*σκοτία*, Gr.] a member of
architecture, hollowed like a double
channel between the *Torus* and the
Astragal; also the roundel on the base
or bottom of Pillars.

SCO'TOMY [*scotoma*, L. *σκότωμα*,
Gr.] a dizziness or swimming in the
head causing dimness of sight, wherein
the animal spirits are so whirled about,
that external objects seem to turn round.

To **SCOUR** away, to scamper or run
away.

A **SCOUT** [*escoute*, F. *schout*, Du.]
a spy sent to bring tidings of the army of
an enemy, or to discover their designs;
also a judge or magistrate in *Holland*.

SCRA'G-

SCRA'GGEDNESS [prob. of *oraig*, sc. lean] leanness.

A SCRAPE [of *Scjeop*, *Sax.*] as a meer scrape, a saving, industrious Person.

A SCRAPE-Good } a niggard, a covetous Person.
A SCRAPE-Penny }

SCRA'PINGNESS, savingness, parcimony, over-sedulousness in getting.

SCRATCH-Work [*sgrafitti*, Ital.] a method of Painting in *Fresco*, by preparing a black ground, on which was laid a white Plaster, which being taken off with an iron bodkin, the white appeared through the holes, and served for shadows.

SCRA'TCHES [with *Farriers*] a disease in horses, consisted of dry scabs, chops or rifts, which breed between the heel and the pastern joint.

To SCRAWL } [prob. of *krabbe*-
To SCRALL } *len*, *Du.*] to write after a sorry, careless manner.

To SCREAM [prob. of *skriger*, *Dan.*] to make a shrill or hoarse noise, as that of a door whose hinges are rusty; or a wheel that is not well greased.

SCREA'KING [prob. of *skriger*, *Dan.*] a shrill noise, like that of rusty hinges, &c.

SCRE'AMING, a crying out loudly, shrilly, and violently.

To SCREECH [prob. of *skriger*, *Dan.*] to hoot or howl like a screech-owl.

SCREECH-Owl [prob. of *scricciola*, Ital.] an owl that makes a shrieking or hooting in the night.

A SCREW [*escroue*, F.] one of the five mechanick powers; chiefly used in pressing or squeezing bodies close; and also in raising weighty things.

SCRI'BBLER, a poultry writer.

SCRI'BBLE-Scrabble, pitiful, sorry writing.

SCRI'BING [with *Joiners*] a term used when one piece of stuff is to be fitted to the side of another, which is irregular, to make the two join close together all the way; this is done by marking it with the point of a pair of compasses.

SCRI'VENERS, were incorporated *Anno 1616*. and are a master, two wardens, 24 assistants, and 38 on the livery, &c.

The arms are *Azure*, an eagle with wings expanded, holding in his mouth a penner



and inkhorn, standing on a book all *Or*. Their hall is on the east side of *Noble-street*.

SCRO'BY [prob. of *scrobs*, L. a ditch, *q. d.* deserving to be thrown into a ditch] sorry, pitiful.

SCROFULA'RIA [in *Bot.*] the herb pile-wort, blind nettle, or fig-wort, L.

SCRO'FULOUSNESS [of *scrofulosus*, L.] being afflicted with the king's-evil.

SCROLL [prob. of *roll*] a slip or roll of Parchment; also the same as *Voluta* in architecture.

SCRUBBA'DO, the itch, a distemper; also slovenly, mean-habited.

SCRUPLE [with *Chronologers*] a small part of time used by several eastern nations, among the *Chaldeans*, a $\frac{1}{1080}$ part of an hour.

To SCRUPLE [of *scrupulus*, L.] to be in doubt whether one shall do a thing or not, on a conscientious account.

SCRUPLES [with *Astron.*] as scruples eclipsed, are that Part of the diameter of the moon, which enters the shadow, expressed in the same measure wherein the apparent diameter of the moon is expressed. See *Digit*.

SCRUPLES of half Duration [*Astron.*] are an arch of the orbit of the moon, which is described by her center, from the beginning of the eclipse to the middle.

SCRUPLES of Immersion or Incidence [*Astro.*] are an arch of the orbit of the moon, which is described by her center, from the beginning of the eclipse till the time when its center falls into the shadow.

SCRUPLES of Emerision [*Astron.*] are an arch of the orbit of the moon, which is describ'd by her center, in the time from the first emerision of the moon's limb to the end of the eclipse.

SCRUTINE'ER [of *scrutinium*, L.] one who makes a scrutiny, or examines nicely.

SCRUTINY [in the *Canon Law*] a ticket, or small Paper billet, in which the electors write their notes privately at elections, so that it may not be known for whom they vote.

To SCUFFLE [*q. d.* to shuffle, and that *Vossius* derives from *παιζειν*, Gr. to handle roughly] to strive together in a fray or fighting.

SCULPSIT, he carved or engraved, L.

SCULPTURE [*sculptura*, L.] the art of cutting or carving wood, stone or other matter, to form various figures for representations. Sculpture includes both engraving and working in *Relievo*.

SCUR-

SCU'RFINNESS [*Scuppineſſe*, *Sax.*] the having scurf on the head, &c.

SCU'RFY [*Scuppiſſig*, *Sax.*] full of, or having scurf.

SCU'RRILOUSNESS [*scurrilitas*, *L.* *scurrilité*, *F.*] scandalous language, faucy drollery, buffoonry.

SCU'RVINESS, badness, naughtiness, forriness.

SCU'TIFORM [*scutiformis*, *L.*] in the form of a shield or buckler.

SCY'BALON [*κύβαλον*, *Gr.*] dung or ordure, especially of sheep, goats, &c. also riff raff, rubbish.

SCY'LLA, a rock in the sea between *Sicily* and *Italy*, over-against the gulf *Charybdis*, so that the passage there is dangerous for ships; whence the *Latin* Proverb, *Incidit in Scyllam cupiens vitare Charybdim*, to avoid *Scylla*, he falls into *Charybdis*, i. e. to leap out of the frying-pan into the fire.

The Poets tell us, that *Scylla* was the daughter of *Phoronis* and *Hecate*, who having been familiar with *Neptune*, *Amphitrite*, provok'd with jealousy, cast a certain Poison into the fountain that *Scylla* us'd to bathe in, which made her run mad, and leaping into the sea, was metamorphosed into a sea monster.

Others say 'twas *Glaucus* she had to do with, and that *Arce* was the jealous rival that poison'd the fountain; that *Scylla*, seeing her lower Parts going into dogs, snakes and dolphin's tails, drowned herself in despair.

Some again say, that she was the daughter of *Nysus*, king of *Megara*, which being besieged by *Minos*, she espying him from the walls was enamoured with him, and betray'd her father to him by cutting off a purple lock of his hair, which the oracle had pronounced he should be immortal as long as he wore, and that *Minos* detesting her treachery, flighted her; whereupon she finding herself despised by him, threw herself into the sea, and that the gods joined dogs to her to be her tormenters.

Charybdis is also said to be a rapacious woman that stole *Hercules's* Oxen, that he had taken from *Geryon*, and was thunder-struck by *Jupiter*, and transform'd into a sea monster.

But historians say, that *Scylla* and *Charybdis* were rocks and eddies in the straits, between *Italy* and *Sicily*, thro' which *Hercules* passed with much danger and loss; but he afterwards, by engines of his own invention, clear'd the seas so effectually, and rendered them so navigable, that since that time there has been nothing heard of them.

SCY'PHUS [with *Anat.*] those passages that convey the *Saliva* from the *Os Cribriforme* or sieve-like bone to the palate.

SCY'TALA, a field-mouse, *L.*

SCYTALA [in *Mechanicks*] a kind of radius or spoke, standing out of the axis of a machine, as a handle or lever to turn it round or work it by, *L.*

SCYTALA *Laconica* [with the *Lacedaemonians*] a little round staff; an invention for the secret writing of letters to correspondents, by means of two rollers or cylinders exactly alike, one being kept by each of the correspondents.

SCY'HTHICA [with *Botanists*] sweet-root or liquorice, *L.*

SEAFAR'RING [of *Sæ* and *farjan*, *Sax.* to go] employed or living at sea.

SE'A-PORT [of *Sæ*, *Sax.* and *portus*, *L.*] *q. d.* a gate or door of the sea.

SEA *Navel-Wort*, an herb.

SEA'LING [in *Architect.*] is the fixing a piece of wood or iron in a wall, with plaister, mortar, cement, lead, or other solid bindings.

To sew a **SEAM** [*yeamian*, *Sax.*] to sew a length with a needle.

SEA'MLESS [*yeamleſſe*, *Saxon*] without a seam.

SEARSE [*ſas*, *F.*] a fine sieve made of lawn, &c.

SEA'SONABLENESS [of *saison*,] opportuneness.

To **SEAT** [of *ſiſtan*, *Sax.*] to place upon a seat, to cause to sit.

SEATER was an idol of our *Saxon* ancestors, and was represented in the form of the figure annexed. First, on a pillar was plac'd a peach, on the sharp prickled back of which this idol stood. He was represented of a lean visage, with long hair and a long beard, bare headed and bare footed. In his left hand he held up a wheel, and in his right hand he carried a pail of water, wherein were flowers and fruits. His long garment is girded with a towel of white linen.

His standing on the sharp fins of a fish was to signify that the *Saxons*, for their serving him, should pass steadfastly and without harm in dangerous and difficult places: by the wheel was intimated the strict unity and conjoin'd concord of the *Saxons*, and their concurring together to run one course: by the girdle which the wind streamed from him was signified the *Saxons* freedom: by the pail with flowers and fruits was intimated, that with kindly rains, he would nourish the earth to bring forth fruits and flowers; and from him our *Saturday* takes its name.

Some



Some suppose *Seater* to have been the same with the *Saturn* of the Romans.

SEATETH, is a term us'd of a hare when it taketh to its resting place.

SEBARAI [סְבָרַי, *Heb.* opinion] a name given to such rabbies as liv'd and taught after the finishing of the *Talmud*.

SEBE'STENS, a fruit resembling a little plum, used in medicine.

SE'CANT [in *Geom.*] a line that cuts another, or divides it into two parts.

SECE'SSION, withdrawing, a departing from a side, *L.*

SECLUSION, the act of shutting out or separating from, *L.*

SE'COND [of *Time*] the 60th part of a minute, either in the division of a circle or the measure of time. A degree, or an hour, is each divided into 60 minutes, marked thus ('): a minute is divided into 60 seconds, marked thus ('): a second into 60 thirds, marked thus (':'), &c.

SE'COND [in *Musick*] one of the musical intervals, being on'y the distance between any sound and the next nearest sound, whether higher or lower.

SECOND Terms [in *Algebra*] those where the unknown quantity has a degree less, than it has in the term where it is raised to the highest.

SECOND Sight, an odd qualification that many of the inhabitants of the western islands of *Scotland* are said to have; which is a faculty of seeing things to come, or at a great distance, represented to the imagination, as if actually visible and present. Thus, if a man be about to die, or dying, his image shall appear distinctly in its natural shape in a shroud, or other funeral *Apparatus*, to a *second-sighted* Person, who, perhaps, never had seen his Person; after which, the Person, so seen, immediately dies, &c.

SE'COND-Sightedness, the faculty aforementioned, which is a quality not hereditary; and the Person who has it, cannot exert it at pleasure, nor can he prevent it, or communicate it to others. This quality is held in discredit among the People, so that none will counterfeit it, and many conceal and dissemble it. This, tho' strange, has been well attested, and that by authors of credit; and last by Mr. *Martin*, a fellow of the royal society, in his natural history of these islands.

SECOND Captain, one whose company has been broke, and he joined to another.

SECONDARY Fever [with *Physic.*] is that which arises after a crisis or discharge of some morbid matter; as after the declension of the small-pox or measles.

SE'CRETNESS [of *secretus*, *L.*] privacy.

To **SECRETE** [of *secretum*, *L.*] to hide or conceal by putting out of the way.

SECRE'TED [of *secerno*, *L.*] separated, sifted.

Animal SECRE'TION [in *Physic.*] is the separation of one fluid from another, in the body of an animal or vegetable, by means of glands, or something of the like nature.

SECTION [of a *Book*] a certain division in the chapters, frequent with this mark §.

SE'CTOR, an instrument of considerable use, in all the practical parts of the mathematicks, having sines, tangents, secants, rhumbs, polygons, &c.

SECTOR [of a *Circle*] is a part of a circle, or a mixed triangle, comprehended between two radii or semi-diameters, making an angle at the center, and an arch or part of the circumference.

SE'ULAR Games [*ludi seculares*, of *seculum*, an age, *L.*] these plays were so named, because they happened but once in an age or an hundred years; at the

proclaiming of which, the crier said, *Come to these Plays, which no Man now living hath ever seen, nor shall he see again.* At these plays, besides the contention of the charioteers, the *Thessalian* horsemen hunted wild bulls, and, when they had wearied them, would leap on their backs, and by the horns force them down to the earth.

At the celebration of one of those plays, there were given to be kill'd by *Philip*, the emperor, after the *Persian* expedition, thirty two *Elephants*, twenty two *Tygers*, sixty *Lions*, one hundred *Hyenas*, one *Rhinoceros*, ten *Archoleontes*, ten *Camelopards*, forty *Wild-Horses*, thirty *Leopards*, besides a thousand pair of Fencers or Sword-Players, which were to delight the people with their blood and wounds.

SECULARIZA'TION, the action of converting a regular person, place, or benefice to a secular one.

SE'CLARIZ'D [*secularisé*, F.] made secular, *i. e.* a lay-man of a clergy-man.

SE'CLARNNESS [*secularis*, L.] worldliness, addictedness to the things of this world.

SECUNDA Aqua [with *Chym.*] *Second-Water* is *Aqua-fortis*, which has been already used to dissolve some metal, &c.

SECUNDI Generis [with *Anat.*] those lacteal vessels that carry the chyle from the glands, after it has been diluted there with the *Lympha*, into the common vessels; whereas the lacteals of the *Primi Generis* carry it from the intestines into the glands, L.

SE'CUNDINE [*secundina*, L.] the several coats or membranes wherein the foetus is wrapped, whilst in the womb, and which are excluded, after 'tis born; the after-birth or burden, they are named *Allantois*, *Amnion*, and *Chorion*.

SECURENESS [*securitas*, L. *securété*, F.] security, safety, F.

SECURITAS de bono Gestu [Law-Term] surety of the peace, L.

SECURITY, is painted like a lady leaning against a pillar before an altar, with a scepter in her hand.

SECUTORES [of *sequi*, L. to follow] a sort of Gladiators among the *Romans*, who fought with the *Retiarii*.

SEDAR OLAM, a title of two books of *Hebrew Chronology*.

SEDA'TENESS [of *sedatus*, L.] composure of mind.

SE'DENTARINESS [of *sedentarius*, L.] the state or condition of one who sits much.

SE'DGY [of *ƿæcġ*, *Sax.*] full of the weeds called sedge.

SEDI'TION, a mutiny, a popular tumult, a rising, or uproar; L.

SEDITION [*Hieroglyphically*] was represented by two lobsters fighting with one another.

SEDI'TIOUSNESS [of *seditiosus*, L. *seditieux*, F.] a seditious humour or quality.

SEDRA [among the *Persians*] the high priest of the sect of *Ali*.

SE'DULOUSNESS [*sedulitas*, L.] carefulness, diligence.

SE'DUM, houseleek or fengreen, L.

SEED [with *Botanists*] is defin'd to be a body perfected by the mutual operation of two sexes, containing the molimen of a plant of the same nature of that from which it was taken.

SEED of Animals, a white, liquid matter or humour, the thickest of any in the body, separated from the blood in the testicles, and reserved in proper vessels to be the means of generation.

SEE'DY [of *ſædiġ*, *Sax.*] run to, or having seeds.

SEE'ING, since that, forasmuch as, &c.

SEE'ING is a sensation which produces from a due and various motion of the optick nerve, which is made in the bottom of the eye, by the rays of light coming from an object, and thence convey'd to the brain; by means of which, the soul perceives the thing illuminated, together with its quantity, quality, and modification. Though this sense has its beginning in the eye, yet it is perfected in the brain, where the soul is affected with the impressions of visible objects.

SEE'ING [of *ſeyecan*, *Sax.*] looking for, searching after.

Lee SEEL [with *Sailors*] is when a ship heels or rolls to the windward, in which there is danger, lest she come over too short or suddenly, and so should founder by the sea's breaking right into her, or else have some of her upper works carried away; but if she rolls to the leeward, there is no danger, because the sea will presently right her.

SEE'LING [*spoken of Horses*] who are said to feel, when white hairs about the breadth of a farthing, mixed with those of his natural colour, grow upon his eyebrows; which is a mark of old age, for they never feel before the age of 14.

SEE'MLINESS [of *ziemlich*, *Teut.*] Comeliness.

SEE'MINGNESS [of *ziemen*, *Teut.*] Appearance,

SE'GMENTATED [*segmentatus*, L.] made of many pieces, of divers colours.

SE'GMENT [in *Geometry*] when a line or the side of any plain triangle is any way cut in two, or more parts, either by a perpendicular line let fall upon it, or otherwise, those parts are usually call'd segments; and so much as one of these parts is longer than the other is call'd the difference of the segments.

SE'GMENT of a *Circle* [*Geom.*] a part of a circle comprehended between an arch and a chord thereof.

SEGMOIDAL Valves [in *Anat.*] are little valves of the pulmonary artery, thus named from their resemblance to the segments of circles; the same as *semilunar* valves.

SEIRI'ASIS [with *Physicians*] an inflammation in the head, that proceeds from excessive heat, and happens chiefly to young children.

To **SEIZE** ζ [in *Sea-Language*] the
To **SEASE** ς fastening of a block or pulley at the end of a pendant, tackle, or garnet, &c.

SEJUNCTION, a putting asunder.

SELA'GO [with *Botanists*] hedge-hyffop, L.

SE'LDOMNESS [Sel'domneyye, *Sax.*] the not happening often.

SELE'CTNESS, [of *selectus* L.] choiceness, choiceness.

SELENE [in the *Pagan Theogony*] the daughter of *Celus* & *Vesta* and sister of *Helios*, i. e. the sun.

SELENI'TES [σεληνίτης λίθος, Gr.] the *Moon-stone*, which has this remarkable property, that it increases and decreases as the moon waxes and wanes, said to be found in *Persia*; also *Muscovy-glass*, to which the aforesaid properties have been ascribed.

SELE'NIUM [σελήνιον, Gr.] a sort of Ivy.

SELENO'GRAPHIST [of σελήνη the moon, and γράφω to describe, Gr.] a describer of the moon.

Æra of the **SELEUCIDES** a computation of Time commencing from the establishment of the *Seleucides*, a race of Greek kings, who reigned as successors of *Alexander the Great* in *Syria*.

SELF-ended, for one's own advantage.

SELF-dependent, independent, not depending on another.

SELF-evident, needing no proof or demonstration.

SELF-interested [*interessé*, F.] selfish.

SELF-interestedness, a love of one's self.

SELF-originated, owing its original or rise to its self.

SE'LFISH [of *ysel* *Sax.*] self-interested.

SE'LFISHNESS, self-interestedness, a being entirely bent to serve one's self.

SELLS [in *Architecture*] are of two kinds, *viz.* *Groundsels*, which are the lowest pieces of timber in a timber-building, on which the whole superstructure is erected; and *Window-sells* (sometimes called *Window-foils*) which are the bottom pieces in a window-frame.

SEMBLANS, an antient sect of Hereticks, so called of *Semblanus* their Leader, who condemn'd all use of wine as evil in itself; that the vine was the production of satan and the earth; and deny'd the resurrection.

SE'MBLABLY [*semblablement*, F.] seemingly, likely.

SE'MBLABLENESS [of *semblable*, F.] likeliness.

SE'MBLANCE, likeness, appearance, F.

SEMBRADO'RE, an engine invented by *Don Joseph de Lucatella* for the evenly sowing of seeds.

SEMEIO'TICA [σημειωτική, Gr.] that part of physick which considers the signs or indications of health and diseases, and enables the physicians to judge what is, was, or will be the state, order, and degree of health or sickness.

SEMEIO'TICAL of or pertaining to *Semeiotica*.

SE'MEN Veneris [with *Chym.*] the scum of brass, L.

SEMENTINÆ FERIA [among the *Romans*] feasts held about seed time in the temple of *Terra* or the earth, to obtain of the gods a plentiful harvest.

SE'MIBRIEF [in *Musick*] a musical note of half the quantity of the *Brief* or *Breve*, containing two *Minims*, four *Crotchets*, &c.

SEMICI'RCULARNESS, [of *Semicircularis*, L.] half circularness

SEMICONSPI'CUOUS [*semiconspicuous*, L.] visible only in the half part.

SEMICYLINDRICAL in the form of a half cylinder.

SEMIDIATESSARON [in *Mu.*] a defective fourth.

SEMI-Double [in the *Roman Breviary*] such offices and feasts as are celebrated with less solemnity than the double ones; but yet with more than the single ones.

SEMIDIAPA'SON [in *Musick*] a defective octave, or an octave, diminished of a minor semitone, or 4 comma's.

SEMIDIAPHA'NOUS, half diaphanous or transparent.

SEMIFIBULATUS [in *Anat.*] a muscle, the same as *Peronæus Secundus*.

SEMI-LOSCULOUS [in *Botan. Writ.*] a Semifloret, *L.*

A SEMIFLORET [with *Florists*] an half-flourish, is tubulous at the beginning like a Floret, and afterwards expanded in the form of a tongue.

SEMIME'TALS are fossil bodies not malleable, yet fixed in some measure in the fire; consisting of a metallick part and some other matter of another kind connected therewith; as *Antimony*, *Cinnabar*, *Marcasite*, *Bismuth*, *Calamine*, *Cobalt*, *Vitriol*, *Armenian Stone*, *Lapis Hamatilis*, *Loadstone*, &c.

SEMIMO'DIUS, half a bushel, *L.*

SEMINERVO'SUS [in *Anat.*] a muscle of the thigh, so called from its being half tendinous and nerve-like. It has its rise from the outward part of the knob of the *Os Ischium*, and is inserted to the *Tibia*. *L.*

SEMINA'TION, the act of sowing or shedding Seeds, particularly that of Vegetables. *L.*

SEMINA'TION, the emission of the male seed into the womb by coition.

SEMIEN/FICK [of *semen* and *facio*, *L.*] making or breeding seed.

SEMIORDINATES [in *Geom.*] the halves of the Ordinates or Applicates.

SEMIPE'DAL, consisting of a foot and an half in measure.

SEMIPELAGIANS, such as retain some tincture of *Pelagianism*.

SEMIPROOF, the proof of a single evidence.

SEMI-SPINA'TUS [with *Anat.*] a muscle arising from all the transverse processes of the *Vertebra* of the breast, and passing obliquely upwards, is inserted to the upper spines of the said *Vertebra*.

SEMI-TENDINO'SUS [with *Anat.*] a muscle of the thigh, arising from the outward part of the *Os Ischium*, and is inserted to the *Tibia* immediately below the end of the muscle called *Gracilis*, *L.*

SE/MI-TONE [in *Mu.*] one of the degrees of concinnous intervals of concords.

SEMI-VOWELS [with *Grammarians*] *i. e.* half-vowels, are the letters *f*, *l*, *m*, *n*, *r*, *s*, *x*, *z*, which are so called, because, tho' they are consonants, they are not express'd without the assistance or sound of the vowel *e*, and are distinguished into *Solids* and *Liquids*.

SEMPER, always, *L.*

SEMPER-PERSPICUOUS, always perspicuous or visible.

SEMPERLENITY [*semperlenitas*, *L.*] continual lenity.

SENATUS *consultum*, a vote or resolution of the *Roman* senate; with us a vote or act of parliament, *L.*

SENECIO [with *Botan.*] groundsel, *L.*

SE/NGREEN, the herb houseleek.

SENSE [*sensus*, *L.*] a faculty of the soul, whereby it perceives external objects, by means of some action or impression made on certain parts of the body, called the *Organs of Sense*, and by them propagated to the sensory.

External SENSES, are powers of perceiving ideas, upon the presence of external objects.

Internal SENSES, are powers or determinations of the mind to be pleased with certain forms of the mind, which occur to our observation in objects perceived by the *external Senses*.

Moral SENSE, is a determination of the mind to be pleased with the contemplation of those affections, actions, or character of rational agents, which we call *virtuous*.

SE/NSIBLE *Quantities* [with *Log.*] are such as hardness, softness, weight, heat, cold, colours, sounds, smells, tastes, &c.

SE/NSIBLENESS [*sensibilitas*, *L.* *sensibilité*, *F.*] the sensible faculty.

SEN-NIGHT, *seven-nights*, *q. d.* seven nights time.

SE/NSITIVE *Soul*, the soul of brutes, or the *sensible Soul*, which man is supposed to have in common with brutes.

SE/NSITIVENESS [of *sensitivus*, *L.*] the faculty of perceiving, &c.

SE/NSELESS [of *sensus*, *L.* *sens*, *F.* and *leay*, *Sax.*] void of sense.

SE/NSELESNESS, want, or voidness of sense.

SENSORY [*sensorium*, *L.*] the organ or instrument of sense; as the eye of seeing, the ear of hearing, &c. the place to which the species of sensible things are carried through the nerves and brain, that they may be there perceived by their immediate presence to the sense.

SENSUA'LITY ? [*sensualitas*, *L.* *sensualité*, *F.*] a gratifying or pleasing the senses.

To SE/NSUALIZE [*rendre sensuel*, *F.*] to render sensual.

SE/NTENCE [in *Poetry*] a short, pithy remark or reflection, containing some sentiment of use in the conduct of life.

SENTENCE [in *Grammar*] a period or set of words, comprehending some perfect sense or sentiment of the mind.

SENTE/NTIOUSNESS [of *sententiosus*, *L.*] the being full of pithy sentences.

SE/NTIMENT, thought, mind, opinion, inclination, passion, *F.*

SENTE

SENTIMENTS [in *Poetry, Tragedy, &c.*] are the thoughts which the poet makes his persons express.

SE'NVY [*Yenepe, Sax.*] the plant which bears mustard-seed.

SE'PÆ [of *σῆπω*, Gr. to putrify] large corrosive pustules.

SE'PARABLENESS [of *separabilis*, L.] capableness of being separated.

SE'PARATENESS [of *separatus*, L.] a being separate from.

SEPARA'TION, a divorce or parting of man and wife, F. of L.

SE'PIÆ Os, the cuttle-bish bone, L.

SEPO'SITED [*sepositus*, L.] set on one side.

SEPTA'NGULARNESS [of *septem* and *angularis*, L.] the having seven angles.

SEPTE'MBER [of *septem*, L. so called, as being the 7th month, beginning at *March*] is painted, &c. in a purple robe, with a chearful look; crowned with a coronet of white and purple grapes, holding in his right hand a *Cornucopia* of pomegranates and other summer fruits, and a balance, and in his left hand a handful of oats.

SEPTENTRIONA'LITY [of *septentrionalis*, L.] northernliness.

SEPTIFO'LIUM [with *Botan.*] the herb setfoil.

SEPTINE'RVIA *Plantago* [with *Bot.*] the common plantain, having seven fibres or strings.

SEPTIZONE [of *septizonium*, of *septem* seven, and *Zona* Girdles] a building girt with seven rows of columns.

SE'PTUM, an hedge; a coat or fold for sheep; an inclosure or separation, L.

SEPTUNX, among the *Romans*, 7 parts of any whole or intire thing, divided into 7.

SEPTU'PLE [*septuplex*, L.] sevenfold.

SEPU'LCHRE [*sepulchrum*, L.] a tomb or monument, or a place destined for the interment of the dead; the term is used in a more especial manner for the burying-places of the *Antients*; but those of the *Moderns* are more usually called tombs. Besides, the antients had a sort of sepulchre, which they called *Cenotaphium*, which was an empty sepulchre erected in honour of one who had no burial at all; as well as for those whose bodies or ashes, being burnt, were there reposit.

SE'QUENT [*sequens*, L.] following.

Voluntary SEQUESTRATION [in *Common Law*] is that which is done by the consent of both parties.

Necessary SEQUESTRATION [in *Common Law*] is that which the judge doth by his authority, whether the parties will, or not.

SEQUESTRATOR, an officer in the time of the civil wars, who received the rents of the estates of delinquents.

SEQUESTRO habendo [in *Law*] a judicial writ for dissolving a sequestration of the fruits of a benefice made by a bishop at the king's command, thereby to oblige a person at the suit of another: for the parson, upon his appearance, may have this writ for a discharge of the sequestration, L.

SERA'GLIO, the palace of the *Grand Seignior* at *Constantinople*, where he keeps his court, and where his concubines are lodg'd, and where the youth are trained up for the chief posts of the empire; also the palace of a prince or lord; also the place of residence of a foreign embassador is there called a *Seraglio*.

SE'RANGO DES *ulcus* [of *σῆραγγος*, Gr. a fistula or pipe] a fistulous ulcer, L.

SE'RAPH [שֶׁרָפ, *Heb.* to inflame]

SE'RAPHIM a spirit of the first or highest rank in the hierarchy of angels, or one of that class, supposed to be most inflamed with divine love, by reason of their nearer and more immediate attendance upon the throne, and to communicate ardour to the inferior or remoter orders of angels.

SERA'PHICKNESS the being of
SERAPHICALNESS the seraphic nature.

SERAPIAS [σῆραπις, Gr.] the herb called dog-stones or rag wort.

SERAPIS [as some think, of שֶׁרָפ, a seraphim, or שֶׁרָפ a prince, *Heb.* and *Apis*] was a god of the *Egyptians*, marked in an extraordinary manner, because they did believe that *Osiris*, one of their kings, the son of *Jupiter*, had been, after his death, metamorphos'd into an ox. And hence proceeded the *Israelites* worshipping the golden calves. The ox, call'd *Serapis*, was to live a certain number of years, and then the priests drown'd him in the river *Nile*, and all the people of the land mourned and lamented for his death, till another was found with the same marks upon him; upon which there was an universal rejoicing over the Country, express'd by banqueting, and all manner of sports.

SE'RAPIS [*Hieroglyphically*] in its temple in *Alexandria* in *Egypt*, (being an idol made of all sorts of Metals, of such a prodigious size, as that it filled the temple, reaching the roof with its head,

and both the sides with its hands,) represented the world; the golden head of the idol signified the heavens, the shoulders and stomach the air, the belly the sea, and the feet the earth, as it is represented speaking of itself.

Ἡμεῖς Θεοῦ τοῦ πᾶτος, δέμας οἷς κατὰ εἶπεν,
Οὐρανὸν καὶ κόσμον καὶ φανερὰ καὶ κρυφὰ
Ταῖα δὲ μοι ποδὲς εἶπεν, τὰδ' ἔαλ' ἐν αἰθέρι
(κεῖται,

Ὁμῶς τῆς λαμπρῆς φάτος Ἡλίου.

SEREIN, a dampish and unwholesome vapour, that in hot countries falls after sun-set; a kind of mildew, *F.*

To **SERENA'DE** [*donner de serenades*, *F.*] to play or sing to a lady or mistress, under her door or window, in the Night, or early in the morning, *Ital.*

SERE'NITUDE [*serenitudo*, *L.*] serenity, clearness of the sky, calmness of the mind.

SERGA'SSO, a sea-weed or herb, somewhat resembling samphire, of a yellow colour, which lies so thick on the sea about the island *Macao*, as to stop the passage of ships, unless carried by a brisk gale.

SER'GEANT at Law γ a learned

SER'GEANT of the Coif γ lawyer of the highest degree in the common law, as a doctor is in the civil. The court of common-pleas is their peculiar, tho' they may plead in other courts. They are called brothers by the judges, who shew them great respect.

SER'GEANT [*in Heraldry*] a griffin.

SER'GEANT at Arms, an officer appointed to attend the person of the king; and also to arrest traitors and persons of quality, and to attend the lord high-steward, when he sits in judgment upon a traitor, &c.

SERI'ATIM in rows or in order.

SE'RIES [*in Algebra*] a rank or progression of quantities increasing or decreasing in some constant ratio, which in its progress approaches still nearer and nearer to some sought value.

Infinite SE'RIES [*in Algebra*] certain progressions or ranks of quantities orderly proceeding, which make continual approaches to, and, if infinitely continued, would become equal to what is inquired after, &c. as $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, $\frac{1}{64}$, &c. make a series which always converges or approaches to the value of 1, and, infinitely continued, becomes equal thereto.

SERIOUSLY [*serio*, *L.*] with seriousness.

SERIOUSNESS sobriety, gravity, intentness of mind.

SERIPHUM [so called from the island *Seriphus*] sea-wormwood, *L.*

SE'RIS [*in Botany*] the herb cichory or endive, *L.*

SERMOLOGIES [of *Sermo* and λόγος, *Gr.*] books or homilies of popes and other persons of eminence and sanctity, antiently read at the *Feasts of the Confessors, the Purification, All-Saints*, and every day from *Christmas* to the octave of the epiphany.

SERMONIZING [of *sermocinari*, *L.*] preaching a sermon.

SERMOU'NTAIN, a sort of herb.

SE'ROUS [*serosus*, *L.*] of, or pertaining to the humour called *Serum*, watery.

SE'ROUSNESS γ [*serosité*, *F.* of *se-*

SERO'SITY γ *rosus*, of *serum*, *L.*] wheyness, properly of the blood, being an aqueous liquor mixed with the blood and other humours, or being ferous.

SE'RPENT, a kind of musical instrument, serving as a basis to the *Cornet* or small *Shawm*, to sustain a chorus of singers in a large vessel.

SE'RPENTARIA [with *Botanists*] dragon's wort, *L.*

SERPENTARIUS [*in Astronomy*] a constellation in the northern hemisphere, *L.*

SERPENTI'GENOUS [*serpentigena*, *L.*] ingender'd or bred of a serpent.

SERPENTIGEROUS [*serpentiger*, *L.*] bearing or carrying serpents.

SERPENTINE-Verses, are such as begin and end with the same word, as, *Crescit amor nummi, quantum ipse pecunia crescit.*

SERPENTINE-Marble, a kind of marble, so called, because speckled like a serpent's skin.

A **SERPENTINE** [with *Chymists*] a worm or pipe of copper or pewter twisted into a spiral, ascending from the bottom of an alembick to the top, and, being placed in a vessel of cold water, serves as a refrigeratory in distilling brandy, &c.

SE'RPENTS [*in Hieroglyphicks*] were used to represent hereticks.

SERPI'LLUM [*in Botany*] a kind of wild or running betony, *L.*

SERRA'TA [*in Botany*] an herb called germander or *English treacle*, *L.*

SERRA'TULA [*in Botany*] the herb saw-wort, *L.*

SE'RRATED-Leaf [with *Botanists*] is an indented leaf, or a leaf which is snipp'd about the edges into several acute segments, resembling the teeth of a saw, as in *Dog's Mercury*.

SE'RRATURE, a sawing.

SE'RTULA *Campana* [with *Botanists*] the herb melilot or clavers, *L.*

SERVE'TISTS, the disciples and followers of *Michael Servet*, who, being an antitrinitarian, was burnt at *Geneva*, 1553.

SE'RVICEABLENESS [of *servitium*, L. or *serviabile*, F.] capableness of doing service, &c.

SERVITES, an order of religious, denominated from their peculiar attachment to the service of the virgin *Mary*.

SESAMOIDEA *Ossa* [in *Anat.*] several very small bones placed between the joints of the fingers to fortify them, and prevent their being dislocated, to the number of 16, 20, or more.

SESAMOIDES [in *Botany*] the herb catch-fly, good to purge melancholy.

SESE'LIS [with *Botan.*] hart-wort, L.

SE'SQUI-duplicate *Ratio* [in *Geomet.*] &c.] is when, of two terms, the greater contains the less twice, with half another over, as 50 and 20.

SESQUIA'LTERAL [*sesquialter*, L.] so much and the half.

SESQUIALTERAL *Ratio* }
SESQUIALTERAL *Proportion* }
 [with *Geometricians*, &c.] is a *Ratio* between two lines, two numbers, &c. where one of them contains the other once, with the addition of an half, as 6 and 9.

SESQUIDI'TONUS [in *Musick*] a concord resulting from the sound of two strings, whose vibrations, in equal times, are to each other in the *Ratio* of 5 to 6.

SESQUITE'RTIAL *Proportion* [in *Mathem.*] is when one number contains another once, and a third Part of it more; as 6, 8, 12, 16, 21, 28.

SE'SSION [in *Law*] the sitting of justices in court upon commissions, L.

SESTE'RTIA [of *Cleopatra* in *Egypt*] a weight containing 2 lb. $\frac{1}{4}$.

SETA'CEOUS [*setaceus*, L.] bristly, or full of bristles

SE'TON [*setaceum*, L.] a sort of issue in the neck, &c. See *Setaceum*.

SETO'SE [*setosus*, L.] full of bristles.

SETO'SITY [*setositas*, L.] fulness of bristles.

SE'TTING [in *Astron.*] is the occultation of a star or planet, or its sinking below the horizon.

Acronical **SETTING**, is when a star sets, when the sun arises.

Cosmical **SETTING**, is when the star sets with the sun.

Heliacal **SETTING**, is when a star is immersed and hid in the sun's rays.

SE'TTLEDNESS [of *yetl*, *Sax.*] a fixedness, or being settled in place, mind, &c.

SE'VEN [*yeoƿan*, *Sax.*] the number 7 is remarkable, and has been used by most nations as a period of time, as 7 days in the week, 7 years of service, 7 times 7 the distance of the year of *Jubilee*. It is call'd critical by Physicians, who on the seventh day were wont to give their judgment, as to life or death of the sick; and also for the climacterical year, 7 times 7, or 49, or 9 times 7, i. e. 63. It is also named male and female, because a compound of numbers even and odd, as 3 and 4, and comprehending the 3 and 4 is a number wholly perfect.

SE'VEN-fold [*yeoƿon-ƿeald*, *Sax.*] seven times as much.

SEVENTE'EN [*yeoƿontine*, *Sax.*] 17.

SE'VENTY [*seoƿontic*, *Sax.*] 70.

SEVE'RENESS [of *severus*, L.]

SEVE'RITY } roughness, sternness, &c. also harshness, gravity, strictness, cruelty, &c.

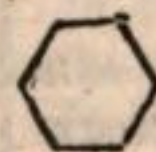
SEVIL-Hole, a hole at the lower end of a horse-bit, on the outside of the line of the banquet.

SEU'TLOMA/LACHE, the herb spinage, L.

SE'WERS, commonly call'd shoars, are conduits or conveyances for the water, suillage or filth of a house, street, city, &c.

SEXAGE'SIMAL [*Arithmetick*] is that which proceeds by 60's, as the division of circles, &c. into 60 degrees, the degrees each into 60 minutes, and every minute into 60 seconds.

SEXAGE'SIMALS, are fractions whose denominators proceed in a sexacuple Proportion, i. e. the first minute $\frac{1}{60}$ to $\frac{8}{60}$ a second $\frac{1}{3600}$ a third $\frac{1}{216000}$ and so on.



SEX-Angled [with *Geometr.*] having six angles, as in the figure.

SE'XTUM, the title of the third volume of the canon-law, L.

SGRA'FIT [of *sgrafficiata*, Ital. scratch-work, prob. or *ƿeƿion*, Gr. to write] a method of Painting in black and white only, not in *fresco*, yet such as will bear the weather.

To **SHAB** off, to go away sneakingly.

SHAB, a shabby fellow.

SHA'BBINESS [prob. q. d. *scabbiness*] raggedness, meanness of habit.

SHA'CKLED [of *ƿacul*, *Sax.* a fetter] wearing shackles or fetters, &c.

To **SHADE** [of *ƿeadeƿan*, *Sax.*] to cover with the shadow.

SHA-

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SHORN [of *Sceapian*, *Sax.*] sheared or clipped off.

SHORT-Sails [in a *Ship of War*] are the same as fighting sails, and are the fore-sail, main-sail, and fore-top-sail, which are all the sails used in a fight, lest the rest should be fired or spoiled.

SHORT-Sightedness, a fault in the conformation of the eye, in which the crystalline, &c. being too convex, the

rays reflected from distant objects are refracted too much, and caused to converge too fast, so as to unite together, before they reach to the *Retina*, by which means the vision is render'd both dim and confused.

SHO'RTNESS [*Scop'tnyjje*, *Sax.*] brevity, deficiency in length.

Chain-SHOT, is two whole or half bullets joined together, either by a bar or chain of iron, which allows them some liberty asunder, so that they cut and destroy whatever happens in their way, and are very serviceable in a sea-battle, to cut the enemy's sails.

Round SHOT [in *Gunnery*] are round bullets fitted in proportion to the gun.

Cross-bar SHOT, are round shot, with a long spike of iron cast in each, as if it went through the middle of it.

Case-SHOT, is either small bullets, nails, bits of old iron, or the like, put into a case, to shoot out of ordnance.

Langrel-SHOT, runs with a shackle to be shortened when it is put into the gun, having half a bullet either of lead or iron, which spreads itself when it flies out.

Trundle-SHOT, is a bolt of iron of 16 or 18 inches length, having sharp Points at both ends, and a round broad bowl of lead cast upon it, about a hand's breadth from each end, and fitted to the bore of the gun.

SHOT of a Cable [with *Sailors*] is the fastening of two cables together, that a ship may ride more safely.

SHOT [of *Sceo'tan*, *Sax.*] hit or wounded with a bullet, arrow, &c.

To SHOVEL [of *Scojlan*, *Sax.*] to work with a shovel.

To SHOULDER [of *Scul'don*, *Sax.*] to lay on the shoulder; also to jostle with the shoulder.

SHOULDER-Blade, a bone of the shoulder, of a triangular figure covering the hind Part of the ribs, called also *Scapula*.

A SHOUT, a loud halloo or huzza.

SHO'WERINESS [*Scupic'neyje*, *Sax.*] raininess, inclinableness to be showery

SHO'WERY [of *Scupic'g*, *Sax.*] rainy, apt or inclinable to produce showers.

SHO'WY [of *Sceapian*, *Sax.* *Schouwen*, *Dn.* to shew] making an appearance, gaudy

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SHOP-lifting [of *Sceope* *Sax.* a shop, and *Levatio*, *L.*] stealing goods out of a shop, going under pretence of buying, which if it be to the value of 5 s. is death.

SHORN [of *Sceaþan*, *Sax.*] sheared or clipped off.

SHORT-Sails [in a *Ship of War*] are the same as fighting sails, and are the fore-sail, main-sail, and fore-top-sail, which are all the sails used in a fight, lest the rest should be fired or spoiled.

SHORT-Sightedness, a fault in the conformation of the eye, in which the crystalline, &c. being too convex, the

rays reflected from distant objects are refracted too much, and caused to converge too fast, so as to unite together, before they reach to the *Retina*, by which means the vision is render'd both dim and confused.

SHO'RTNESS [*Scortnyſſe*, *Sax.*] brevity, deficiency in length.

Chain-SHOT, is two whole or half bullets joined together, either by a bar or chain of iron, which allows them some liberty asunder, so that they cut and destroy whatever happens in their way, and are very serviceable in a sea-battle, to cut the enemy's sails.

Round SHOT [in *Gunnery*] are round bullets fitted in proportion to the gun.

Cross-bar SHOT, are round shot, with a long spike of iron cast in each, as if it went through the middle of it.

Case-SHOT, is either small bullets, nails, bits of old iron, or the like, put into a case, to shoot out of ordnance.

Langrel-SHOT, runs with a shackle to be shortened when it is put into the gun, having half a bullet either of lead or iron, which spreads itself when it flies out.

Trundle-SHOT, is a bolt of iron of 16 or 18 inches length, having sharp Points at both ends, and a round broad bowl of lead cast upon it, about a hand's breadth from each end, and fitted to the bore of the gun.

SHOT of a Cable [with *Sailors*] is the fastening of two cables together, that a ship may ride more safely.

SHOT [of *Sceotan*, *Sax.*] hit or wounded with a bullet, arrow, &c.

To SHOVEL [of *Scoþlan*, *Sax.*] to work with a shovel.

To SHOULDER [of *Sculþon*, *Sax.*] to lay on the shoulder; also to jostle with the shoulder.

SHOULDER-Blade, a bone of the shoulder, of a triangular figure covering the hind Part of the ribs, called also *Scapula*.

A SHOUT, a loud halloo or huzza.

SHO'WERINESS [*Scuþicgneyſſe*, *Sax.*] raininess, inclinableness to be showery

SHO'WERY [of *Scuþicg*, *Sax.*] rainy, apt or inclinable to produce showers.

SHO'WY [of *Sceaþian*, *Sax.* *schouwen*, *Dn.* to shew] making an appearance, gaudy

SHRANK



SHRANK [of *Scjincan*, *Sax.*] shrunk up, lessened in length, breadth, &c.

SHREA'DINGS [in *Carpentry*] the making good of the rafter-feet in the cornice, that is, when rafters are cut with a knee, these shreadings (otherwise call'd *furrings*) go strait along with the rafter from the top of the knee to the cornice.

SHRE'WDNESS, cunningness, smartness, sagacity.

SHRI'LNESS, sharpness of sound.

SHRIN'D, *inshrin'd*, seated or placed in a shrine. *Milton*.

SHROWD [ycpud, *Sax.*] a gar-

SHROUD s ment for a dead corps.

SHROWDING of *Trees* [in *Husbandry*] the cutting or lopping off the top branches of them; which is only done to trees not fit for timber; and designed either for some present use, or for fuel.

SHRUB [ycpube, *Sax.*] a small or low tree.

SHRUB [with *Botanists*] a Plant with many woody perennial stalks or trunks from the same root, as a briar, &c.

SHRU'BBINESS [ycpybicneyye, *Sax.*] fulness of shrubs.

SHRU'BBY [of ycpybiz, *Sax.*] full of shrubs.

SHRUNK [of ycpincan, *Sax.*] contracted.

SHU'TTERS [of yceittan, *Sax.* to lock, *Schutten*, *Du.* to inclose] for windows, &c.

SIALI'SMOS [of σιάλσμος, *Gr.* spittle] salivation.

SIBY'LS [σιβύλλαι, q. πια of Θεῶν βύλλα, *Gr.* i. e. the counsel of God] of these, in all, are reckoned nine or ten, as the *Sibylla Persica*, *Lybica*, *Delphica*, *Cumana*, *Erythraea*, *Samia*, *Tyburnina*, *Hellepontica*, *Phrygia*, and *Cumæa*, whose writings seem to have prophesied of *Christ* so plainly, that there is ground to suspect the *Greek Verses*, that bear their name, were written after our Saviour's death.

The *Sibylla Cumana*, was a virgin who liv'd an innocent life in a cave, near *Cuma* in *Italy*, far from all acquaintance and society of men. She composed nine books of things to come, and brought them to *Tarquinius Priscus* to be sold, demanding about 300 Pounds for them; which he refusing to give, she burnt three of them, and required the same price for the rest; but, the king refusing to give it, she went away, and having burnt three more, and returning, demanded the same money

for the remaining three, for which the king, by the advice of his soothsayers, gave her the money. The *Deumviri sacrorum* or *Pontifex Maximus*, kept these books in their custody; and, on all difficult occasions, these books were consulted by order of the senate. There are yet remaining some fragments of this *Sibyl*, preserved in several writers.

SIBYLLA Agrippa, was painted in the form of an old woman in a roseal garment.

SIBYLLA Delphica, like a young woman in a black garment, with a horn in her hand.

SIBYLLA Europea, like a comely young woman, but with a red face, clothed with a fine veil on her head, and a fine garment of golden work.

SIBYLLA Herophila, young and fair, in a purple garment, and having her head covered with a veil of lawn.

SIBYLLA Lybica, like an old woman clad in a purple garment, and crowned with a garland of flowers.

SIBYLLA Phrygia, with an old ill-favoured face, clad in a red garment.

SIBYLLA Persica, clad in a golden garment, and a white veil.

SIBYLS. A certain author has endeavoured to prove, that there never was more than one *Sibyl* that was a Prophetess, and that she was a *Grecian*, whose name was *Hierophyle*, born at *Erythraea*; and that the diversity of her names was occasioned by her travels, or by the spirit's transporting her from one Place to another; and that she died at *Cuma* in *Italy*. *Vossius* tells us, that the antient books of the *Sibyls* at *Rome* were altogether profane; but that those, brought from *Greece* by *Crassus*, contained some Prophecies that had been given by certain *Jews* for *Sibylline Oracles*; which is the reason of those Prophecies of the coming of the *Messiah*, that are found among them.

SIBYLLINE [*sibyllinus*, *L.*] of the *Sibyls*.

SICCATED [*siccatus*, *L.*] dried up.

SICCIFICK [*siccificus*, *L.*] causing dryness.

SICHA [with *Botanists*] the wild carrot.

SICILIA'NA [with *Botan.*] tutsan, *L.*

SICKLINESS [of yeoclineyye, *Sax.*] unhealthfulness, aptness to be sick.

SICKNESS [yeocneyye, *Sax.*] indisposition of body, &c.

A SICKLE [yicol, *Sax.* *Ukel*, *Du.* prob. of *secare*, *L.* to cut] a hook for reaping corn.

SI'DELING, side-ways, on one side, awry. *Milton*,

SI'DELINGS [old *Lat. Writ.*] balks between, or on the sides of the ridges of plow'd lands.

SI'DESMAN [of *yide* and *Man*, *Sax.*] an assistant to a church-warden.

SIDERI'TIO [with *Botan.*] the herb call'd wall-sage or stone-sage, growing on old walls or tiles; also iron-wort. and clown's all-heal, *L.*

SIDER. See *Cyder*.

SIDERATION [in *Medicine*] a being suddenly benumbed and deprived of the use of one's limbs.

SIDERITIS [*σιδεῖτις*, *Gr.*] the herb wall-horehound, *L.*

SI'DEROMANCY [*σιδερομαντεία* of *σιδνεγ*, iron or steel, and *μαντεία*, *Gr.* divination] a divination performed by a red-hot iron, upon which they laid an odd number of straws, and observed what figures, bendings, sparklings, &c. they made in burning.

SI'DEWAYS [*yide-paȝ*, *Sax.*] by or along the side.

A SIEGE [prob. of *sedes*, *L.* a seat] is the sitting or encampment of an army round a Place, with a design to take it; either by distress and famine; or by making lines around it, to hinder any relief from coming to them from without; or by main force, as by trenches, attacks, &c. *F.*

SIEGE [of *siege*, *F.* a seat] going to stool, voiding of excrements.

SIGHTS [in *Mathematicks*] two thin pieces of brass on the extreme of an *Alidade* or *Index* of a *Theodolite*, &c. for the just direction of the *Index* to the line of the object.

SIGHTLESS [*ȝeyi Sealey*, *Sax.*] blind.

SIGHTLINESS [*ȝeyi Slicȝneyȝ*, *Sax.*] seemliness, handsomeness.

SIGHTLY [*ȝeyi Slicȝ*, *Sax.*] comely, seemly.

SIGILLA'RIA, a festival among the *Romans*, wherein they sent Presents of seals, and other such things, one to the other, *L.*

SIGN [in *Physick*] some appearance of the body distinguishable by the senses, whence the presence, nature and state of a disease, or health, or death, may be inferred.

SIGNA, marks or characters, shorthand, initial or beginning letters, which by way of abbreviation are put for whole words, as *D. D. D.* for *domum Deo dedi*.

SIGNA [among the *Romans*] ensigns

or banners, of which there were several sorts; on some of them was a hand expended, as a symbol of concord; some had a silver eagle; others the image of the emperor; others a dragon with a silver head, and the rest of the body taffety, *L.*

SIGNALS, signs made by sea or land by the admiral, commander, &c. of any squadron of ships, either for sailing, fighting, marching, &c.

SIGNIFICANTNESS [of *significan-tia*, *L.*] significancy.

SILENCE [in *Hieroglyph.*] was represented by a wolf, because it is said to make men dumb at its first sight.

Seasonable **SILENCE** [*Hieroglyph.*] was represented by a wild goose; because *Am-mianus* relates, that when these birds fly over the mountains, where great numbers of eagles make their abode, knowing their inability of keeping silence, they take a stone in their bills, which hinders them from making a noise, and when they are out of danger they let it fall.

SILE'NI [according to the Poets] were satyrs, so called when they were grown old, who are feign'd to be great tipplers of wine.

SILENI, were as numerous as the *Fauni*. They were thought to be mortal, because there were several of their sepulchres in the region about *Pergamus*; but the *Fauni*, the *Satyrs*, the *Sileni* and the *Bacchi*, the *Tytiri* and the *Panes*, being all of a like nature, were reputed to be *Demons*, and the ministers of the other gods; they were call'd by the name of *Incubi*, being accounted to be amorous of women, and desirous of their embraces; and indeed it is not to be questioned but there were many ill things done under their names in such lonely Places, and those crimes which were perpetrated by mortals, were attributed to demi-gods.

SILENUS. Historians tell us, that *Silenus* was the first of all the kings that reign'd at *Nysa*, who liv'd in the reign of *Midas*, and that the shepherds having caught him, by putting wine into a fountain he us'd to drink of, brought him to *Midas*, who gave him long ears. It is probable that he was one of the Princes of *Caria*, who was famous for his wisdom and learning. And the fable of *Midas's* lending him long ears, only signified the great knowledge he had in all things. *Silenus* being seiz'd, purchas'd his liberty with this remarkable sentence: *That it was best not to be born,*

but the next degree of happiness was to die quickly. Virgil makes Silenus deliver a very excellent and serious discourse concerning the creation of the world, when he was scarce recovered out of his fit of drunkenness, which makes it appear, that the drunkenness Silenus is charged with, had something in it mysterious, and that approach'd to inspiration. He is describ'd as an old man, bald-headed, with a flat nose and large forehead, which denotes the physiognomy of one that is insolent and given to wine; large ears, a short fat body, with a great belly; being generally thought to be drunk, he rides upon a saddle back'd ass, or supports his reeling steps with a staff, sometimes he has a *Cantharus* or great can in his hand, with the handle of it much worn by the frequent use he makes of it.

SILENTNESS [*silentium*, L.] silence, stillness.

SILI'CIA [in *Botan.*] the herb fænu-greek, L.

SILICULO'SE [of *silicula*, L. a husk] husky or full of husks.

SILIGINOSE [*siliginosus*, L.] made of fine wheat.

SILIGO, a kind of corn with an upright stalk, and the grain very white; fine wheat, of which manchet-bread is made, L.

SILQUA [with *Gold-Finers*] a weight called a caract or carat, of which six make a scruple.

SILQUA'STRUM [with *Botan.*] an herb whose leaf is much like alecost, but of a sharp biting taste, Pepper-wort, *Brasil-Pepper*, *St. Mary wort*, L.

SILKE'N [*Seolcen*, Sax.] made of silk.

SILK-GLASS [of *Virginia*] a curious Plant that has very thin and fibrous leaves, of which a sort of fine stuff is made, with a gloss like silk, and cordage much better than that of hemp or flax, both for strength and continuance.

SILK-THROWERS, were incorporated Anno 1629. and are a master, two wardens, 19 assistants, no livery. The assistants fine is 8 l. and stewards 20. Their arms are *Argent*, three bundles of silk *Sable*, on a chief a silk thrower's mill.

SILLINESS [prob. of *Sillic*, Sax. wonderfully] simpleness, foolishness.

SILIPHUM [with *Botan.*] the herb *Laserwort*.



SILLY [*Skinner* derives it of *celig*, *Tent.* Puns, because such Persons are accounted fools, and are plain-hearted] simple, foolish

SILVER [*Sylxepn*, Sax.] a metal, next in value to gold, in weight it comes next to that of lead, being to that of gold, as 10 to 19, and to that of water, as 10 to 1; as to its fixedness in the fire, it goes beyond all bodies except gold; having been found by *Dr. Halley* to lose but 1-12 of its weight, having been kept in fusion in the *Focus* of a furnace for two months; it is also the most ductile and malleable of all bodies after gold; again, as to its fusibility, it easily dissolves by fire, much more easily than copper or iron; but more difficultly than gold or lead, and runs before it ignites. Its character with chymists is C , *Tent.* and *Du.*

SILVER *adj.* [*Solxepene*, Sax.] of or pertaining to silver.

SILVER Weed, the herb *White-Tansy*.

SILVERED [of *Sylxepene*, Sax.] done over with silver.

SILVERING, the covering any work with leaf silver, &c.

SILVE'STRIS, a red grain, used in dying scarlet.

SIMA [in *Architect.*] a *Cymatium*.

SIMATIUM? [in *Architect.* See

SIMAMISE S *Cymatium*,

SIMILAR Disease, a disease of some simple solid part of the body; as of a fibre, in regard to its tension or flaccidity, a membrane, &c.

SIMILAR right-lin'd Figures [in *Geom.*] are such figures as have equal angles, and the sides about those angles proportional.

SIMILAR Parts [with *Anat.*] the same as simple Parts, are those Parts of the body, that are throughout of the same nature and frame; as the *Flesh*, *Bones*, *Arteries*, *Nerves* and *Veins*.

SIMILAR Sections [in *Conicks*] are such, whose diameters make equal angles, with their ordinates.

SIMILARNESS [of *similaris*, L. *similaire*, F.] likeness, the being of the same nature.

A SIMILE, a similitude, a comparison of two things, which, tho' different in other respects, yet agree in some one; also a Parable, L.

SIMO'NIANS, so call'd of *Simon Magus*, who pretended to be the great virtue and power of God sent from heaven to earth: Among the *Samaritans* he pretended

pretended to be God the Father; and among the *Jews* he made himself pass for the Son. He patch'd up a kind of medly system out of the Philosophy of *Plato*, the religious fables of the heathens and christianity; from *Plato* he borrowed many things as to the worship of angels, which he perverted to magical uses, pretending there was no salvation to be had but by the invocation of angels, who were the mediators between God and Man.

SIMONY [*simonia*, L. prob. so named after *Simon Magus*, who would have purchased the gift of the Holy Ghost of the apostles for money] the making a trade of spiritual things; the buying or selling of church-livings; any unlawful contract to have a man presented to a Parsonage.

SIMPLE [in *Musick*] is chiefly used in opposition to double; sometimes to a compound of several parts or figures of different values.

SIMPLE Leaf [with *Botanists*] is that which is divided to the middle in several parts, each resembling a leaf itself, as in a *Dock*.

SIMPLE Nouns [with *Gram.*] are the same as primitive nouns.

SIMPLE Wound [with *Surgeons*] is that which only opens the flesh, and has no other circumstances attending it.

SIMPLEFYING [in *Ecclesiastical Affairs*] is the taking away the cure of souls from a benefice, and dispensing the beneficiary from his residence.

SIMPLENESS [*simplicitas*, L. *simplicité*, F.] silliness, foolishness.

SIMPLE-tenaille ? [in *Fortif.*] a work

SINGLE-tenaille S whose head or front consists of two faces, which make one re-entering angle.

SIMPLER ? a gatherer. or one

SIMPLIST S who has skill in simple herbs.

SIMPLES [in *Botan.*] all herbs or plants, as having each its particular virtue, whereby it becomes a simple remedy.

SIMPLEX Charta, a deed-poll, a single deed or instrument, L.

SIMPLI'CITY [in *God*] is an incommunicable attribute, and is a freedom from all kind of composition or mixture, either of Principles or Parts.

SIMPLICITY [in *Metaphysicks*] is an indivisible unity, and is either absolute or limited.

SIMPLICITY absolute, is when a thing is indivisible independently, which is the Property of *God* himself.

SIMPLICITY limited, is when any thing is really indivisible, but yet that depends upon some external being.

SIMPLY [*simplex*, L.] singly, purely, merely; also foolishly.

SIMPLUDA'RIA [of *simplex* and *ludus*, L.] a kind of funeral honour paid to the deceased, by dancing and leaping.

SINA'PI [with *Botanists*] senvi-seed or mustard, L.

SINA'PIUM, a sharp sauce made with mustard, L.

SIN'-orn, born of, sprung from, or owing its being or original to sin. *Milton*.

SIN'LESS [of *Sin* and *leay*, *Sax.*] free from, without sin. *Milton*.

SINCE'RENESS [*sinceritas*, L. *sincerité*, F.] uprightness, plain-heartedness.

SINCE'RITY [in *Ethicks*] is defined to be that virtue, act, or power of the mind, by which the will is determined to follow and perform that which the intellect determines to be best, and to do it, because it is so.

SINCIPUT, the fore-part of the head, L.

SINDON [*σινδών*, Gr.] a little round piece of linnen or lint, used by surgeons in dressing a wound, after trepanning, L.

SINE Die [in *Law*] when judgment is given against the Plaintiff, he is then said to be in *miser cordia pro falso clamore suo*; but for the defendant it is said, *eat inde sine die*, i. e. he is dismiss'd the court, L.

SIN'EWINESS [of *Sineh't* of *Sinu*, *Sax.*] nervousness.

SIN'EW [*Synpe*, *Sax.*] a nerve.

SIN'EWY [*Sinpealt*, *Sax.*] nervous.

SIN'FULLY [*Sinfulic*, *Sax.*] impiously.

SIN'FULNESS [*Sinfulneyye*, *Sax.*] impiety.

SINGLE Excentricity [with *Astronom.*] is the distance between the center of the ellipsis and the focus, or between the sun and the center of the excentrick.

SINGLENESS [of *singulus*, L.] simplicity, sincerity.

SINGLE-Ten, a silly Person.

SINGULARNESS [*singularitas*, L. *singularité*, F.] the being singular; uncommonness; also excellency; also a particular way of behaviour, &c. affect- edness.

SINISTER-Base [in *Heraldry*] is the left angle of the base represented by the letter I in the escutcheon.





SINISTER-Chief [in *Heraldry*] the left angle of the chief represented by the letter C in the escutcheon.

SINISTERNESS [*sinisteritas*, L.] unfairness, self-interestedness, awkwardness, &c.

SINISTER *Side of an Escutcheon*, the left side.

SINI'STRI, a sect of antient heretics, so called, because they held (*sinistram*) their left hand in abhorrence, and made it a Point of religion not to receive any thing with it.

SINKING [of *Sincan*, Sax.] falling or settling to the bottom or under water, falling or fainting.

SINLESS [*Sinleay*, Sax.] free from, or without sin.

A SINUATED Leaf [with *Botan.*] is that which is cut about the edges into several long segments, as in oak-leaves.

SINUOUSNESS [of *sinuositas*, L. *sinuosité*, F.] fulness of turnings and windings, or a series of bends and turns in arches.

SINUS *in the dura Mater* [in *Anat.*] is that strong and thick membrane, which covers all the cavity of the *Cranium*, L.

SINUS Meningium [with *Anatomists*] four cavities in the brain; the first and second, call'd *Lateral Sinus's*, are seated between the brain and the *Cerebellum*, and terminate in the *Vertebral Sinus's*; the third begins at the *Os Cribriforme*, and terminates in the middle of the former; the fourth arises from the *Glandula Pinealis*, and terminates in the middle of the *Lateral Sinus's*. These are called, by *Galen*, the ventricles of the thick membrane, and by others, *Ventriculi Cerebri*, L.

To **SIRENIZE** [of *siren*, L.] to allure Persons to their destruction.

SIRENS [either of *σείρεν* or *σῆπειν*, Gr. to deceive, &c.] a sort of monsters who are said to have their upper Parts like beautiful virgins, and the lower like the body and tail of a fish. The names of the chief of them were *Aglaope*, *Pisinoe*, *Thelxiope*, *Molpe*, *Alogophonos*, *Leucosia*, *Ligea*, *Parthenope*, whence the famous city of *Naples* in *Italy* was called *Parthenope*. These are said to have inhabited between the coasts of *Italy* and *Sicily*, and to have play'd harmoniously on several instruments of musick, and to have sung so melodiously, that they allured

Passengers to them to their destruction. By these *Sirens* are said to be signified the allurements of lust, which will infallibly bring us to an unhappy end, unless we imitate the example of *Ulysses*, who sailing that way, caus'd his men to stop their ears with wax, and himself to be bound fast to the mast of his ship, that they might not prevail upon him.

SI'RIUS [*σειρεν*, Gr.] the dog-star, bright star of the first magnitude in the mouth of the constellation, called *canis major*.

SIRY'NCHION [with *Botanists*] a sort of great onion.

SI'STER [*σπυστεν*, Sax. *Sister*, Dan.] a female born of the same father and mother, or of one of them.

SISTER-Hood [of *σπυστεν*, Sax. or *Sister* and *hood*, Dan. a termination added to relation] the society of sisters.

SISY'MBRIUM [*σισύμβριον*, Gr.] water mint, L.

SISY'RIGCHIUM [*σισειγγιον*, Gr.] a kind of great onion.

SI'TUATED [*situs*, L. *situé*, F.] seated.

SITU'ATION [with *Logicians*] is the ninth of the categories, as *sitting, standing, before, behind, to the right, to the left*.

SI'TUS [in *Geometry, Algebra, &c.*] the situation of surfaces, lines, &c. L.

SI'XAIN [in *Milit. Affairs*] an antient order of battle for six battallions, which, supposing them to be all in a line, is formed thus. The 2d and 5th battallions advance and make the *Van*. The 1st and 6th fall into the rear, leaving the 3d and 4th to form the main body. Each battallion ought to have a squadron on its right, and another on its left. Any number of battallions, produced of the number 6, may be drawn up by this order; so 12 battallions may be put into 2 *Sixains*, and 18 into 3 *Sixains*.

SIX-FOLD [*Six-yealde*, Sax.] six times as much.

SIZE, a glewish matter, which Painters in distemper mix with their colours; also a kind of Paste used by Shoemakers; also a sort of jelly used by Plasterers, &c.

SIZEA'BLENESS [of *affix*, F. &c.] the being of a fit size.

SI'ZING [at the *Tin-Works*] a curious method of dressing the tin-ore, after it comes from the launder of the stamping mill; which is by sifting it through an hair sieve, and casting back that which remains

remains in the sieve into the tails, to be trampled over again.

SKE'PTIC [σκηπτικός of τὸ σκῆπτρον, Gr. to observe, to contemplate, &c.] a Philosopher who doubted of every thing, and admitted of no determinate judgment concerning any thing.

SKE'PTICALLY [of σκηπτικός, Gr.] after the manner of a skeptick.

SKE'PTICISM, the doctrine and opinions of the skepticks; which was, that Persons ought to suspend their judgment, as to the determination or firm belief of any thing.

SKI'LFUL [according to *Minshew* of *sciolas*, L. and *kull*, Sax.] knowing, experienced in.

SKILFULNESS, knowledge in, experience in any art or science.

SKI'NNERS, were incorporated Anno 1325. they consist of a master, 4 wardens, 68 assistants, and 170 on the livery; the fine for which is 16 l. 6s. 8d. This is the sixth company of the twelve, of which there have been



29 lord mayors. This company has been honoured by having of their fraternity six kings, five queens, one prince, nine dukes, two earls, and a baron. Their armorial ensigns are *Ermine* on a chief *Gules*, three crowns *Or*, with caps of the first. The crest, a leopard *Proper* gorg'd with a chaplet of bays *Or*. The supporters, a lucern and a wolf both *Proper*. The motto, *To God only be all glory*. Their hall is on *Dowgate-Hill*.

SKI'NNINESS [of *skin*, Dan.] the having much of, or being little else but skin, leanness.

SKINK-Pottage, a sort of *Scotch Potage*, made of the sinews of a leg of beef.

A SKI'NKER [*skenker*, Dan.] a cup-bearer, a butler.

A SKI'RMISH [*escaramuza*, Span.] a small encounter of a few men, when they fight suddenly; or a combat in presence of two armies, between two parties, who advance from the bodies for that purpose, and introduce and invite to a general regular fight.

SKI'RTING Boards [in *Carpentry*] are the narrow boards fitted round the under side of wainscot against the floor.

'SKIRTS [prob. of *Scyrt*, Sax.] parts of a garment below the waist; also the borders of a country.

SKIT [prob. of *Stytan*, Sax. to shoot] a caprice, whimsy.

SKI'TTISHNESS, wantonness, friskiness.

A SKREA'MING, a making such a noise.

A SKREEN [*Sommer* derives it of *Scrimbje*, Sax. *Minshew* of *secerniculum*, L. others of *escrein*, F.] a device to keep off the wind, heat, &c. from bodies; also a device for sifting gravel through.

To SKEW, to go sideling along, to waddle.

SKULL [prob. of *schell*, Teut. a snell, or *schedel*, Teut. the head] is the uppermost bone of the head, fashioned in the form of a globe, and distinguish'd with its orders of small holes and seams, and outwardly covered with skin and thin flesh, lest it should be over burthened with too much weight. These are full of Pores, for the more convenient evaporation of the gross humours of the brain, and certain excrements of it, whereof hairs are produced. The skull is inwardly hollow, that the brain, which is the seat of all the senses, may be the more commodiously placed in it. It is distributed into three parts; the fore-part (called *Sinciput*) and conjoineth into the forehead; the hinder-part (call'd *Occiput*); and the middle or crown (call'd *Vertex*), seated between the fore and hinder-parts. In these three Partitions are placed three sensible faculties; in the fore-part is the *sensus communis*, or fancy, i. e. the judgment of the senses, or universal notion of things; in the middle, the imagination; in the hinder-part of the head, the memory.

SLA'BBINESS [of *slabben*, Du.] floppiness, fulness of plashes.

SLA'CKNESS [*laxitas*, L.] looseness.

To SLAKE, to mix lime with water.

SLA'NDEROUSNESS, reproachfulness.

SLATCH of *Fair-Weather* [*Sea-Phrase*] is when there comes an interval of fair-weather, after long foul-weather.

SLA'TTERNLY [of *slotten*, Du.] negligent and careless, as to neatness in dress and housewifery.

SLA'VERY [*esclavage*, F.] perpetual servitude, drudgery.

SLA'VISHNESS [*esclavage*, F.] hard service, drudgery.

To SLAUGHTER [of *slægan*, Sax. *schlagen*, Teut.] to kill or slay, to butcher.

SLEA-

SLEA'ZINESS [of *Cloth*] slightrness of workmanship.

About **SLEDGE** [with *Smiths*] one that is used for battering or drawing out the largest work, and is held by the handle with both hands; which they swing round over their head, to strike as hard a blow as they can.

Up-hand **SLEDGE** [with *Smiths*] is used by under workmen; it is used with both the hands before, and is seldom raised higher than the head, and is for work that is not of the largest size.

SLEEK 2 [ylið, *Sax.*] smooth, even,

SLICK 5 glib, made so by often rubbing with the slickstone.

SLICKNESS [yliðneyye, *Saxon*] smoothness.

SLEEP [ylæp, *Sax.*] is that state wherein the body appearing perfectly at rest, external objects move the objects of sense as usually, without exciting the usual sensations. Sleep is said to consist in a scarcity of spirits; which occasions that the orifices or pores of the nerves of the brain, whereby the spirits us'd to flow into the nerves, being no longer kept open by the frequency of the spirits, shut up of themselves.

SLEEPER [in *Carpentry*] is the oblique rafter that lies in a gutter.

SLEEPLESS [ylæpleay, *Sax.*] without sleep.

SLEEPY [ylæpicg, *Sax.*] inclined to sleep.

SLEETINESS, raininess and snowiness, or snowy rain.

SLEETTY, betwixt rainy and snowy.

SLEIGHT [prob. of *schlaow*, *Teut.* cunning] dexterity.

SLICKNESS [of *Sliðneyye*, *Sax.* or *schlichten*, *Teut.* to slicken] smoothness.

SLIDING [in *Mechan.*] a motion when the same point of a body, moving along a surface, describes a line on that surface.

SLIMINESS [of *yliminðneyye*, *Sax.*] a muddy softness, clamminess.

SLIMNESS [of *Slimneyye*, *Sax.*] tenderness.

SLINESS, craftiness, clandestineness, reservedness.

SLIPPER [in *Architecture*] the same as *Plinth*.

SLIPPERINESS, [of *Slippan*, *Sax.*] aptness to cause slipping or sliding.

SLIPPING [with *Gardeners*] is the pulling off a sprig from a branch, or a branch from an arm of a tree.

SLO'PENESS 2 slantingness, a

SLOPINGNESS 3 going diagonally.

SLOPPY [of *slabben*, *Du.*] plashy.

SLOTH [*Hieroglyph.*] was represented by a tortoise, because it is of a nature very lazy, and slow in its march.

SLOTH [prob. of *slað*, *Sax.*] unwilling, idleness, laziness, drowsiness.

SLO'THFUL [q. d. *slaðful*, i. e. full of unwillingness] idle, drowsy, lazy.

SLO'THFULLY [of *slaðfullic*, *Sax.* or *ylap*, *Sax.* flow] drowsily, &c.

SLO'THFULNESS [of *slaðfullneyye*, *Sax.*] slowness, drowsiness, &c.

SLOUCHING, clownish, lubberly, awkward in deportment.

SLOVEN [some derive it of *slœf*, *Du.* others of *schlant3*, *Teut.* careless] a nasty, beastly fellow.

SLO'VENLINESS [of *schlang*, *Teut.* careless, or *slœf*, *Du.*] nastiness, carelessness in dress, carriage, &c.

SLOW of *Course* [with *Astron.*] is when a planet moves less in 24 hours than his mean motion.

SLOW'NESS [*slapneyye*, *Sax.*] tediousness in motion.

SLOW'NESS of motion. Our learned countryman Mr. *J. Dee* relates that he, being in his travels, in company with the noted *Cardan*, saw an instrument (which was first sold for 20 talents of gold) wherein there was one wheel which constantly moved round amongst the rest yet did not finish one Revolution under 7000 years.

SLUC'D, issuing or pouring forth from a sluice, *Milton*.

SLU'GGISHNESS, slothfulness.

SLU'MBROUS, slumbring, of or pertaining to slumber. *Milton*.

SLUNK [of *slincan*, *Sax.*] stolen or sneaked away; also cast, as a calf.

SLU'TTISH [prob. of *lutofu*, *L.*] nasty, not cleanly in cookery or housewifery.

SMACK, a small vessel with but one mast.

SMA'LLNESS [*smælneyye*, *Sax.*] littleness.

SMARA'GDINE [*smaragdinus*, *L.* of *σμεραγδινος*, *Gr.*] of or pertaining to an emerald.

SMARA'GDUS [*σμεραγδος*, *Gr.*] an emerald, a precious stone of a transparent and lovely green colour.

SMA'RTNESS [of *smeoþt* and *neyye*, *Sax.*] sharpness, pungency; also wittiness, &c.

SMATCH [of *smac*, *Sax.*] a small taste of a thing.

SMELLING [*incerta Etymologia*, but the

the most prob. that etymologists have given us is by *Minshew*, who derives it of *Ichamacken*, *Teut.* to taste; but it may as well be derived of *Ymæc*, *Sax.* a taste or relish] perceiving scents by the nostrils.

SMELLING [with *Philosophers*] is an external sense, by which an animal, by the assistance of his nostrils, (which are furnished with very subtile fibres) receives all manner of smells; and those, that have the most tender fibres, enjoy this sense in the most exquisite manner. This sense in man is spoiled by the vapours of different and dainty viands or meats, which is alledg'd as the reason why men have not this sense to that perfection that most other animals have, who, by feeding on a more simple diet, enjoy this sense in greater perfection, and can by their smelling find out their food, tho' at a great distance.

SMELLING, the act whereby we become sensible of odorous bodies, by means of certain effuvia of them, which striking on the olfactory organ, with briskness enough to have their impulse propagated to the brain, do excite a sensation in the soul.

SMI'CKET [of *Ymoc*, *Sax.*] a woman's inner garment of linnen; the o chang'd into an i, and the term et the better to fit the mouth of a *Prude*.

SMI'LAX [*σμίλαξ*, *Gr.*] the herb bind-weed; also the yew tree, *L.*

SMI'LAX *Hortensis* [with *Botan.*] the *French-bean* or kidney-bean, *L.*

SMI'LAX *Levis*, rope weed or withy-weed, *L.*

A SMILE [*smile*, *Dan.*] a pleasant look, a silent laugh.

SMINTHEAN [of *σμίνθεος*, *Gr.* a Rat] an epithet given to *Apollo*, from killing, rats, mice, &c.

SMIRIS ? [of *σμάω*, *Gr.* to cleanse]

SMY'RIS the *Emery* and *Emeril-stone*, a kind of hard stone used by *Glaziers* to cut glass. and by *Jewellers*, to polish jewels, &c.



Black-SMITHS had a charter granted *Anno* 1577, from *Q. Elizabeth*, confirm'd by *K. James I.* and *K. Charles I.*; but there are some records found relating to this company so antient as

Edward III's time. Their armorial en-signs are, Sable a chevron between three hammers *Argent*, handled and crowned *Or*, on a helmet and tors, a phenix

firing herself by the sun-beams, all proper. The motto, *By Hammer and Hand all Arts doth stand*. Their Hall is situate on the west side of *Lambeth-hill*.

SMI'THY [of *Ymið*, *Sax.*] a smith's shop.

SMO'KINESS [of *Ymoca*, *Sax.*] a being smoky or infested with smoke.

SMO'KY [*Ymocicg*, *Sax.*] sending forth smoke, &c.

SMOO'THNESS [*Ymeðeneýye*, *Sax.*] evenness, plainness.

A SMO'THER [of *Ymoþian*, *Sax.*] a vapour or smoke caused by burning straw, &c.

SMU'GNESS [of *Ymicpe* and *neyye*, *Sax.*] spruceness neatness.

To SMUGGLE [as before, or of *Smaggerer*, *Dan.* or *Ichmerchelen*, *Teut.*] to kiss amorously.

SMU'TTINESS [of *beYmitan*, *Sax.*] a being dawbed with soot, &c. also obscenity of discourse.

SMU'TTY, besmeared with sinut; also obscene.

SMY'RNIUM [with *Botanists*] the herb *Lovage*, or *Parsley* of *Macedon*.

SNAG, an unequal tooth standing out from the rest.

SNAIL-CLOVER, a sort of herb.

SNAKE-EATER, an *American* bird.

A SNAKE [*Ynaca*, of *Ynican*, *Sax.* to creep] a kind of serpent, *Du.*

A SNAKE [*Hieroglyphically*] was (in the following form, viz. in an orb biting his tail) by the antients put to signify the continual mutation of creatures, and the change of one being into another; because the world, as it were, feeds upon itself, and receives from itself a continual supply of those things that time consumeth.

SNAKY [of *Ynaca*, *Sax.* a snake] having, or like snakes.

SNAKE-ROOT, a *Virginian-Root*, of a grateful and wholesome bitter taste.

SNA'PPISH [of *Snapper*, *Dan.*] surly, crabbed in speech.

SNA'PPISHNESS, crossness, peevishness, crabbedness in speech.

SNAPSACK See *Knapsack*.

SNEA'KING [of *Ynican* *Sax.* *Sní-ger*, *Dan.*] creeping up and down bashfully; also niggardly.

SNEAKINGNESS, mean-spiritness, niggardliness, bashfulness.

SNEE'ZING [of *nieþan*, *Sax.*] a convulsive motion of the muscles of the breast used in expiration; wherein after suspending the Inspiration begun, the

the air is repelled from the mouth and nose, with a momentary violence.

SNI'PPY, parcimonious, niggardly.

SNOTTY [*ynoticz*, *Sax.*] smeared with snot.

SNOW [*ynap*, *Sax.*] is a moist vapour, elevated near to the middle region of the air, whence it is thickened into a cloud, and reduced into the form of carded wool, then falling down by little parcels. The white colour of snow proceeds from the conjunction of humidity with cold, which naturally engenders whiteness. If snow falls in the summer-time it is caused by the high mountains which, cooling the lower region, give bodies unto vapours, and cause them to descend as low as the earth.

SNOW [according to the learned Dr. *Grew*] as to the form of it, has many parts of it of a regular figure, for the most part being as so many little rowels or stars of 6 points, being perfect and transparent ice, as may be seen upon a vessel of water; upon which 6 points, are set other collateral points, and these always at the same angles, as are the main points themselves. From whence the true notion and external nature of Snow seems to appear, *viz.* that not only some few parts of Snow but originally the whole body of it, or of a snowy cloud, is an infinite mass of icicles, regularly figured, and not one particle of it originally being irregular. It being a cloud of vapours gather'd into drops, which drops forthwith descend; upon which descent, meeting with a soft freezing wind, or at least passing through a colder region of the air, each drop is immediately froze into an icicle, shooting itself forth into several points or *Stria* on each hand from its center. And as to any of them that are not regular in a star-like form, it happens thus; that still continuing their descent, and meeting with some sprinkling and intermixing gales of warmer air, or, in their continual motion and waftage to and fro, touching upon each other, some are a little thawed, blunted, frosted, clumper'd, and others broken. And these, though they seem to be soft, are really hard, because true ice, the inseparable property of which is to be hard, and seem only to be soft; because, upon the first touch of the finger, upon any of its sharp edges or points, they instantly thaw, or else they would pierce the fingers like so many lancets. And tho' snow be true ice, and so a hard and dense body, and yet is very light, is because of the extreme thinness of each icicle in comparison of its breadth,

For so, tho' gold is the most ponderous of all bodies, yet, when it is beaten into leaves, it rides upon the least breath of air; and so will all other bodies where there is but little matter and large dimensions. And as to the whiteness of snow, it is because it consists of parts, all of them singly transparent; but being mixed together appear white, as the parts of froth, glass, ice, and other transparent bodies.

SNOWY [of *Snapan*, *Sax.*] of or belonging to snow.

SNUFFI'SH } apt to take exceptions

SNU'FFY } at; also dawbed with snuff.

SNU'FFLING [of *Snyxlunz*, *Sax.* snot] speaking through the nose.

SNUG, close, hidden, concealed.

SNUSH, corruptly for snuff.

To **SOAK** [*Socian*, *Sax.*] to steep or lie in any liquid; to imbibe, to drink up as a sponge, &c.

To **SOAR** [*forare*, *L.* *efforer*, *F.*] to fly high, to aim high; to be aspiring or ambitious.

SOA'RING [of *s'efforer*, *F.*] flying high, aiming at high things, aspiring.

SO'BBING [prob. of *Seo xian*, *Sax.* to lament] to catch up the breath short in weeping or lamenting.

SO'CIABLENESS } [*socialitas*, *L.*]

SO'CIALNESS } a social temper, fitness for conversation.

SO'CIETY [in *Commerce*] a contract or agreement, between two or more Persons, whereby they bind themselves together for a certain time, and agree to share equally in the profits and losses which shall accrue in the affair, for which the copartnership is contracted.

SO'CIGENA, a name or title of *Juno*, given her on account of her introducing Persons into the yoke of matrimony, and recommending that union that ought to be between them.

SOCI'NIAN, of or pertaining to *Socinianism*.

SOCI'NIANISM, the principles and opinions of the *Socinians*, who take their name of *Faustus Socinus*, a gentleman of *Sienna*, who was a stanch *Antitrinitarian*, asserting that *Christ* was a mere man, and had no existence before *Mary*, and deny'd original sin, grace, predestination, &c.

SOCK [*soccus*, *L.*] a kind of high shoe, reaching above the ankle, wore by the actors in the antient *Drama*, in representing of comic persons.

SO'CLE } [with *Architects*] a flat,

ZO'CLE } square member, under the

the bases of pedestals of statues, vases, &c. it serves as a foot or stand.

SO'CRATICK Philosophy, those doctrines and opinions, with regard to morality and religion, maintained and taught by *Socrates*.

SODOMI'TICALNESS [of *sodomiticus*, L.] guiltiness of sodomy.

SO'FIT ? [in *Architect.*] a sort of **SO'FITO'S** cieling. In ordinary buildings it is taken for the boards over the tops of windows, opposite to the window boards at bottom. In great buildings it signifies the cieling or waincot of any apartment, formed of cross beams, or flying cornices, the square compartments or pannels whereof, are enrich'd with sculptures, painting, or gilding; also the eaves of the *Corona* of the capital of a column.

To **SO'FTEN** [*Soxtnian*, *Sax.*] to make soft.

SO'FTNESS [*Soxtnyye*, *Sax.*] a soft or yielding quality; also mildness of temper.

SO'FTENING [with *Painters*] the mixing of the colours with a pencil or brush.

SO'FTISH, somewhat soft.

SOFT Bodies [with *Philosophers*] such bodies which, being pressed, yield to the pressure or stroke, lose their former figure, and cannot recover it again; and in this differ from elastick bodies, which by their own natural power do recover their former figure.

SOHO! [*heus!* L.] an interjection of calling to one at a distance, as much as to say, stop, or stay, or come hither.

To **SOIL** [prob. of *sogliare*, *Ital.* or *souiller*, *F.*] to dung, to muck, to dirty, to foul.

A **SOJ'OURN**, a sojourning, a tarrying or abiding for a time. *Milton*.

SOKED [of *Socian*, *Sax.*] thorough wet, drench'd, &c. in some liquid.

SOL [the *Sun*, or *Apollo*] was by the antients painted with long, curled, yellow hair, crowned with lawrel, clad in a purple robe, on a throne of emeralds, holding in his hand a silver bow.

SOL [in *Hermetick Philosophy*] sulphur.

SOL [in *Blazonry*] by those that blazon by planets, instead of metals and colours, is the same as *Or*, the sun being the most glorious of all the planets, as gold is of metals.

SOL, or *Sou*, a shilling, a French coin of copper, mix'd with silver, equal to 12 *Deniers*, and the 20th part of a *Livre*, a 10th part less in value than the English penny.

The **SO'LAR System** [with *Astronom.*] is the order and disposition of the several celestial bodies which revolve round the sun as the center of their motion, viz. the planets and the comets.

SO'LEMNNESS [*solemnitas*, L. *solemnité*, *F.*] a solemn quality, or reverential performance of a thing.

SO'L-FA ING [in *Singing*] the naming and pronouncing the several notes of a song, by the syllables *sol*, *fa*, *la*, &c.

SOLID [in *Physicks*] is a body whose minute parts are connected together, so as not to give way or slip from each other upon the smallest impression.

A **SOLID** or *solid Body* [with *Mathem.*] is a body that has length, breadth, and thickness, whose bounds and limits are superficies.

SOLIDA'GO [with *Botan.*] the herb comfrey, consound, or wall-wort, &c.

SO'LIDNESS ? [*soliditas*, L. *solidité*,

SOLIDITY *S F.*] massiveness, soundness, firmness; the opposite to superficialness; also soundness of judgment; also gravity in behaviour.

SO'LIDITY [in *Architect.*] is apply'd both to the consistence of the ground whereon the foundation of a building is laid; and also to a mass of masonry of a great thickness, without any cavity in it.

SOLI'DITY [in *Physicks*] is a property of matter or body, whereby it excludes every other body from the place itself possesses.

SOLI'DITY [in *Geom.*] is the quantity of space contained in a solid body, called also the *solid content* and *Cube* of it.

SO'LIDS [with *Gram.*] or solid letters are those which are never liquefied, as *F*, and also *f* and *V* are, which often become consonants when they are set before other vowels in the same syllable, as in *Jupiter*, *Voluntas*.

Regular SO'LIDS [in *Geom.*] are such as are terminated by regular and equal planes, as the *Tetraedron*, *Exaedron*, *Octaedron*, *Dodecaedron*, and *Icosiedron*.

Irregular SO'LIDS [in *Geom.*] are all such as do not come under the definition of regular solids, as the *Sphere*, *Cylinder*, *Cone*, *Parallelogram*, *Prism*, *Pyramid*, *Parallelopiped*, &c.

SO'LIDS [with *Anat.*] are all the continuous and continent parts of the body thus stiled in opposition to the fluids or the parts contained therein.

SOLIFI'DIANISM [of *solus* and *fides*, L.] the doctrines, &c. of the *Solifidians*, i. e. such who hold that faith only, without works, is necessary to salvation.

SOLI'GENOUS [*soligena*, L.] begotten of the sun.

SO'LITARINESS [of *solitarius*, L.] loneliness, a being unfrequented; a solitary humour.

SO'LITARY [*solitarius*, L. *solitaire*, F.] remote from the company or commerce of others of the same species, loving to be alone.

SOLITARY Column, a column that stands alone in any publick place.

SO'LITARY-Worm, a worm in the intestines, or placed in the *Pylorus*, which, tho' it is but one, extends the length of the intestines.

SOLITAURI'LIA [among the *Romans*] a sacrifice of a sow, bull, and sheep, which the censors offered once every five years, when they performed the *Lustrum* or numbred and taxed the citizens.

SOLIVAGOUS, [*solivagus*, L.] wandering alone, solitary.

SOLLICITOUSNESS [of *sollicitus*, L.] carefulness, anxiousness.

SOLOECOPHANES [*Σολοκοφανής*, Gr.] that which seemeth to be a solecism or impropriety of speech, and is not.

SOLS } See *Sol*.
SOUS }

SOLSTICE [*solstitium*, q. *solis statio*, L. the station of the sun, so called, because he then appears to stand still] is, with astronomers, the time when the sun is in one of the solstitial points, that is, when he is at his greatest distance from the equator, which is 23 degrees and an half.

SOLSTIAL Points [in *Astron.*] are those points of the ecliptick, wherein the sun's ascent above the ecliptick and his descent below it are terminated.

SO'LVABLENESS [of *solvable*, F.] ability to pay,

SO'LUBLE-Tartar [*Chymistry*] a kind of chymical salt, prepared by boiling 8 ounces of cream of tartar, and 4 ounces of fixed salt of tartar, in 3 pints of water in an earthen vessel for half an hour, &c. which being cool'd, strain'd, and the moisture evaporated, the salt will remain at the bottom.

SOLUBILITY [*solubilitas*, L.] looseness.

SO'LVENCY, a paying or capacity of paying debts, &c.

SO'LVENT [in *Medicine*] the same as dissolvent.

SOLUTION [in *Physicks*] the reduction of a firm body into a fluid state, by means of some menstruum.

SOMA'TICA [of *σῶμα*, Gr. a body] the science of bodies,

SOMA'TICAL [*somaticus*, L. of *σωματικός*, Gr.] corporeal, bodily, substantial.

SOMETHING } [from *ḡom̄d̄in̄ḡ*,
SOMEWHAT } *Sax.* with *Metaphysicians*] is defin'd to be the same as *Being*, as is to be proved by these axioms which follow: If it be impossible for the same thing to have *Essence*, and not to have *Essence*, at the same time; to be a thing, and not to be a thing; to be something, and not to be something; then *Essence*, *Thing*, and *Something*, are words synonymous to *Being*.

SOMEWHERE [*ḡomh̄pæp̄*, *Sax.*] in some place.



SOMME' [in *Heraldry*] signifies in *French* blazonry, horned, or a stag's carrying his horns; and when there are less than thirteen branches in them they tell the number, F. See the Figure.

SOMNAMBULI, an appellation given to those Persons who walk in their sleep, L.

SOMNI'FEROUS [*somnifer*, L.] bringing or causing sleep.

SOMNILOQUA'CIOUS [of *somnus* sleep and *loquax*] talking or apt to talk in sleep.

SOMNUS, or the god of sleep, is described with wings, because of its going throughout the world with incredible speed, and seizes upon the eyes of mortals with a silent surprize and a pleasing softness. Hence it is said to be sent down from heaven as the greatest blessing that can come from thence, to ease all care, and to repair the infirmities of nature weaken'd by labour. The Poets describe his palace with abundance of beauties, in which he had a thousand Sons; but three taken notice of more particularly: *Somnus* has two gates, through which he sends his dreams, one is of horn, by which they pass that carry truth along with them; and the other is of ivory, whence proceed such dreams as carry false appearances with them, and are dangerous to be trusted. *Morpheus* the son of sleep is supposed to imitate mankind and all their habits and actions. *Icelos*, as he is call'd by the gods, and *Phæbeter* by mortals, raises the images of all other animals. *Phantaseos* describes the pictures of rivers, mountains, and all other things that are inanimate.

SOMNOLENCY [*somnolentia*, L.] drowsiness, sleepiness.

SONA'TA, a piece or composition of musick, wholly performed by instruments.

SONABLE [*sonabilis*, L.] that will easily sound.

SONCHITES [with *Botanists*] the greater kind of hawk-weed, L. of Gr.

SONCHOS [*σῶχθος*, Gr.] sow-thistle.

SONGSTER [*Sanzeje*, Sax.] a singer of songs.

SONNA, a book of *Mahometan* traditions, wherein all the orthodox *Musselmenn* are required to believe.

SONOROUSNESS, [of *sonorus* L.] soundingness, loudness.

SONSHIP [*Sunaþhoðe*, Sax.] the relation of a son.

SOOT [*yootē*, Sax.] smoak condensed, an earthy, volatile matter, arising with the smoak by the action of fire, or condensed on the sides of the chimney.

SOO'THFAST [*soðxayt*, Sax.] true, O.

SOO'THFASTNESS [*soðxaytneýýe*, Sax.] truth, O.

SOO'THSAYING [of *soð*, true, and *ðæðan*, Sax. to say] divining.

SOO'TINESS [of *sootigneýýe*, Sax.] the being sooty.

SOO'TY [*sootig*, Sax.] smeared, &c. with condensed smoak.

SOPHIA *Chirurgorum* [with *Surgeons*] the herb Flix-weed, good for wounds and foul ulcers L.

SOPHISM [*sophisma*, L. of *σοφισμα*, Gr.] a captious, fallacious reasoning; an argument false at bottom, and invented only to amuse and embarrass the person to whom it is used.

A SOPHIST } [*sophista*, L. *σοφιστης*, G.] a person who frames sophisms, that is, who uses subtle arguments to deceive those he would persuade or convince.

SOPHISTICALNESS [of *sophisticus*, L. *sophistique*, F. of *σοφιστικος*, Gr.] captiousness, deceitfulness; a sophistical quality.

SOPHISTICA'TION, an adulteration, debasing, or falsifying.

SOPHISTICATION [in *Alchymy*, *Chymistry*, &c.] is the using indirect means of whitening copper, gilding and giving other superficial tinctures, or augmenting metals by divers mixtures to delude persons who employ them.

SOPHISTRY [*ars sophistica*, L. *sophistiquerie*, F. of *σοφιστικη*, scil. *τεχνη*, Gr.] an art of deceiving by fallacious and glossy arguments; it is always occupied either in proving or endeavouring to

prove the truth to be false, or else that which is false to be true, by using some ambiguous word, or by not well applying it to the purpose.

SOPHRONE'STERES [of *σοφρωνιστες*, Gr.] I come to my right mind, Gr.] the teeth of wisdom or eye-teeth, so called, because they don't come till years of discretion.

SO'PINESS [of *yapicgneýýe*, Sax.] a being dawbed with sope.

SO'PITIVE [*sopitivus*, L.] causing sleep.

SOPO'RAL [*soporus*, L.] causing sleep.

SOPORI'FEROUSNESS [of *sopori-fer*, L.] a sleep causing quality.

SOPO'ROUS [*soporus*, L.] sleepy.

SO'PT [*soppen*, Du. to sop] bread soaked in dripping, wine, ale, &c.

SO'PY [*yapicg*, Sax.] smeared with sope.

SORB-Apple [*forbe*, F.] the service-berry.

SORBI'TION, a supping or drinking, L.

SO'RBUS [with *Botanists*] the Sorb, Service-tree, or Quicken-tree, L.

SO'RDIDNESS [of *sorditus*, L.] filthiness, baseness, &c.

SO'REL, the young one of the buck's breed in the third year.

SO'REL [*yupe*, Sax. four] a fallet-herb.

SO'RENESS [*yæpneýýe*, Sax.] greatness, vehemence; also painfulness.

SORI'TES [*σωρίτης*, Gr.] is an argument or imperfect syllogism, which consists of divers propositions heaped up together, in which the predicate of the former is still made the subject of the latter, till, in conclusion, the last predicate is attributed to the first subject; as that of *Themistocles*, that his little son commanded the whole world. Thus, my son commands his mother; his mother me; I the *Athenians*; the *Athenians* the *Greeks*; *Greece*, *Europe*; and *Europe* the whole world.

SORO'ROCIDÉ [*sororicide* of *soror* and *caedes*, L.] the killing of a sister, or one who kills his sister.

SO'RREL. See *sorrel*.

To SO'RROW [*yapigian*, Sax.] to be uneasy in mind, or to grieve on account of the sense of some good lost, or some evil either present or to be expected.

SORROWFUL [*yapigful*, Sax.] full of grief or affliction.

SO'RROWFULNESS [*yapigfulneýýe*, Sax.] fulness of sorrow, grief of heart.

SO'RRYNESS [of *Sapiſneye*, *Sax.*] paltriness, meanness, lowness of value.

To **SORT** [*sortiri*, L.] to dispose things into their proper classes.

SORTES *Lots*, a method of deciding dubious cases, where there appears no ground for the preference, by the referring the things to the conduct of chance, as in drawing of tickets or lots, casting of dice, &c.

SORTILEGE [*sortilegium*, L.] a sort of a divination by *Sortes* or *Lots*.

SO'SPITA, a title of *Juno*, because all women were supposed to be under her safe-guard, every one of which had her *Juno*, as every man had his *Genius*.

SO'TTISHNESS [*ſottigſnyſſe* *Sax.*] sleepy-headedness, stupidity, dullness, drunkenness.

SOTE'RIA [with the *Romans*] sacrifices for health; games and solemnities observed by the People for the health and preservation of the emperor.

SO'VERAIGN, a piece of gold-coin, current at 22*s.* and 6*d.* which in the 4th year of king *Edward VI.* was coined at 24*s.* a piece; and in the 6th year of *Edward VI.* at 30*s.* and in the 1st year of king *Henry VIII.* (when by indenture of the mint, a pound weight of gold of the old standard) was to be coined at 24 sovereigns.

SOVEREIGNNESS [*souveraineté*, F.] sovereignty, the state or quality of a sovereign Prince.

SOUGHT [of *Sæcan*, *Sax.* to seek] searched after.

SOUL [*ſapul*, *Sax.*] of man, is a being created of nothing, incorporeal, and more excellent than elemental and æthereal bodies. As to its residence in the body, some hold that she is in all the body, and wholly in every part of it. Others assign her residence in the brain; the philosophers and divines in the heart. *Aristotle* supposes a male body to receive its soul the 42d day after conception, and a female the 19th. Others suppose it to be infused with the *Semen* itself. *Des Cartes* is of opinion, it is infused when it is furnished with all its organs, that is, after the formation of the belly, heart, brain, &c. which anatomists say is about the 4th month.

The **SOUL**, was by the antients painted in white garments, branched with gold and pearl, and crowned with a garland of roses.

Rational SOUL, a divine substance infused by the breath of God. This is the principle of reason and understand-

ing, or that in us which thinks and understands.

Irrational SOUL, is the sensitive soul, and which man has in common with brutes, and which is formed out of the four elements: This is the principle of life.

Vegetative SOUL, is that which a man has in common with plants: This is the principle of growth, nutrition, and vegetation.

To **SOUND** [*sonare*, L. *soner*, F.] to make or yield a sound or noise.

SOUND [*son*, F. *sonus*, L.] is a tremulous and waving motion of the air, which, being whirled into certain circles, is most swiftly waved this way and that way.

SOUND [by *Naturalists*] is supposed to be produced by the subtiler and more etherial parts of the air, being formed and modified into a great many smaller masses or contextures exactly similar in figure; which contextures are made by the collision and peculiar motion of the sonorous body, and flying off from it, are diffused all around in the medium, and do affect the organ of our ear in one and the same manner. It appears also, that sound is not produced in the air, so much by the swiftness, as by the frequent repercussions and reciprocal shakings of the sonorous body. *Sir Isaac Newton* demonstrates that sounds are nothing else but the propagation of the pulse of the air, because they arise from the tremulous motion of bodies. Which (says he) is confirmed by those great tremors, that strong and grave sounds excite in the bodies that are round about, as the *Ringings of Bells*, *Noise of Cannon*, and the like. He also found by experiments, that a sound moves 968 *English* feet in a *Second of Time*, which *Second* is but the 60th Part of a minute. *Mersennus* computes, that the diameter of the sphere of a sound, heard against the wind, is near a third part less, than when it comes with the wind. And yet there is one *Phenomenon* of sounds, that is really wonderful, that all sounds, great or small, with the wind or against it, from the same distance, come to the ear at the same time. The following properties of sound have been observ'd, in which there is a near relation to light.

1. As *light* acquaints the eye with figures &c. so *sound* informs the ear.
2. As *light* vanishes upon the removal of a radiating body, so *sound* perishes as soon as the undulation of the air ceases.
3. As a greater *light* eclipses a less, so a greater

greater sound drowns a less, 4. As too great and bright a light is offensive to the eye, so too great, loud, or shrill a sound is offensive to the ear. 5. Sound moves sensibly from Place to Place, as light does, but nothing near so swift. 6. Sound is reflected from all hard bodies, as light is. The reverend Mr. Derham, by observations and experiments, concludes that sounds may go above 700 miles in an hour.

SOUND } [with *Hunters*] a herd
SOUNDER } or company of swine.

SOUNDING-Line, a line about 20 fathoms long, for founding or trying the depth of the sea.

SOUNDING [in *Navig.*] the trying of the depth of the water, and the quality of it, by a line and plummet, or other artifice.

SOUNDNESS [*Sundneſſe*, *Sax.*] intireness, wholeness, discreteness, solidity of judgment.

To make or grow **SOUR** [*Suriſan*, *Sax.*] to render or become acid or sharp in taste.

SOURLY } [of *ſeure*, *Brit.*

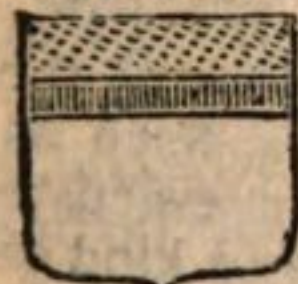
SOWRLY } [*Suſeliſ*, *Sax.*] crabbedly in taste or looks.

SOURNESS } [*Suſneſſe*, *Sax.*]

SOW'RNNESS } crabbedness in taste, &c.

SO'USED, marinated or kept in a sort of Pickle; also plunged in water.

SOUSTENU [in *Heraldry*] is, as it



were, supported by a small Part of the escutcheon, beneath it, of a different colour or metal from the chief, and reaching, as the chief does, from side to side, being, as it were a small Part of the chief of another colour, and supporting the chief, as in the escutcheon.

SOU'THERLINESS [*Suðerneſſe*, *Sax.*] the being on or toward the South.

SOWNE [of *souvenu*, *F.* i. e. remember'd] leviable or that may be collected; as they say in the *Exchequer*, such estreats, as the sheriff by his industry cannot get, are *Estreats that sowne not*.

SPACE [*spatium*, *L.*] distance either of time or place, the modes of which, are *Capacity*, *Extension*, or *Duration*.

SPACE, if it be considered barely in length, between any two beings, is the same idea that we have of distance. But if it be considered in length, breadth, and thickness, it is properly call'd capacity. If it be considered between the extremities of matter, which fills the capacity of Space with something that is solid,

tangible, and moveable, it is called extension.

Relative SPACE, is that moveable dimension or measure of absolute Space, which our senses define by the positions of the body within it.

SPACE [in *Geom.*] is the area of any figure, or that which fills the intervals or distances between the lines that terminate it.

SPACE [in *Mechanicks*] is the line which a moveable body, considered as a point, is conceived to describe by its motion.

SPA'CIOUSNESS [of *spatiosus*, *L.* *spatieux*, *F.*] largeness in extent, breadth, or wideness, &c.

SPALT } a white, scaly, shining
SPELT } stone, frequently used to promote the fusion of metals.

SPAN new, very new, that has never been used or worn before.

SPA'NGLES [prob. of *ſpang*, *Tent.*] small, round, thin, pieces of gold or silver.

To **SPANK** [of *Span*, *Sax.*] to slap with the open hand.

SPA'NKING [*q.* of *Spannan*, *Sax.*] large, broad, strong.

SPA'RADRAP [in *Pharmacy*] an ancient name for a sear-cloth, or a cloth smear'd on each side, with a kind of ointment.

SPA'RAGUS. See *Asparagus*.

SPA'RENESS, thinness, leanness.

SPARGA'NION [*σπαργάνιον*, *Gr.*] sedge or sword-grass, *L.*

SPA'RINGNESS [*epargne*, *F.* prob. of *Spærian*, *Sax.* to spare] parcimony.

SPARGEFA'CTION, a sprinkling, *L.*

SPA'RING } [with *Cockers*] the
SPA'RRING } fighting of a cock with another to breathe him.

SPAR-HAWK [*Spær-haſoc*, *Sax.*] a kind of short-winged hawk.

SPA'RKISH [*Spærſicic*, *Sax.*] gallant, gay, &c.

SPA'RKISHNESS, gaity, briskness, spruceness, &c.

SPA'RKLING [of *Spærclun*, *Sax.*] casting out sparks of fire, brilliant as diamonds, &c.

SPA'RRING [with *Cock-Fighters*] is the fighting a cock with another to breathe him.

A **SPA'RROW** [*Hieroglyph.*] represents an happy increase of the year.

SPARS, the spokes of a spinning-wheel.

SPASM. See *Spasmus*.

SPASMA'TICKNESS, the being troubled with the cramp.

SPAS-

SPASMO'DICA [of *σπασμὸς* and *ἐδύνη*, Gr. i. e. grief or pain] spasmodick medicines against the cramp and convulsions.

SPASMOLOGI'A [of *σπασμὸς* and *λόγος*, Gr. a word] a discourse or treatise of cramps and convulsions.

SPA'THA [*σπάθην*, Gr.] an apothecary's instrument for taking up salves, &c.

SPA'THULA ? [in *Pharmacy*] a

SPA'TULA *S* spatule or slice, an instrument for spreading salves, plaisters, &c. also used by confectioners, &c. for other uses.

SPA'TIOUS ? [*spatiosus*, L.] large,
SPA'CIOUS *S* wide.

SPA'TIOUSNESS [*spatiositas*, L.] ampleness.

SPA'TLING-Poppy, a flower.

SPA'TULA *foetida* [with *Botan.*] a Plant, a sort of orrach, L.

SPA'TUM, the mineral call'd spat, L.

SPA'VIN'D, having the distemper call'd the spavin.

SPA'YADE, a young stag in the third year.

SPA'YING, an operation of castrating the females of several kinds, as sows, bitches, &c. to prevent any farther conception, and promote their fattening.

SPEA'KABLE, capable of speech. *Milton.*

SPEA'KER [of the *House of Commons*] a member of that house, elected by the majority of votes, to act as chair-man or president in putting questions, reading briefs or bills, keeping order, reprimanding the refractory, and adjourning the house.

SPE'CIALNESS [*specialitas*, L.] speciality.

SPE'CIES [among *Logicians*] is a common idea, under one more common and more general; as the *Parallelogram* and the *Trapezia* are species of the *Quadrilater*; and *Body* and *Mind* are species of *Substance*.

SPECIES [with *Rhet.*] is a particular contained under a more universal one.

SPECIES [in *antient Musick*] a subdivision of one of the general.

SPECIES [in *Opticks*] the image painted on the retina of the eye, by the rays of light reflected from the several points of the surface of objects, received in at the Pupilla, and collected in their Passage thro' the chrystalline, &c.

Impressed SPECIES, are such as come from, with, or are sent from the object to the organ.

Expressed SPECIES, are those, on the

contrary, from without, or that are sent from the organ to the object.

SPECIES [in *Commerce*] are the several pieces of gold, silver, copper, &c. which, having pass'd their full preparation and coinage, are current in publick.

Decried SPECIES, are such as the Prince has forbidden to be received in Payment.

Light SPECIES, are such as fall short of the weight prescribed by law.

False SPECIES, are those of a different metal from what they should be.

SPECIES [in *Theol.*] the appearances of the bread and wine in the sacrament after consecration. The species of the bread are its whiteness, quantity, figure, &c. of the wine its flavour, quickness, specifick gravity, &c.

SPECIFICK Gravity [in *Hydrostat.*] is that gravity peculiar to each species or kind of natural body, and whereby it is distinguished from all other kinds.

SPECI'FICALNESS ? [of *specifique*,
SPECIFICKNESS *S* F. of *specificus*, L.] a specifick quality.

SPECI'FICK [in *Philos.*] is that which is proper or peculiar to any thing; that characterizes and distinguishes it from every other thing.

SPECIFICKS, medicines, herbs, drugs, &c. that have a peculiar vertue against some particular disease.

SPECIFICKS [with *Physicians*] are of three kinds. 1. Such as are eminently and peculiarly friendly to this or that Part of the body, as to the heart, the brain, the stomach, &c. 2. Such as seem to extract, expel, or evacuate some determinate humour, by a kind of specifick power, with which they are endow'd, as *Falap* purges watery humours, *Rhubarb* bile, &c. 3. Such as have a vertue or efficacy to cure this or that particular disease, by some hidden property.

SPE'CIOUSNESS ? [*speciositas*, L.]
SPECIO'SITY *S* fairness of show and appearance.

SPE'CKLEDNESS [of *Specce*, *Sax.*] spottedness.

SPE'CULATIVE [*speculativus*, L.] of or pertaining to speculation; studious in the observation of things divine or natural; *speculative* is also opposed to *practical*.

SPE'CULABLE [*speculabilis*, L.] which may be discerned.

SPECULA'RIA, the art of preparing and making *Specula* or Mirrors; also the laws of mirrors, their *Phænomena's* causes, &c.

SPECULA'RIS *lapis*, a kind of stone clear as glass, used in divers countries, where it is found, for window-lights, *L.*

SPE'CULATISTS, Persons addicted to speculation.

SPE'CULATIVENESS [of *speculativus*, *F.* of *L.*] propenseness to speculation, studiousness in observation: *Speculativeness* is the opposite to *Practicalness*.

SPE'CULATORY [*speculatorius*, *L.*] speculative, contemplative.

SPE'CULUM *oculi*, the pupil, apple, or ball of the eye, *L.*

SPEECH [of *ypæce* of *ypæcan*, *Sax.*] the *Latin* Grammarians have distinguished words into eight kinds, and rank'd them into so many different classes, as *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Conjunction*, *Preposition*, *Interjection*. This division has been followed, in the general, by most modern grammarians: But in this they differ from the *Greeks*, in that they make the article one part of speech, and rank the interjection with the adverb. But the *Latins*, who did not commonly use the article, made the interjection a part of speech; so that they agree in the number of the parts, tho' not in the division, which is *Article*, *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Preposition*, *Conjunction*. The moderns, as the *French*, *Italians*, &c. who use the article, very much follow the *Greek* division: But the *English* generally follow the *Latin* division, and make but little use of the article, except *the* and *a*, the former of which is generally used before a noun substantive in the *Nominative* and *Accusative* cases, and *a*, which is a note of a *Nominative*, only when it is by itself.

SPEE'CHLESS [of *Spæcan* and *leay*, *Sax.*] without speech.

SPEE'DINESS [*speedigness*, *Du.*] hastiness, quickness.

SPEEDY [*speedigh*, *Du.*] hasty, quick, swift.

SPEEKS [with *Shipwrights*] great and long iron-nails with flat heads, of different lengths, and some ragged, so that they cannot be drawn out again, used in many Parts of a ship for fastening Planks, &c.

SPELL *the Miffen-Sail* [*Sea Term*] signifies. take it in and peek it up.

SPE'LLERS, the small branches shooting out from the flat parts of a buck's horn at the top.

To **SPEND** [in *Sea Language*] a term used of a mast of a ship; when it is broken down by foul weather, it is said to be spent.

SPENDTHRIFT [of *Spen'tan* and *Spixt*, *Sax.*] a prodigal spender.

SPENT, woodrose, a kind of liverwort, *L.*

SPE'RGULA [with *Botanists*] the herb call'd spurry or frank, *L.*

SPERM [*sperma*, *L.* of *σπέρμα*, *Gr.*] the seed of any living creature; the spawn or milt of fishes, *L.*

SPERMA'TICK *Parts* [in *Anat.*] are those parts of an animal body concerned in secreting the seed.

SPERMATIZING [*spermatizans*, *L.* of *σπερματίζω*, *Gr.*] sending forth sperm.

SPERMO'LOGIST [*σπερμολόγος*, *Gr.*] a gatherer of seed.

SPHÆREOME'TRIA [of *σφαῖρα* and *μετρέω*, *Gr.* measure] sphæreometry or the art of measuring spherical figures.

SPHÆREOME'TRICAL [of *σφαῖρα* and *μετρικός*, *Gr.*] of or pertaining to sphæreometry.

SPHÆROI'DAL [of *σφαῖρα* and *εἶδος*, *Gr.* form] spherical.

SPHÆR'D, formed or compass'd in a sphere. *Milton*.

SPHÆRISTE'RIUM [*σφαιρῆριον*, *Gr.*] the seventh part of the antient *Gymnasium*, wherein the youth practis'd the exercise of tennis-playing.

SPHÆ'RICALNESS [*sphericus*, *L.* of *σφαιρικός*, *Gr.*] roundness like a sphere.

SPHÆROCE'PHALUS, a sort of thistle having heads like spheres, *L.*

SPHÆRI'TIS, a certain Plant that has round heads, *L.*

SPHENDA'MNOS [with *Botanists*] the maple-tree, *L.* of *Gr.*

SPHENOPALATINUS [with *Anatomists*] a muscle of the *Gargareon*, which arises from a process of the *Os Sphenoides*, between the *Ala Vespertilionis* and the *Processus Styloides*, and is inserted into the hinder Part of the *Gargareon*, *L.*

SPHENOPTERYGOPALATINUS [with *Anatomists*] a muscle of the *Gargareon* or cover of the wine-pipe, which arises from the process of the wedge-like bone, passes over the *Processus Pterygoides*, and is let into the fore part of the *Gargareon*.

A **SPHERE** [in *Geometry*] a solid body contained under one single surface, and having a Point in the middle called the center, whence all the lines drawn from the surface to the center are equal.

Direct SPHERE? [in *Astronomy*] is **Right SPHERES** when both the Poles of the world are in the *Horizon*, and the equinoctial passes thro' the *Zenith*; so that the equator and all its Parallels, such as the tropicks and polar circles, make right-angles with the *Horizon*, and are divided by it into two equal Parts; so that the sun, moon and stars ascend directly above, and descend directly below the *horizon*; as at all places situated just under the equinoctial line.

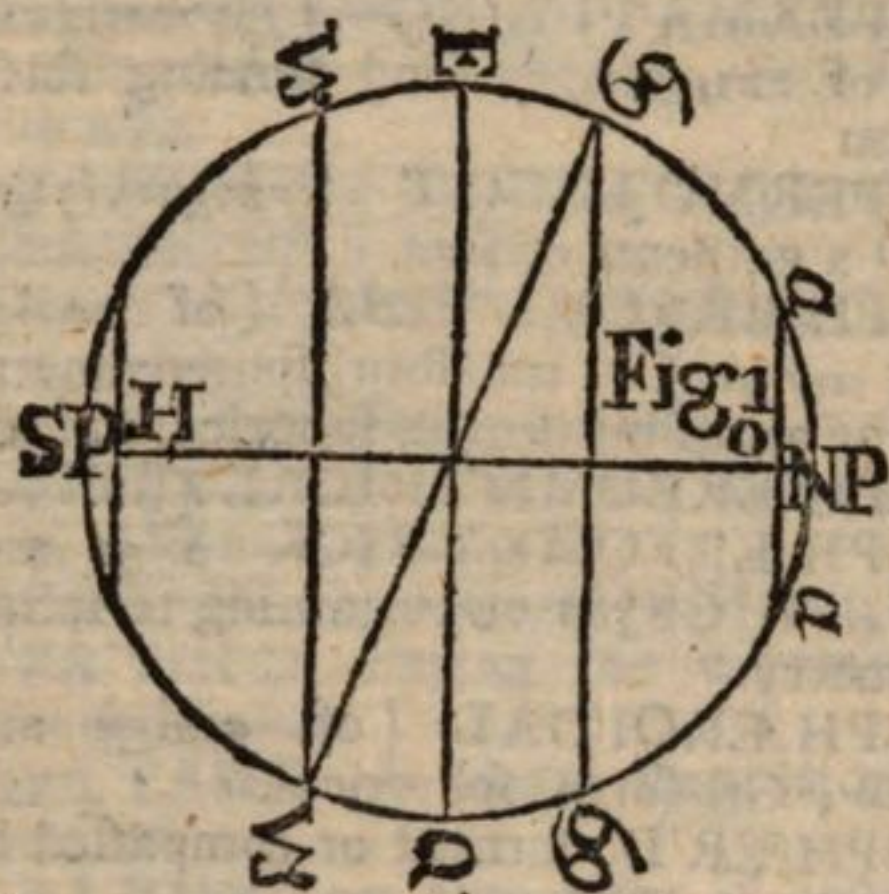
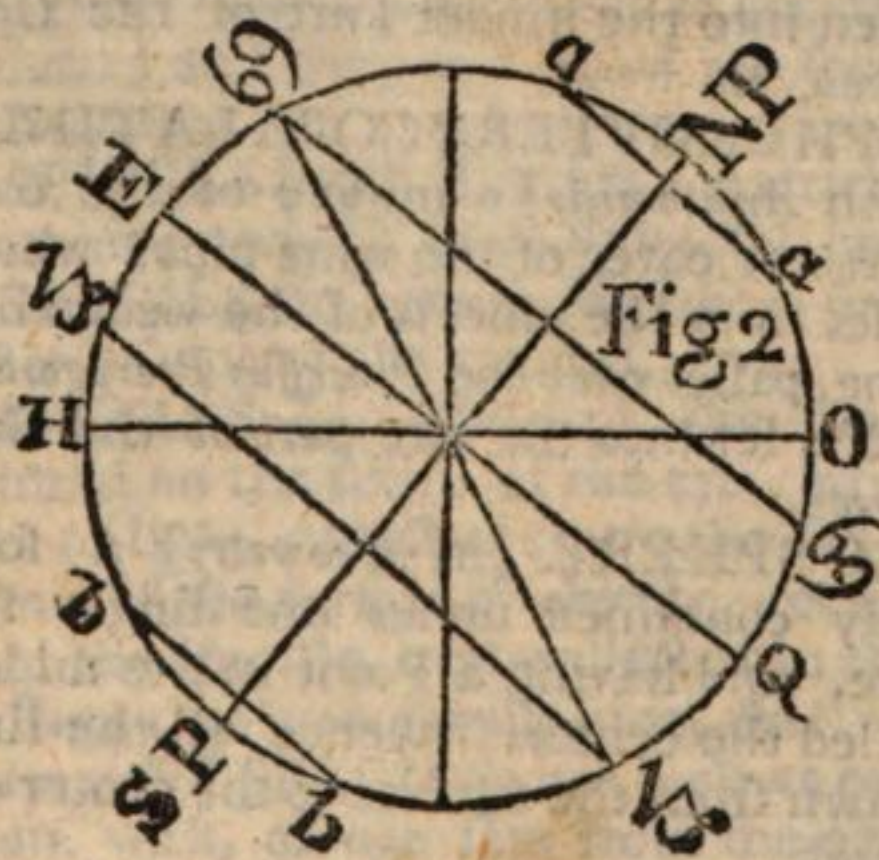


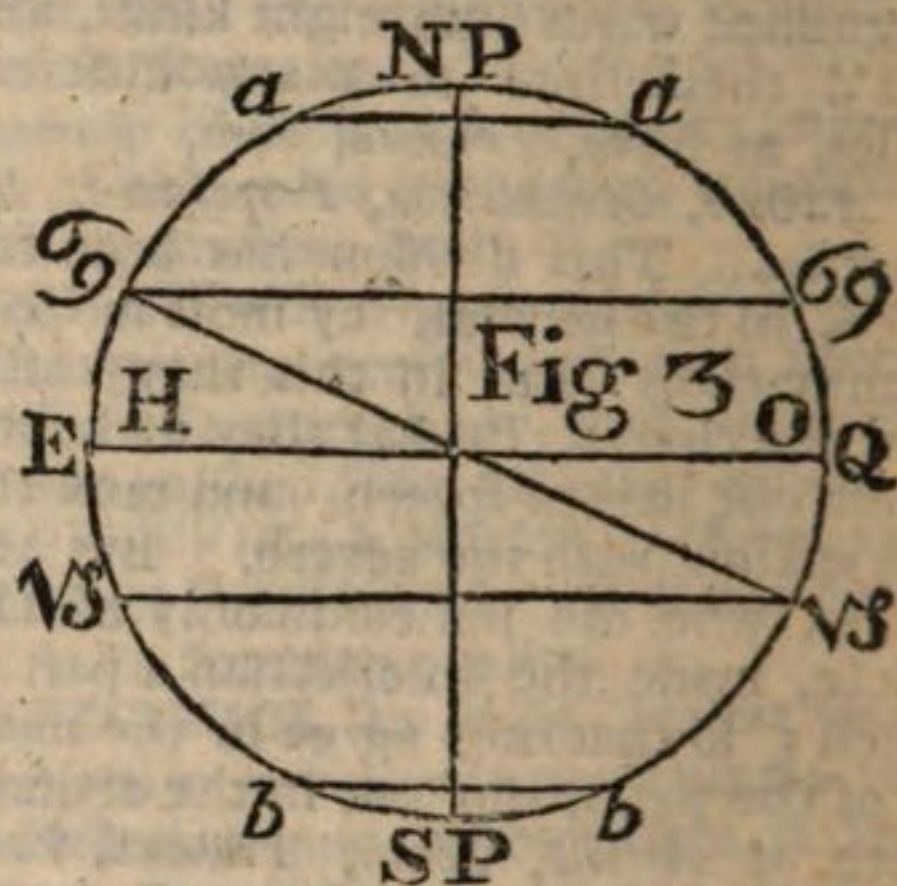
Fig. 1. represents a right sphere where the axis of the globe coincides with the horizon: and the equator *E Q.* and all its Parallels, are equally divided by the horizon; consequently those, that enjoy that position, have their days always equal to their nights.

Oblique SPHERE [in *Astronomy*] is such a situation of the world, as that the axis of it inclines obliquely to the *Horizon*; one of the Poles being raised any number of degrees less than 90 above it; and the other depressed as much below it, so that the sun and stars ascend and descend obliquely, and some of them never ascend at all. This Position happens to all Places wide of the equator.



In Fig. 2. which represents an oblique sphere for the latitude of 50 d. North, all the Parallels to the equator are unequally divided by the horizon; therefore, their days and nights are unequal except when the sun is in the equator, because it is equally divided by the horizon; therefore, then their day and night will be equal.

A Parallel SPHERE, is that Position of the globe which hath one of the Poles in the *Zenith*, and the other in the *Nadir*, the equator in the horizon, and all the circles, parallel to the equator, are parallel to the horizon.



In Fig. 3. the equator and horizon are the same; and it is apparent from the figure, that all the time the sun is in the six northern signs, he will still appear to describe circles above, and parallel to the horizon of the inhabitants of the north pole; hence it is called a *Parallel Sphere*; and all the other six months he will continue under their horizon.

In each of the preceding figures, *N. P.* represents the north pole, and *S. P.* the south, *a a* and *b b* the polar circle, ☊ ☊ the tropick of *Cancer*, and ☋ ☋ the tropick of *Capricorn*, *Ho.* the horizon, and *E. Q.* the equator, and the circle surrounding the whole, a meridian; the line that is drawn from Pole to Pole represents the axis of the globe.

SPHERICAL Geometry, the doctrine of the sphere; particularly of the circles described on the surface thereof, with the method of projecting the same on a Plane.

SPHERICAL Trigonometry, is the art of resolving spherical triangles, i. e. from the three parts of a spherical triangle given to find the rest.

SPHE/RICAL *Astronomy*, that part of astronomy, which considers the universe such as it appears to the eye.

SPHERICITY, the quality of a sphere, or that whereby a thing becomes spherical; sphericalness.

SPHERICKS, the doctrine of the sphere, particularly of the several circles described on the surface of it, with the method of projecting the same in *Plano*.

SPHE/ROID [of σφαῖρα and ῥοῖδον, Gr. shape] a solid figure, approaching to the figure of a sphere, but not exactly round, made by a plane of a semi-ellipsis turned about one of its axis, and is always equal to two thirds of its circumscribing cylinder.

Oblong SPHEROID [with *Mathemat.*] a solid figure made from the Plane of the *Semi-ellipsis*, by a circumvolution or rolling made about its longest axis.

Prolate SPHEROID, a solid figure found, as above, the circumvolution being about the shortest axis.

SPHINCTER *Gula* [of σφιγκτηρ, Gr.] a continuation of the muscle call'd *Pterygopharyngeus*, which arises from each side of the *scutiformis*, or shield-like gristle, and passes to a middle line on the back part of the *Fauces*.

SPHINCTER *Vagina* [in *Anat.*] a muscle which lies immediately under the *Clitoris*, and straitens the *Vagina* of the womb, inclosing it with circular fibres, three fingers breadth.

SPHINX [of σφίγγω, Gr. to perplex or puzzle] was, according to the Poets, a monster, the daughter of *Echidna* and *Typhon*, having the face and voice of a girl, the body like a dog, the tail of a dragon, and claws of a lion, and large wings on the back. This infested the city of *Thebes*, proposing ænigmatical questions to those that passed by; and, if they could not presently solve them, it devoured them without mercy: So that the country round about was forsaken, and no body dar'd to venter near the city. The oracle, being consulted, declared, the only way to be delivered from its tyranny, was to tell the meaning of the riddle; the riddle was this, *What creature is it that in the morning walks on four feet, at noon on two, and in the evening on three?* *Creon*, the king, having caused it to be proclaim'd all over *Greece*, that he would quit his claim to the crown, to him that should resolve the question, it was done by *Oedipus*, as follows; that it was man, who in his youth went upon all fours, as beasts, upon his hands and feet; and, when ar-

riv'd to his full age, upright on his feet only; and, in old age, made use of a staff instead of a third foot. Upon the resolving this riddle, the monster was so enraged, that in a furious manner it dash'd its brains out against a rock. Some say, this *Sphinx* was a robber, and that the ambages of his riddle were the windings and turnings of a rocky mountain where he haunted, robbing and murdering those that travelled near *Thebes*.

SPHINX [*Hieroglyphically*] was put to signify *Mysteries*, and accordingly was placed at the entrance of all the temples of *Egypt*, to intimate, that all the gods there worshipped were mysteriously represented, and that the common People could never understand the meaning of all the images and their postures without an interpreter. *Cadmus* having an *Amazonian* wife, whose name was *Sphinx*, went to *Athens*, and, having slain *Dracon*, seized on the kingdom, and after that took *Harmonia*, *Dracon's* sister, to wife. Therefore when *Sphinx* came to know that he had gotten another wife having gain'd over many of the citizens to her by fair words, and gotten into her hands a great deal of riches, and a very swift dog, that *Cadmus* used always to have with him, she betook herself to a mountain, call'd *Sphingius*, from whence she attack'd *Cadmus* in a hostile manner, made daily ambushments, and destroy'd many of the inhabitants of *Thebes*. Now they were wont to call ambushments σφίγγματα, Gr. i. e. riddles, and this grew a common saying with them, the *Argivan* (*Grecian*) *Sphinx*, propounding some riddle, tears us in pieces, and none can unfold the riddle. *Cadmus*, he caused it to be proclaimed that he would give a great reward to whomsoever should slay this *Sphinx*; upon this *Oedipus* of *Corinth* coming thither, who was famous for martial achievements, and having with him a swift horse, and some of *Cadmus's* soldiers, ascending the mountain by night, slew *Sphinx*. And hence the fable had its original, *Palæphatus*.

SPHONDYLUM [with *Botanists*] holy ghost's root; cow-parily, L. of Gr.

SPHONDYLUM [with *Anat.*] a *Vertebra* or turning joint of the backbone, L.

SPICA [in *Botan. Writ.*] a spike is when the flowers grow very much towards the top of the stalk. L. *spica*, with a spike, *spicis*, with spikes, L.

SPI'CA *Celtica* [in *Botan.*] a kind of moss called wolf's-claw, *L.*

SPICA *nardi* [in *Botan.*] lavender-spike, spikenard, *L.*

SPICA *Virginis* [in *Astron.*] a star of the first magnitude in the constellation *Virgo*, *L.*

SPICA [with *Surgeons*] a band used in *Hernias*, call'd so from its resemblance to an ear of corn.

SPI'CATED [*spicatus*, *L.*] in the form of an ear of corn.

SPICE [*espicas*, *F.*] *Indian* drugs, as nutmegs, cloves, mace, &c.

SPI'CERY [*epicerie*, *F.*] spices.

SPI'CY, of a spicy quality, taste, &c.

SPI'CIFEROUS, bearing spikes, or spicated, pointed.

SPICK and *span*, intirely, as *spick and span* new, entirely new.

SPI'COUSNESS [*spicositas*, *L.*] a being spiked like ears of corn; also fulness of ears.

SPIKE [with *Botanists*] is a body thick set with flowers or fruits, in such a manner as to form an acute cone, as in wheat or barley.

SPI'KENARD [*spica nardi*, *L.*] a kind of ear growing even with the ground, and sometimes in the ground, used in medicine, &c.

SPI'KEDNESS [of *spicatus*, *L.*] likeness to an ear of corn.

SPI'KING up a Gun [in *Gunnery*] is fastening a quoin with spikes to the deck, close to the breech of the carriages of the great guns, so that they may keep close and firm to the sides of the ship, and not break loose when the ship rolls.

SPI'LT [*Spil* Σ , *Sax.*] a spilling.

SPI'LLERS [with *Hunters*] the small branches shooting out from the flat parts of a buck's horn at the top.

SPINA, a thorn, *L.*

SPINA *acuta* [with *Botan.*] the white thorn, or haw-thorn, *L.*

SPINA *acuta* [with *Anatom.*] a part of the shoulder-blade, *L.*

SPINA *alba* γ [with *Botan.*] the

SPINA *regia* δ wild artichoke or ladies-thistle, *L.*

SPINA *appendix*, the gooseberry-bush, *L.*

SPINA *peregrina*, the globe thistle, *L.*

SPINA *sacra* [with *Anatomists*] the rump, *L.*

SPINA'CHIA [with *Botanists*] spinach, *L.*

SPINÆ *dorsi* [in *Anat.*] the series of *Vertebrae* or bones of the back, which sustain the rest of the body, and to which the ribs are joined, *L.*

To **SPI'NDLE** [with *Florists*] to put forth a long slender stalk,

SPINI'GENOUS [*spinigena*, *L.*] sprung up of a thorn.

SPINIVENE'TUM [with *Botanists*] the holy thorn-tree, *L.*

SPINNING, is said to have been first taught in *England* by *Anthony Bonvifs*, an *Italian*, about the 20th of *Henry VII.* at which time began the making of *Devonshire* kerfies and *Coxal* clothes.

SPINO'SISM [of *Spinoza*, born a Jew, but he professed no religion, either *Jewish* or *Christian*] the opinion or doctrine of *Spinoza*, who, in his books, maintains that all religions are only political engines, calculated to make People obedient to magistrates, and to make them practise virtue and morality, and many other erroneous notions in philosophy as well as theology.

SPINO'SISTS, the followers of *Spinoza*, or the adherers to his opinions.

SPINO'SITY [*spinositas*, *L.*] thorniness.

SPI'NSTRY [of *Spinnan*, *Sax.*] the art of spinning.

SPI'NUS [with *Botan.*] the sloe-tree.

SPINY [*spinosus*, *L.*] thorny.

SPI'RAL [in *Architect.* &c.] a curve that ascends winding about a cone or spire, so that all the Points thereof continually approach the axis.

SPIRAL Line [in *Geometry*] a curve line of the circular kind, which in its Progress recedes from its center; as in winding from the vertex down to the base of a cone.

SPI'RED [of *Spira*, *Ital.*] having a spire or steeple tapering till it comes to a Point.

SPI'RIT [*spiritus*, *L.*] an immaterial, incorporeal being, an intelligence, &c.

SPIRIT [in *Metaphysics*] is defined to be a finite, thinking substance, altogether independent on, and free from matter, under which angels, daemons, and intelligences, are comprehended; nor is there any difference between them, but that the angels are good, and the devils evil, &c. All the other properties, as essence, existence, knowledge, power, &c. are common to both.

SPIRIT of Nitre [in *Chymistry*] is made by mingling one Part of Salt Petre with three of Potters-Earth, and then distilling the mixture in a large earthen retort in a close reverberatory fire.

SPIRIT of Sulphur [in *Chymistry*] is a spirit drawn from sulphur melted and inflamed; the most subtle part of which is converted into a liquor, by sticking to a glass.

a glass-bell suspended over it, whence it falls drop by drop into a trough, into the middle of which is placed the stone-pot, wherein the sulphur is burnt.

SPIRIT of Vitriol [in *Chymistry*] is vitriol dry'd in the sun, or, in defect thereof, by the fire, and then distilled several times by chymical operations, several times repeated, first in a reverberatory furnace, and afterwards in *Balneo Mariae*.

SPIRIT of Wine, is only brandy rectified once or more times by repeated distillations.

To SPIRIT away Children, is to entice or steal them away privily from their parents or relations, in order to convey them beyond sea, especially to the Plantations in the *West-Indies*; a Practice some years since too common, by Persons then called *Kidnappers*, but now not so much in use, it being made death so to do, by act of Parliament.

SPIRITS [in an *animal Body*] are a pure and subtile exhalation, bred and planted in it, being a thin vapour engender'd of the humour, and serving for a siege to the natural heat of the body, and is therefore called *Natural, Vital* and *Animal*; and in man, &c. an air, which, exhaling by sweat out of the Pores of the body, refreshes the spirits, and quickens the members: It is drawn in by breathing, and distributed into three Portions, the greatest Part of which is carried to the heart and lungs for the refreshment of the spirits, and the forming, or to be the matter of the voice; the other is convey'd to the stomach by the *Oesophagus*, and comforts the nourishing odour by which the body is sustained fasting; the remaining part is attracted to the brain, to which it conveys odours, and temperates the animal spirits.

Universal SPIRIT [in *Chymistry*] is the first of the Principles of that art, that can be admitted for the composition of mix'd bodies; which being spread out through all the world produces different things, according to the several matrices or pores of the earth in which it settles.

SPIRITS [in an *animal Body*] are accounted three, viz. the animal spirits seated in the brain, the vital in the heart, and the natural in the liver.

The Animal SPIRITS, are an exceedingly thin, subtile, moveable fluid juice or humour, separated from the blood in the *Cortex* of the brain, and received hence into the minute fibres of

the *Medulla*; and are by them discharged into the nerves, and are convey'd by them into every part of the body, and in them perform all the actions of sense and motion.

Vital SPIRITS } [with *Natural*.]

Natural SPIRITS } are only the most fine and agitated Parts of the blood, whereon its motion and heat depend.

Private SPIRIT, is the particular view or notion every Person has of the dogmata of faith and the truths of religion, as suggested by his own thought, and the persuasion he is under, in regard thereunto.

SPIRIT [in *Theology*] is used by way of eminence for the third Person in the Holy Trinity; also for the divine Power and virtue, and the communication thereof to men; also an incorporeal being or intelligence.

SPIRITUOSITY } fulness of
SPIRITUOUSNESS } spirits, liveliness.

To SPIRT, to issue out with a force, as water, &c. out of a squirt, &c.

SPISSATED [*spissatus*, L.] thickened.

SPISSATION, a thickening, L.

To SPIT like Butter [with *Gardeners*] a term used of old, fat dung thoroughly rotted.

SPI'TEFUL [of *depit*, F. and *ful*] full of malice, or ill-will,

SPI'TEFULNESS, a spiteful temper.

SPI'TTLE, a contraction of hospital.

SPLANCHNO'LOGIST [of *σπλάνχνα*, the bowels, and *λογω*, to tell, Gr.] a describer or treatise of the bowels.

To SPLASH [*q. d.* to wash] to dash water upon, &c.

SPLA'SHY, washy, wet, watery.

SPLEEN [*splen*, L. *σπλήν*, Gr.] a soft, spongy viscous, of a darkish red, or rather livid colour; ordinarily resembling a tongue in figure: tho' sometimes it is triangular, and sometimes roundish. It is usually placed under the left short ribs, and is a receptacle for the salt and earthy excrements of the blood, that it may be there volatilized by the assistance of the animal spirits, and, returning thence into the blood, may assist its fermentation, also a distemper in that Part.

SPLEEN [*splen*, L. of *σπλήν*, Gr.] spite, hatred, grudge.

SPLENDIDOUS [*splendidus*, L.] glorious, magnificent, noble, stately.

SPLENDENCY [of *splendens*, L.] shiningness.

SPLE'NDIDNESS [*splendor*, L.] splendor, brightness, shiningness.

SPLE'NETICKNESS } [of *splenetic*
SPLE'NICKNESS } *cus*, L. of
σπληνενικός, Gr.] the being sick of the spleen; also spitefulness, &c.

SPLE'NICK [*splenicus*, L. *σπληνικός*, Gr.] of, or pertaining to, or good against the spleen.

SPLE'NITIS *Vena* [of *σπλήν*, Gr. the spleen] the same as *Salvatella*.

A cut **SPLICE** [with *Sailors*] is when a rope is let into another with as much distance as one pleases, so as to have it undone at any time, and yet be strong enough.

A round **SPLICE**, is when the end of a rope is so let into another, that they shall be as firm, as if they were but one rope.

SPO'DIUM [*σποδίων*, Gr.] the cinders about the melting of iron and brass; also a sort of foot which rises from tried brass, and falls down to the bottom, whereas *Fompholyx* still flies upwards. It is also taken for burnt ivory; or the black Pieces which remain after distillation, calcined in an open fire till they become white, L.

SPOILS [*spolia*, L. *deponilles*, F.] Plunder taken in war.

A **SPONDÆ'US** [*σπονδαῖος*, Gr.] a foot of *Latin* or *Greek* verse, consisting of two long syllables, as *cælum*.

SPONDAU'LES [of *σπονδή*, a libation, and *αὐλή*, Gr. a flute] a player on the flute, or such like wind instrument, who during the offering of the sacrifice, perform'd some suitable air in the Priests ear, to prevent the hearing of any thing that might distract him or lessen his attention.

SPO'NGIA, a sponge, a kind of sea-moss that grows on the rocks, L.

SPONGIOIDEA *ossa* [in *Anat*] the same as the *Cribriformia* or sieve-like bones, L.

SPO'NGIOUSNESS [of *spongiosus*, L.] sponginess.

SPO'NGITES, a stone found in sponges.

SPONTA'NEOUS [in the *Schools*] a term applied to such motions of the body and mind, as we perform of ourselves without any constraint.

To **SPOON** a ship, is to put her right before the wind.

SPOON-Wort, an herb.

SPO'RTFUL [of *disporto*, Ital.] full of Play, &c.

SPO'RTIVE [of *se disportare*, Ital.] diverting.

SPO'RTIVENESS, divertingness.

SPO'TLESS [prob. of *spott*, Teut.] without spot, innocent.

SPO'TLESNESS, unspottedness, innocency.

SPOTS in the *Nails*, those in the top of the nails are said to represent things past, those in the middle things present, and those at the bottom future events; white spots are supposed to presage felicity, and blue ones misfortunes, &c. though this conjecturing of future events by these spots, seems to be but a superstitious imagination; yet it has antiquity on its side; and *Cardan* affirms, that he had discovered a Property in himself, of finding in them some signs of most events that ever happened to him.

SPO'TTED, having spots.

SPO'TTY, full of spots. *Milton*.

SPOU'SAL [of *espousailles*, F. *spousalia*, L.] an epithalamium or wedding-song. *Milton*.

SPOUS'D [of *espouser*, F.] espoused. *Milton*.

SPOUTS [in the *West-Indies*, &c.] are, as it were, rivers falling from the clouds as out of water-spouts; they make the sea where they fall rebound in exceeding high flashes.

To **SPRAIN**, to contort or overstretch the tendons.

SPRAW'LING [some derive it of *spricel*, Du. a grass-plot] lying stretched out at length and breadth.

SPRI'GGY [of *spring*, Sax.] having sprigs.

SPRIGHTFUL [of *spring* and *full*, Sax.] full of spirit, lively, brisk.

SPRIGH'TFULNESS } [*spring*
SPRIGH'TLINESS } *fulneſſe*, Sax.] fulness of spirit, liveliness, vigorousness.

To **SPRING** a Mast [*Sea Phrase*] is when a mast is only crack'd, and not quite broken in any Part, as at the hounds, partners, &c. they say the mast is sprung.

SPRING-Tides, are the increasing higher of a tide after a dead *Niepe*, which is about three days before the full or change of the moon; but they are at the top or highest three days after the full or change, when the water runs highest with the flood, and lowest with the ebb, and the tides run more strong and swift than in the *Niepes*.

The **SPRING** [*Hieroglyphically*] was represented by a loving and fawning dog.

SPRING [in *Physicks*] a natural faculty or endeavour bodies have to return to their first state, after having been violently put out of the same, by compressing, bending, or the like, called elasticity or elastick force.

To **SPRING a Leak** [with *Sailors*] is to begin to leak or take in the sea, thro' some openings in the ship's timber.

SPRINGER of an arched Gate [in *Architect.*] the mouldings that bear the arch.

SPRINGANT [in *Heraldry*] a term apply'd to any beast in a posture ready to give a spring or leap.

SPRINGINESS [of *Yppin'gan, Sax*] a quality in some bodies, when they are pressed or altered by a pressure or stroke, to recover their former figure.

SPRI'NKLING [of *on Yppin'gan, Sax. helspringer, Dan.*] a wetting by drops.

SPRU'CENESS, neatness, gaiety in dress.

SPUMID [*spumidus, L.*] foamy, frothy.

SPU'MINESS [of *spuma, L.*] frothiness.

SPUMO'SE & [*spumosus, L.*] full of froth.

SPU'MY [*spumeus, L.*] frothy.

A **SPUNGE** [*spongia, L.*] a kind of sea-fungus or mushroom, found adhering to rocks, shells, &c. on the sea-shore.

To **SPUNGE**, to wash or rub a thing over with a sponge; also to clear a gun from any sparks of fire remaining in it with a gunner's sponge.

Pyrotechnical **SPUNGES**, are made of the large mushrooms or fungous excrescences growing on old oak ashes, firs, &c. these are dry'd in water, boil'd and beaten, then put in a strong lye made of salt-petre, and afterwards dry'd in an oven. These make the black match or tinder brought from *Germany*, for striking fire with a flint and steel.

SPU'NGINESS [of *spongiosus, L.*] a spungy quality.

SPURIA-Angina [with *Physicians*] the bastard quinsy.

SPU'RIOUSNESS [of *spurius, L.*] baseness of birth, bastardliness, counterfeitness.

SPURT, a start, a sudden fit, of short continuance.

SQUA'LID [in *Botan. Writ.*] a term apply'd to colours when they are not bright but look faded and dirty, *L.*

SQUA'LIDNESS [of *squaliditas, L.*] foulness, nastiness, slovenliness.

SQUA'LLY, inclinable to sudden storms of wind and rain,

SQUA'MMOUS [in *Anat.*] a term apply'd to the spurious and false sutures of the Skull, because of their being composed of *squamma* or scales, like those of fishes, &c.

SQUAMO'SA Offa [in *Anatomy*] the bones of the skull behind the ears, *L.*

SQUAMO'SENESS [of *squamosus, L.*] scabiness.

SQUA'MOUS Root [with *Botan.*] is that kind of bulbous root which consists of several coats involving one another, as the Onion, &c.

SQUA'NDERER, a lavish spender.
A **SQUARE** [with *Architects*] an instrument for squaring their work.

Geometrical **SQUARE**, a compartment frequently added on the face of a quadrant, frequently call'd the *Line of Shadows* and *Quadrat*.

SQUARE Battle or *Battalion of Men*, is one that hath an equal number of men in rank and file.

SQUA'RENESS [of *equarri, F.*] a square form.

To **SQUAWL** [*schallen, Teut.*] to bawl out.

SQUEA'MISHNESS [*q. d. qualmishness*] a loathing.

SQUINA'THUS [with *Botanists*] the sweet rush, *L.*

SQUINSY [*squinancy, L.*] the squinancy.

To **SQUIRE a Person**, to wait upon him or her, in the manner of a gentleman usher.

SQUITTER [with *Tin-Miners*] the dross of tin.

A **SQUABBLE**. See *Squabble*.

S. S. Societatis socius, i. e. fellow of the society, *L.*

S. S. S. stratum super stratum, i. e. layer upon layer, *L.*

S. T an indeclinable term, chiefly used to command silence.

St. Saint.

A **STAB**, a wound made by a thrust with some pointed weapon.

To **STA'BLE** [*stabulo includere, L.*] to set up in a stable.

To **STABLISH** [*stabilire, L.*] to establish.

STA'CHYS [*συχυς, Gr.*] the herb called base horehound, wild sage, sage of the mountain, or field-sage, *L.*

To **STACK** [prob. of *stacca, Ital.*] to pile up wood, hay, &c.

STAD-Holder & a governor or regent
STADT-Holder & of a province in the *United Netherlands*.

A **STAG** [*Hieroglyphically*] lying on its side, and chewing its meat, represented a learned

a learned and accomplish'd man. The horns of a stag are an hieroglyphick of the power, authority, and dignity unto which such deserve to be promoted.

STAG, is an emblem of swiftness and fear, also of a faint-hearted person.

A STAGE [perhaps of *estage*, F. or *ȝtiȝan*, *Sax.* or *στῆγν*, Gr. a roof] that place or part in a theatre raised higher than the floor, where the players act; also a place raised with timber and boards, where mountebanks expose their medicines to sale, and make their harangues, and on which their tumblers shew their tricks.

STA'GNANCY [of *stagnans*, L.] a standing in a pool.

STAID [prob. of *etayer*, F. to stay or bear up, *q. d.* one that is able to bear up against the temptations and solicitations of vanity and vice] sober, grave.

STAIDNESS, seriousness, gravity, soberness.

STAINANT Colours [in *Heraldry*] are tawney and murrey.

STAIRS [*ȝtaȝæneȝ*, *Sax.*] steps to ascend by.

STALA'CTITÆ [of *σταλάγμα*, Gr. a drop or dropping] a sort of stony, sparry icicles that hang down from the tops or arches of grotto's, caves, or vaults under ground, as also from the roofs and chapiters of pillars that are built over hot springs or baths.

STA'LENESS [prob. of *stel*, Du.] the being opposite to newness or freshness.

A STALK [*steli*, Du. *σῆλεκ*, Gr.] the stem of a plant.

STALK [with *Botan.*] is defined to be part of a plant receiving the nourishment from the root, and distributing it into the other parts, with which it is clothed, not having one side distinguishable from the other. The stalk of a tree is call'd the trunk; in corn and grasses, it is called the blade.

A naked STALK, one which has no leaves on it.

A crested STALK, one which has furrows or ridges.

A winged STALK, one which has leaves on both sides.

A striped STALK, one that is of two or more colours.

STA'LKING [of *ȝtælcian*, *Sax.*] walking softly, stately, and strutting.

STA'LLED [*q. d.* fatted in a Stall] fatted.

STALTYCA [of *σῆμα*, Gr. to contract] astringent medicines.

STA'MINA [with *Anat.*] are those simple, original parts of an animal body which existed first in the embryo, or even in the seed; and by the distinction, augmentation, and accretion of which, the human body, at its utmost bulk, is supposed to be formed by additional juices.

ST'AMMERING [of *ȝtamorn*, *Sax.*] stuttering in speech.

STA'NCHNESS [prob. of *ȝtanðan*, *Sax.*] substantialness, firmness, &c.

STANDARD, for gold coin in *England*, is 22 caracts of fine gold and 2 caracts of copper; and the *French* and *Spanish* gold are nearly of the same standard.

STANDARD, for silver coin, is 11 ounces and 2 penny weights of fine silver, and 18 penny weights of copper melted together, and is called *Sterling*.

STA'NFILES, cut paste-boards thro' which card-makers colour court-cards.

STA'NZA [in *Poetry*] a certain number of grave verses, containing some perfect sense, terminated with a rest.

STA'PES [with *Anat.*] a little bone of a triangular figure in the inner part of the ear, consisting of two branches, the closing of which is called the head of the *Stapes*.

STAPHIS *Agria* [with *Botan.*] stave's-acre. L.

STAPHYLINUS [*σταφυλίν*, Gr.] a kind of dancus, L.

STAPHYLO'DENDROS [*σταφυλόδενδρον*, Gr.] the bladder-nut-tree, L.

STA'PHYLE [*στάφυλη*, Gr.] a disease in the roof of the mouth, when the *Uvula* grows black and blue like a grape-stone.

STAPHYLO'MA [*σταφυλωμα*, Gr.] a disease in the eye, when, the *Cornea* or horney-coat being eaten through or broken, the uvous tunicle falls out, so as to resemble the form of a grape-stone.

STAR [with *Moralists*] is an emblem of prudence, which is the rule of all virtues, and leads us to worthy actions, enlightening us through the darkness of this world.

STAR [in *Heraldry*] has usually five beams or points, and so in *Blazonry*; if there be no more, there is no need to mention the number; but, when they are more, the number must be express'd, and the star must never have above sixteen.

STA'RCHNESS? [of *stærk*, Dan.

STA'RKNESS [or of *ȝtærne*, *Sax.*] stiffness, inflexibleness; also affectedness in dress or carriage.

STAR.

STARLESS, without stars, *Milton*.
STAR-PAV'D, paved with stars, *Milton*.

STAR-RINESS [of *ῥτεορpicg*-*neyre*, *Sax.*] fulness of stars.

STARRY [*ῥτεορpicg*, *Sax.*] full of stars.

Falling STARS, are fiery exhalations, enkindled in the air, complying therewith in their motion, and call'd shooting stars, which, when their more subtle parts are burnt away, fall down, because the weight of the viscous and earthy matter exceeds the weight of the air that lies under it.

Fixed STARS, are so call'd, because they always keep the same distance among themselves. And not because without motion: for they have two motions; one motion is in common with the whole heaven, which is from east to west on the poles of the world, which carries all the stars along with it, and this revolution is made in twenty four hours; the other motion is from the west to the east on the poles of the ecliptick, which is very slow, for they do not make their revolution, according to that famous astronomer *Tycho Brahe*, in less than 25816 Years. These Stars are divided into several constellations. It is the general opinion, that the *Fixed Stars* are bodies that shine by their own light. The region of heaven where these *Fixed Stars* are placed, is that which is called the *Firmament*. They are believ'd not to be contain'd in the same spherical superficies, nor any of them so low as the Planets, for this reason, because there is no parallax nor difference of aspect to be found, nor have they ever eclipsed any planets.

A START [of *ῥτυjunz*, *Sax.*] a sudden motion of the body upon some surprize.

STAR-TLY [of *ῥτυjan* *Sax.* *starren*, *Tent.*] apt to start as some horses, &c.

STARVELING [of *ῥτεαrpo's*, *Sax.*] a lean, meagre, starved, unthriving person, &c.

STATE [*etat*, *F.* *status*, *L.*] condition; also pomp.

The natural STATE of Man [among *Moralists*] being considered with relation to other men, is that which affects us upon the bare account of our universal kindred.

The adventitious STATE of man [among *Moralists*] is that which obliges men by the authority of some human constitution.

A STATE of Peace, is when men live quietly together without the disturbances of violence or injuries, and voluntarily discharge their mutual duties, as matters of necessary obligation.

A STATE of war, is when men are mutually engag'd in offering and repelling injuries, or endeavouring forcibly to recover their dues.

STA'TELINESS [of *statelic*, *Du.*] pompousness, majestickness.

STA'TERA, a sort of balance, otherwise call'd the *Roman balance*, a goldsmith's balance; also *Troy weight*, *L.*

STATES-General, the name of an assembly, consisting of the deputies of the 7 united provinces of the *Netherlands*.

STATESMAN [of *status*, *L.* and *Stan*, *Sax.*] a manager of the state.

STA'TICA *ars* [*statice*, *L.* of *στατική*, *Gr.*] a science which treats of weights, shewing the properties of heaviness and lightness, the *Equilibrium* or equal balance of natural bodies, &c.

STA'TICAL *Baroscope*. See *Baroscope*.

STA'TICAL *Hygrometer*. See *Hygrometer*.

STA'TICKS [*στατική* *scil.* *τέχνη*, *Gr.*] see *statica ars*.

STA'TICKS [with *Physicians*] a kind of epilepticks, or persons seized with an epilepsy.

STA'TION [among the *antient Christians*] the fasts of *Wednesday* and *Friday* which many observed with much devotion.

STA'TIONARINESS [of *stationarius*, *L.* *stationaire*, *F.*] settledness in a place.

STA'TIONARY [*stationarius*, *L.*] settled in a place, so that to an eye, placed on the earth, it appears for some time to stand still, and not to have any progressive motion forward in its orbit.

STA'TIONERS, they consist of a master, two wardens, 30 assistants, 227 on the livery, their fine is 20*l.* and there are two renter wardens, for which the fine is 24*l.* Their arms are *sable* on a chevron between 3 Bibles



Or, a falcon rising between 2 roses *Gules*, seated of the 2d. in chief a glory, in the shape of a dove expanded *Proper*. Their hall is near the south end of *Ave-Mary-lane*.

STA'TIVE [*stativus*, *L.*] of or belonging to a garrison, fort, or station.

STA'

STATOCE'LE [in *Surgery*] a rupture or tumour in the *Scrotum*, consisting of a fatty substance like suet.

A STA'TUE [*statua*, L.] a standing image made of metal, stone, wood, &c.

Achillean **STATUE** a statue of some *Hero*, so named, because of the great number of statues *Achilles* had in all the cities of *Greece*.

Allegorical **STATUE**, one which, under a human figure or other symbol, represents something of another kind, as a part of the earth; as a person in a *West-Indian* dress for *America*; a season, an element, &c.

Curule **STATUES**, are such as are represented in chariots drawn by *Bigæ* or *Quadrigæ*, i. e. by 2 or 4 horses.

Equestrian **STATUE**, one representing a king or some famous person on horse-back, as that of king *Charles I.* at *Stocks-Market*, &c.

Greek **STATUE**, is one that is naked and antique; the *Greeks* having commonly so represented their deities and heroes, their *Athleta* and youths generally performing their exercises of wrestling naked.

Hydraulick **STATUE**, any figure placed as an ornament to a fountain or grotto, or which does the office of a *jet d'eau*, &c.

Pedestrian **STATUE**, one on foot, as that of king *Charles* in the *Royal-Exchange*, or in the *Privy-Garden*.

Roman **STATUE**, one clothed after the *Roman* manner, as that of king *Charles II.* in the middle of the *Royal-Exchange*.

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STATOCE'LE [in *Surgery*] a rupture or tumour in the *Scrotum*, consisting of a fatty substance like suet.

A STA'TUE [*statua*, L.] a standing image made of metal, stone, wood, &c.

Achillean **STATUE** a statue of some *Hero*, so named, because of the great number of statues *Achilles* had in all the cities of *Greece*.

Allegorical **STATUE**, one which, under a human figure or other symbol, represents something of another kind, as a part of the earth; as a person in a *West-Indian* dress for *America*; a season, an element, &c.

Curule **STATUES**, are such as are represented in chariots drawn by *Bigæ* or *Quadrigæ*, i. e. by 2 or 4 horses.

Equestrian **STATUE**, one representing a king or some famous person on horse-back, as that of king *Charles I.* at *Stocks-Market*, &c.

Greek **STATUE**, is one that is naked and antique; the *Greeks* having commonly so represented their deities and heroes, their *Athletes* and youths generally performing their exercises of wrestling naked.

Hydraulick **STATUE**, any figure placed as an ornament to a fountain or grotto, or which does the office of a jet d'eau, &c.

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religion, in which he mingles philosophy, history, and divinity together, he keeps the middle way between the majesty of his *Aeneids* and lowness and simplicity of his *Bucolics*.

The low or simple STILE [among Rhetoricians.] It is a maxim that words must agree with things: The *simple Stile* is to speak as we commonly speak: *Virgil's Bucolics* are in the *simple Stile*, that is, a stile that does not require pomp and ornaments of eloquence, nor a magnificent dress, but yet it rejects the vulgar ways of expression, and requires a dress that is neat and decent. But, tho' this stile is called *simple*, it does not mean that it is vile and contemptible. But in the same kind of stile some are *softer*, some *stronger*, some *florid*, and some *severe*.

A soft STILE, is when things are said with so much clearness, that the mind is at no trouble to understand them: to effect this, every thing that is difficult must be made easy, all doubts prevented, and nothing must be left for the reader to guess at. Every thing ought to be said within the necessary compass. The sweetness of cadence and numbers does admirably contribute to the softness of stile, and, when it is tender and delicate, it is extraordinary. The learned recommend *Herodotus* in the *Greek*, and *Titus Livius* in the *Latin*, as patterns of this soft stile.

The strong STILE is directly opposite to the *soft Stile*, it strikes the mind, and renders it very attentive. In order to give a stile this strength, the expressions must be concise, signifying a great deal, and raising several ideas. Authors in *Greek* and *Latin* abound in strong expressions; and none of the modern languages have so great a share as the *English*; the *French* cannot pretend to this concise and strong manner of expression.

A florid STILE depends in part on the soft stile, and tropes and figures are the marks of it. And *Quintus Curtius's* history is reckoned an example of it.

The severe STILE is what allows not any thing that is not absolutely necessary; it grants nothing to pleasure, suffers no ornaments, banishes all warmth and emotion, and, when it is carried too far, becomes dry.

A cold STILE [among Rhetoricians] is, when orators make a bad use of figures; for, tho' they take never so much pains to move the auditory, they are heard with a certain coldness and indifference; as if a man weeps without a

cause, men laugh at his tears; if he be angry without occasion, his anger is look'd upon to be either folly or madness: but, when both are well-grounded, the persons present fall into the same passions.

There may be also another distinction of STILES, in respect to Arts; the STILE of the Orator, the Historian, the Dogmatical, and Poetical.

The STILE of an Orator should be rich and abounding; for, that being design'd to enlighten obscure or doubtful truths, it will be necessary that all the clouds and obscurities, which hide them, should be remov'd and dispers'd.

The abounding of the stile consists not in a multitude of epithets and synonymous words and expressions, but in such rich expressions as will make the reasons more valuable, and not dazzle the eyes and understanding. And though tropes are serviceable on this occasion, they ought never to dazzle with a false lustre, or impose falsehood on the auditory for truth. The orator should never be cold or indifferent in any part of his oration; a person cannot argue well, if he is unconcern'd for the success of his argument; when the heart does not agree with the sentiments, the discourse will languish. The cadence and number of this stile ought from time to time to be periodical. The roundness of periods charms the ear, and affects the mind; and, when the periods are pronounced majestically, they add weight to the matter.

2. *The Historical STILE.* History requires eloquence as much as any other subject whatsoever. The chief qualifications are perspicuity and brevity, and brevity contributes to the perspicuity. It should be curt, free from long phrases and periods, which keep the mind in suspense. It ought not to be interrupted with extraordinary figures, by those great emotions which raise passion, because the historian ought not to shew any.

On some occasions he may let his eloquence shine, because he is sometimes under an obligation to report what was said, as well as what was done; and, where speeches are necessary, figures will be also necessary to describe the passions of those that speak them.

3. *The Dogmatick STILE* relates to the instructing in mathematical, physical, or ethical, &c. arts and sciences. In this stile there is no occasion for figures to move the auditor; for it is supposed.

pos'd he comes with a mind prepared to learn. No-body is much concern'd for the truth or falsity of a geometrical proposition; therefore the stile ought to be simple, dry, and without any motions, by which the orator is inspired by passion. In *Physicks* and *Ethicks*, the stile ought not to be too dry, as in *Geometry* and *Algebra*; because the matter is not so crabbed, tho' they ought not to go too far out of the severe character.

4. The *Theological* STILE should be clear and solemn, harmonious and majestic.

A STILL [of *stillare*, L. to drop] an alembick, &c.

STILNESS [γῑλνῑῑῑῑῑῑ, γῑλνῑῑῑῑῑῑ, *Sax.*] quietness.

STILLICI'DIUM, the droppings of the eaves of an house, L.

A STING [γῑνῑῑῑῑῑῑ, *Sax.*] the pricking part of animal, vegetable, &c.

STING, a part in the body of some insects, in the manner of a little spear, serving them as an offensive weapon.

STINGINGNESS [of *stingān*, *Sax.* to sting] a stinging quality.

STINGINESS, parcimoniousness, niggardliness.

A STINK [stinc, *Sax.*] a stench, an unfavoury smell, exhaling from a corrupted or other body, ungrateful to the nose and brain.

STINKINGNESS, ill savouredness in scent.

STIPTICALNESS? of *stipticus* L.

STIPTICKNESS S of *στῑπτῑκός*, Gr.] a stiptick quality or aptness to stop blood, &c.

STOBEE [στοῖῑ, Gr.] knap-weed, L.

STOCKS [stocceῑ, *Sax.* a device for the punishment of offenders] were ordered to be set up in every ward in the city of *London*, in the reign of K. *Edward* IV. in the year 1476. by *William* Hampton, Mayor.

STOCKS-Market, was made a market for flesh and fish, by *H. Wallis*, mayor; the profits of it to be for the repairs of *London-Bridge*.

STOCK of an Anchor, that piece of wood which is fastened to the beam hard by the ring, and serves to guide the flook of the anchor, to fall right to fix into the ground.

STOCKS [with *Ship-Wrights*] a frame of timber and large posts made on shore, to build frigates, pinnaces, &c. whence, when a ship is building, she is said to be upon the Stocks.

To STOCK [of *stoccan*, *Sax.*] to put into a stock or bank; also to put into a

stock, as a barrel into a gun-stock, &c.

STOE'CHAS [στοῖχος, Gr.] cotton-weed or *French Lavender*, L.

STO'ICALNESS [of *στοῖκός*, Gr. the *Stoick* Philosophers] holding the principles of the *Stoicks*, that wise men ought to be free from passions, and that all things were governed by fate.

STO'ICKS, a sect of *Athenian* Philosophers [so called *στοῖκός* of *στοά*, Gr. a Porch; because they taught in a common porch of the city] followers of *Zeno*; their morality consisted much in paradoxes, as that a wise man is free from all passion and perturbation of mind; that pain is no real evil; that a wise man is happy in the midst of torture, that he ought never to be moved with joy or grief, esteeming all things to be ordered by an inevitable necessity of fate.

STO'LIDNESS [stoliditas, L.] foolishness.

STOLEN [of *stelan*, *Sax.*] taken away feloniously.

STOMACHFULNESS [of *stomachabundus*, L.] greatness of spirit; fulness of resentment.

STOMA'CHICKNESS [of *stomachicus*, L. of *σῑμαχῑκός*, Gr.] a stomachick quality or helpfulness to the stomach.

STOMA'CHLESS [of *stomach*, and *leaf*, *Sax.*] wanting an appetite; also not apt to resent.

STO'MACHICUM [with *Physicians*] a medicine good to open the stomach, L.

STOMA'CHUS [with *Anat.*] is properly the left or upper orifice of the ventricle or stomach, by which meats are received into it, and not the whole stomach, which is call'd *Ventriculus*, L.

STONE-blind, quite blind.

STONE-dead, quite dead.

STONINESS [stānincῑῑῑῑῑῑ, *Sax.*] fulness of stones, or a stony quality.

STONY [stānuncῑῑ, *Sax.*] full of stones.

The STONY, stoniness, *Milton*.

To go to STOOL, to discharge the excrements.

STOOPING [of *stoopen*, *Du.*] bending downwords; submitting.

STO'PPAGE [of *stopper*, *Dan.*] a stay, a hindrance, obstruction, &c.

STO'PPLE, a stopper of a cask, bottle, &c.

STO'RGE [σῑργῑ, Gr.] that parental instinct or natural affection, which all, or most, animals bear towards their young.

STORIER, the fry or young fish; also young swine bought to be fatted.

A STORK [*Storjic Sax. of storj, Gr. natural affection*] a wild fowl.

A STORK [*Hieroglyphically*] represents Piety, because it is said to be very grateful to its Parents in their old age. This bird is the true emblem of a son, for whatsoever duty a son owes to his father, they are all found in the stork; for the young help the old, and furnish them with food when they are not able to provide for themselves; and thence the *Psalmist* calls it *הוֹדוֹן* of *דודן*, Heb. mercy, on account of its compassionate and tender disposition towards its Parents.

STORMINESS [*Storjmioſneſſe, Sax.*] tempestuousness.

A STOUT Commander [*Hieroglyphic.*] was represented by a lion, which is a creature bold, courageous, strong and terrible to all other animals.

STOUTNESS [*of stout, Du.*] courageousness, boldness.

STOW, Stal and Stald, with the *Celtoscyth Germ.* signifies a city; and hence *Stadr*, signifies a place, seat, or city; and *sthal*, *Brit.* a seat or stool; hence *Bristol* or *Bristow, Baxt.*

STRAIGHTNESS [probably of *Stracks, Du.* or *Stjracneſſe, Sax.*] difficultness, extreme want, narrowness, lightness.

To STRAIN [*prob. of stringere, L. or estraindre, F.*] to use great force or endeavour, to exert vehemently; also to stretch out wide, &c. also to separate liquors from the thick part or sediment, by pressing, squeezing through a hair bag and cloth, &c. also to drain thro' a sieve.

A STRAIN [*strictio or extensio, L.*] a vehement effort.

A STRAIN [*Hunting Term*] the view or track of a deer.

STRAIT [*Stjrac, Sax. etroit, F.*] direct, without bendings or turnings.

STRAIT [*in Architect.*] a term used by bricklayers, to signify half, or more or less than half, a tile in breadth and the whole length. They are commonly used at the gable-ends, where they are laid at every other course, to cause the tiles to *break joint*, as they term it; that is, that the joints of one course may not answer exactly to the joint of the next course, either above or below it.

To STRAITTEN [*rendre a l'estroit, F.*] to make strait without bendings, &c.

STRAITTENED [*prob. of Steelice Sax.*] made strait; also under a freight or difficulty.

STRAITNESS [*Stjacneſſe, Sax.*] directness, being without bending or turning; also a being in necessity, &c.

STRAITWAY [*etroitement, F.*] immediately, presently, forthwith.

To heel a STRAKE [*Sea Term*] a ship is said so to do, when she inclines or hangs more to one side than another, the quantity of a whole Plank's breadth.

STRAKED [*of stroke, Du.*] having strakes or lines.

STRAMONIA, the apple of Peru, or thorn-apple, *L.*

STRAND-Runner, a bird about the size of a lark, with a square bill something like a rasp, that runs on the rocks of *Spitherg*, and feeds on worms.

STRANGENESS [*of estrange, F.*] unusualness, uncommonness.

STRANGLING [*strangulatio, L.*] choaking, suffocating.

A STRAP [*with Surgeons*] a sort of band usually made of silk, wool, or leather, for binding Patients, when it is needful to confine them, for the more secure performance of a painful operation.

STRAPA'DO, a sort of military Punishment, wherein, the criminal's hands being tied behind him, he is hoisted up with a rope to the top of a long piece of wood, and let fall again almost to the ground, so that his arms are dislocated by the weight of his body in the shock.

STRAW-built, made or built with straw. *Milton.*

A STRAY, a beast that wanders out from its Pasture, &c.

STRE'AKED [*ſteſtjpicen, Sax.*] marked with streaks.

STRE'AMING [*of Stjreamian, Sax.*] running or issuing out in a stream.

STREAMING [*in Heraldry*] a term us'd to express the stream of light darting from a comet or blazing-star, vulgarly call'd the *Beard*.

STRE'MMA [*of σπείρω, Gr.*] a dislocation.

STRE'NÆ [*with the Romans*] Presents made out of respect on *New-Years-Day*; and as a happy augury for the ensuing year.

STRENGTH [*Stjpanſ of Stjpanſ, Sax.*] ability, power, might.

To STRENGTHEN [*of Stjpanſian, Sax.*] to make strong.

STRE'NUOUSNESS [*ſtrenuofitas, L.*] vigorousness, earnestness, laboriousness.

STREPEROUSNESS [of *streperus*, L.] noisiness.

STRETCH *forward the Halliards* [Sea Phrase] signifies to deliver along that Part, which the men hale by, into the hands of those that are ready to hoise or hale.

STRETCHING [of *αἵτῃ* *pecan*, Sax. *stretcher*, Dan.] drawing out in length, reaching out.

STRÆ [in *antient Architecture*] the lists, fillets, or rays which separate the friges or flutings of columns.

STRÆ [in *Natural History*] the small hollows or channels in the shells of cockles, scollops, &c.

STRATED [with *Architects*] chamfered, channelled, as cockles, scollops, and other shell-fishes are.

STRICKEN [*ḡeyḡniceð*, Sax.] beaten, smitten; also advanced, as *stricken in years*.

STRICTNESS [of *strictus*, L.] exactness, punctualness, rigidity.

STRICTIVE [*strictivus*, L.] gathered or cropped with the hand.

STRIDULOUSNESS [of *stridulus*, L.] screekingness.

STRIGES [in *Architecture*] are the hollow channels in the shaft of a column, call'd by our workmen flutings and grooves.

To **STRIKE a Mast** [Sea Term.] is to take it down.

To **STRIKE down into the Hold** [Sea Term] is to lower any thing into the hold by tackles or ropes.

STRIKE the Top-Sails upon the Bunt [Sea Term] is when they are only let down mast high.

STRIKING [of *αἵτῃ* *pecan*, Sax.] beating, hitting, &c. also a making an impression upon the mind or senses.

STRIKING-Wheel [of a Clock] is the same that some call *Pin-wheel*, on account of the Pins that are set round the rim of it. In clocks that go eight days, the second wheel is the *Striking-Wheel* or *Pin-Wheel*; and, in those that go sixteen days, the first or great wheel is commonly the *Striking-Wheel*.

STRIKING-Sail [Sea Phrase] is the letting down or lowering the top-sails; so that, when one ship strikes to another in this manner, it is a compliment of respect and submission, or a token of yielding in an engagement.

STRIKING [with *Sailors*] is when a ship, coming upon shoal water, beats upon the ground.

STRIKING [in the King's Court] whereby blood is drawn; the Punish-

ment whereof is, that the criminal shall have his right hand struck off in a solemn manner; for striking in *Westminster-Hall*, while the courts of justice are sitting, the Punishment is imprisonment for life, and forfeiture of estate.

STRINGENTNESS [of *stringens*, L.] a binding quality.

STRINGINESS [*ḡtjænḡenejje*, Sax.] fulness of strings.

STRINGY [*ḡtjæḡene*, Sax.] full of strings.

STRIPP'D [of *stroppen*, Du.] having the cloths, &c. pulled off.

STRIX, the screech-owl, accounted an unlucky or ill-boding bird; also a witch or hag that changes the favour of children; a fairy or hobgoblin, L.

STRIX [in *Architecture*] a channel, gutter, or strake in the rebating of Pillars.

STROAKING, a method of cure that some People have given into in certain diseases, being a stroaking or rubbing the Part affected with the hand.

A **STROKING** [*ḡtjæcunḡ*, Sax.] a drawing the hand over.

STROLLING [*q.* rolling, or of *rouler*, F.] rambling.

STRONGLY [of *ḡtjænḡlice*, Sax. prob. of *strenuus*, L.] with strength.

STRONGNESS [*ḡtjænḡnyjje*, Sax.] a strong quality.

STRONGER [*ḡtjænḡlicoḡ*, Sax.] having more strength.

STRONGEST [*ḡtjænḡlicoḡt*, Sax.] having most strength.

STRONGULLION, the strangury.

STROPHE [*ḡtḡegēn* of *ḡtḡḡḡḡ*, Gr. to turn] the first of the three members of a Greek lyric Ode or Poem; the second being the *Antistrophe* that answers to it; and the third is the *Epode* that answers to neither, but is answer'd in the next return.

STROPHE, is also the first turn of the chorus or choir of singers in a tragedy, on one side of the stage, answering to the *Antistrophe* on the other.

STRUCK [*ḡieyḡnieuð*, Sax.] hit, stricken.

STRUCTURE [with *Rhetoricians*] a disposition of the Parts of a discourse, or the order that is to be observed in the framing of it.

STRUCTURE [with *Philosophers*] is the combination or result of all those qualities or modifications of matter in any natural body, which distinguish it from others; it is the same which is termed the *peculiar form or texture* of such a body.

STRU-

STRUMA'TICKNESS [of *strumatus*, L.] a being troubled with strumous humours or swellings, that generally appear in the glandulous or kernelly Parts.

STRU'MEA [with *Botanists*] the herb crow-foot, L.

STRUNG [of *στρενγ*, Sax. a string] having strings, or upon strings.

STRUT [with *Carpenters*] the brace which is framed into the ring-piece and principal rafters.

STRUTHIOCA'MELUS [*Στρυθιοκαμηλος*, Gr.] the ostrich or estridge, a large fowl which will digest iron.

STRUTHIO'MELA [*στρυθιομέλα*, Gr.] a sort of quinces, L.

STRU'TTING [*q. stretching out, or of στεορντ*, Sax. a tail, *q. d. erecting the tail*] walking after a proud, stately manner.

STU'BBEDNESS [of *стыbbe* Sax.] a being short and thick.

STU'BBORNNESS [of *στυβαρής*, Gr.] obstinacy, &c.

STUC [*stucco*, Ital.] a composition of lime and marble powdered very fine, used in making figures and other ornaments of sculpture.

STUDD'D [of *студн*, Sax.] set with studs, imbossed.

STUDIOUSNESS [of *studiosus*, L. *studieux*, F.] devotedness or propensity to study.

STUFFING [*q. d. filling with Stuff, i. e. matter*] filling.

STU'MMED [spoken of *Wine*] sophisticated.

STUNG [*стунг*, Sax.] wounded or hurt with a sting.

STUNNED [*зе'тунед*, Sax.] stupified by a blow, deafen'd by a noise, &c.

STU'PHA? [prob. of *στίφη*, Gr. to estringe] a fomentation.

STU'PIFIERS, stupifying medicines, the same as *Narcoticks*.

STUPEFA'CTIVENESS [of *stuprefacio*, L.] a stupifying quality.

STUPE'NDIOUSNESS [of *stupendiosus*, L.] astonishingness.

STU'PIDNESS [*stupiditas*, L. *stupidite*, F.] stupidity.

STU'POR [*stupens*, F.] a being stupified, astonishment; also a numbness occasioned by any accidental bandage which stops the motion of the blood and nervous fluids, or by a decay of the nerves, as in the Palsy.

STURDINESS, lustiness, resolute-ness.

STU'TTERING [of *стутен*, Tent. speaking hastily and brokenly.

STYLE [in *Musick*] the manner of singing and composing.

STYLE, a kind of point or bodkin, with which the ancients wrote on plates of lead, wax, &c.

STYLE [with *Surgeons*] a long steel instrument, which goes diminishing toward one end.

STYLE [in *Language*] is a particular manner of delivering a man's thoughts in writing, agreeable to the rules of *Syntax*.

The *Sublime* **STYLE**, is that which consists in magnificent words and sentences, which by its noble boldness ravishes the hearers, and extorts even admiration from the unwilling.

The *low* **STYLE** is that commonly used in smaller and humbler works, as letters, dialogues, and common discourse.

The *intermediate* **STYLE** is that which partakes of the magnificence of the sublime, and the simplicity of the low.

A *loose* **STYLE**, is a style which, wanting articles, numbers, &c. fluctuates here and there, being not connected or hung together.

A *dry jejune* **STYLE**, is one destitute of ornament, spirit, &c.

Laconick **STYLE** [so called of *Laconia*, a city of the *Lacedaemonians*] a concise style, comprehending a deal of matter under a few words.

Asiatick **STYLE**, a style which is very diffusive and prolix, or where abundance of words are used to express a little matter; so called of the People of *Asia*, who affected redundancies.

STYLE [in *Juris-prudence*] is the particular form and manner of proceeding in each court or jurisdiction, agreeably to the rules and orders established therein.

STY'LITES [so called of *Simon Stylites*, a famous anchorite in the fifth century, who first took up his abode on a column six cubits high; then on a 2d of 12 cubits; then on a 3d of 22 cubits; and at last on one of 36 cubits, where he lived several years] a kind of solitaries, who spent their life on the tops of columns to be the better dispos'd for meditation.

STY'LO *Choraico*, the style that is proper for dancing, for either farabands, minuets, gavots, or rigadoons.

STYLO *Hyperchematico*, a style proper to excite mirth, joy, dancing, and of consequence full of brisk, gay motions.

STYLO

STYLO *Madrigalesco*, a style proper for love and the other Passions.

STYLO *Melismatico*, a natural, artless style.

STYLO *Motetico*, a various, rich, florid style, capable of all kinds of ornaments, and fit to express the Passions, as admiration, grief, &c.

STYLO *Phantastico*, a free, easy, humorous manner of composition.

STYLO *Recitativo*, a style fit to express the Passions.

STYLO *Dramatico*, a style fit for instrumental musick.

STYLO *Novo* [*i. e.* in the new style] *i. e.* according to the new computation of time, as it was settled by Pope Gregory XIII. call'd thence the *Gregorian* style. This new style now goes eleven days before the old; so that the first day of the month, among those that use the old style, is the twelfth day with those that go by the new, as they do in most Parts of *Europe*, except in *England*, &c.

STYLO *Veteri* [*i. e.* in the old style] *i. e.* according to the computation settled by *Julius Caesar*, call'd thence the *Julian* style, which reckons eleven days later than the *Gregorian*. See *Gregorian* and *Julian* account.

STYLOCHONDROHYOIDÆUS [of *Στύλον*, *χόνδρος*, and *ὕοις*, Gr.] a muscle of the *Os Hyoides*, arising from the *Styloid* Process, and is inserted into the cartilaginous appendix of the *Os Hyoides*.

STYLOGLOSSUM [of *Στύλον* and *γλῶσσα*, Gr. the tongue] that pair of muscles which lift up the tongue: they take their rise from the *Os Styloideum*, and are implanted about the middle of the tongue.

STYLOHYOIDÆUS [of *Στύλον* and *ὕοις*, Gr.] a muscle of the *Os Hyoides*, that arises by a round tendon, from near the middle of the *Processus Styloideus*, and is inserted into the basis of the *Os Hyoides*, the use of which is to put the bone of the tongue on one side, and a little upward.

STYPTICKNESS [of *stypticus*, L. of *Στυπτικός*, Gr.] an astringent or binding quality.

STYX [*Στύξ* of *Στυγών*, Gr. to hate, fear, and be sorrowful] the second river of *Hell*, which runs nine times round it; the Parent of *Victory*, who having been favourable to *Jupiter* in his wars with the giants, *Styx*, by her means, attained so great credit, that the gods used to swear by its water; and when any of

the gods were supposed to have told a lye, *Jupiter* sent *Iris* to fetch a golden cup full of the *Stygian* water, which the god was to drink, and if he prov'd perjured, he was to be depriv'd of his *Nectar* and *Ambrosia* for a twelve month, and to lie silent and in a lethargy during that time, and not to be admitted to the banquets or councils of the other gods for nine years; or, as others say, they were depriv'd of their *Nectar* and their Divinity for 100 years. *Styx* is said to have been a fountain of *Arcadia*, whose waters were venomous, and of so strange a quality, that no vessel of metal would hold them, and nothing but the hollow of an ass's or mule's foot. It is said, *Alexander* the great was poisoned with it, and that it was carried to him in an ass's hoof.

SUA'SIVE, of a persuading nature.
SUA'SIVENESS } [of *suaſorius*, L.]
SUA'SORINESS } aptness to persuade.

SUBA'LARIS [of *sub*, under, and *ala*, L. the arm-pit] a vein so call'd from its situation.

SUBALTERNATE [of *subalternus*, L.] succeeding by turns.

SUBALTERNATELY [*subalternatim*, L.] successively.

SUB-ASTRINGENT, something astringent, but a little astringent.

SUB-BRIGADIER } are
SUB-LIEUTENANT, &c. } under officers in an army, appointed for the ease of those over them of the same name.

SUB-BOIS, under-wood [old Rec.] F.
SUBCARTILAGINEOUS [*subcartilagineus*, L.] under the gristles.

SUBCLA'VIAN [in *Anat.*] a term applied to any thing under the arm pit or shoulder, whether artery, muscle, nerve or vein.

SUBCLAVIAN Vein [in *Anat.*] a branch of the *Vena Cava*, which runs under the neck bone.

SUBCLAVICULAR Vein [with *Anat.*] a branch of the *Vena Cava*, or hollow vein, which runs under the neck-bone.

SUBCONTRARY Position [in *Geom.*] is when two similar triangles are so placed, as to have one common angle at the vertex, as B, and yet their bases not parallel, as in the Figure



SUBCUTANEOUSNESS [of *subcutaneus*, L.] the lying under the skin.

SUB-

SUBCU'TANEUS [in *Anatomy*] a branch of the basilick vein, that runs towards the inward condyle or joint of the arm, and spreads itself into the *ramus anterior & posterior*.

SUB-DE'CU'PLE *Proportion* [in *Mathemat.*] is the reverse of *Decuple Proportion*.

SUBDIVISION, a dividing the Parts of a thing already divided.

SUBDIVISIONS [in *Milit. Affairs*] are the lesser Parcels into which a regiment is divided in marching, being half the greater divisions.

To **SUBDU'CT** [*subducere*, L.] to draw away.

SU'BER [with *Botan.*] the cork tree; a cork, L.

SUBFULGENT [*subfulgens*, L.] shining a little.

SUBHASTA'TION [among the *Romans*] a particular way of selling confiscated goods under a spear or pike set up for that purpose; a port-sale or outcry.

SUBJA'CENT [*subjacens*, L.] lying under.

SU'BJECT [of a *Syllogism*] one of the terms of a Proposition, the other being called the attribute.

SUBJECT [in *Poetry*] is the matter treated of, the event related or set in a fine view, and enrich'd with ornaments.

SUBJECT [in *Physicks*] the substance or matter to which accidents or qualities are joined.

SUBJECTNESS, liableness; also subjection.

SUBITA'NEOUSNESS [of *subitaneus*, L.] suddenness, hastiness.

SUBJUNCTION, a joining underneath, L.

SUBJUNCTION [with *Rhet.*] a figure otherwise call'd *Subnexion* and *Subinfertion*; and by the *Greeks*, *Hypozeugis*.

SUBJUGA'TION, a bringing under a yoke a subduing, a taming, L.

SUBLA'PSARY, of or belonging to the Principles of the *Sublapsarians*.

SUB-LIEUTENANT, an officer in regiments of *Fusileers*, where there are no ensigns, having a commission as youngest lieutenant, and pay only as ensign, but takes place of all ensigns, except the guards.

SUBLIGA'CULUM, a sort of truss used in ruptures, L.

Sweet **SUBLIMATE** [with *Chymists*] the corrosive sublimate of quicksilver corrected and reduced to a white mass, call'd also *Aquila alba* and *Calomelas*.

SUBLIMATED [*sublimatus*, L. *sublime*, F.] raised to an height.

SU'BLIME, is an adjective, but is sometimes used with the article *the* as a substantive for *sublimity*; as to the stile of writing we say, such a piece has much of *the Sublime* in it. See *Stile*.

The **SUBLIME** [in *Discourse*] signifies something extraordinary, which strikes the soul, and makes a word ravish and transport.

SUBLIMENESS [*sublimitas*, L.] height, loftiness.

SUBLINGUIUM [with *Anat.*] the cover of the wind-pipe, the same as *Epiglottis*, L.

SUBLITION, a plaistering, dawbing, smearing, or anointing, L.

SUBLU'NAR } [*sublunis* of *sub*
SUBLU'NARY } and *lunaris*, L.]
under the orb of the moon.

SUBLU'NARINESS [*sublunis*, L. *sublunaire*, F.] the being under the moon.

SUB-MA'RINE, under the sea.

SUB-MA'RSIAL, an under marshal, an officer in the *Marshalsea*, who is deputy to the chief marshal of the king's house, commonly call'd the *Knight-Marshal*, and has the keeping of the Prisoners there.

SUBME'RSED [*submersus*, L.] plunged under water, &c.

SUBMI'SSIVENESS [of *submissus*, L.] lowliness, humbleness.

SUB-NA'SCENT [of *sub*, under, and *nascens*, L. growing] growing or springing out underneath.

SUB-NORMAL [of *sub* and *norma*, L. a rule] a line determining the Point of the axis in any curve where a normal or perpendicular, rais'd from the Point of contact of a tangent to the curve, cuts the axis.

SUBORDINATED [*subordonne*, F. of *sub* and *ordinatus*, L.] set or placed under another.

SUB-QUA'DRUPLE *Proportion* [in *Mathematicks*] is the reverse of *Quadruple Proportion*.

SUBRE'PTION, the action of obtaining a favour from a superior by surprise, or by a false representation.

SUBREPTITIOUS } [*surreptitius*,
SURREPTITIOUS } L.] a term applied to a letter, license, patent, or other act, fraudulently obtained of a superior, by concealing some truth, which, had it been known, would have prevented the concession or grant.

Conventional **SUBROGA'TION** [in the *Civil Law*] a contract whereby a creditor transfers his debt, with all the appurtenances of it, to the profit of a third Person.

Legal SUBROGA'TION [in the *Civil Law*] is that which the law makes in favour of a person, who discharges an antecedent creditor, in which case there is a legal translation of all rights of the antient creditor to the person of the new one.

SUBSCAPSULA'RIS [with *Anat.*] a muscle of the arm, so called on account of its being situated, so as to fill up the hollow part of the *Scapula*. It arises from its whole base in the upper and lower rib, and is in a semicircular manner inserted to the neck of the *Os humeri*. This is also call'd *Infra-scapularis*, and *Immersus*.

SUBSERVIENTNESS [of *subserviens*, L.] serviceableness, usefulness.

SUBSESQUIA'LTERRAL Proportion [with *Mathemat.*] is when any number, line, or other quantity, contains another once with the addition of its moiety or half; and the number or quantity, so contained in the greater, is said to be to it in a *subsequialteral* Proportion, as 6, 9, 8, 12, 20, 30, &c.

SUBSI'STED [*subsistē*, F. of *subsistere*, L.] kept in being, supported, maintained.

SUBSI'STENT [*subsistens*, L.] subsisting; also settling to the bottom.

SUBSOLA'NUS, the east-wind, so called, because it seems to arise from under the sun, L.

SUBSTANCE [in *Physicks*] is a thing which is conceived in the mind, as subsisting by itself, and as the subject of every thing that is conceived of it.

Compleat SUBSTANCE [in *Metaphysicks*] is a substance that is bounded in itself, and is not ordained to the intrinsecal perfection of any thing else, as *God*, an *Angel*, a *Man*, &c.

Incompleat SUBSTANCE [in *Metaphysicks*] is a substance that is ordained to make another being perfect, and is a part of some compound, as the *Soul*, a *Hand*, a *Vein*, &c.

Material SUBSTANCE [in *Metaphysicks*] is a body that is compos'd of matter and form, and is the object of a particular science, as *Natural Philosophy*.

An immaterial SUBSTANCE [in *Metaphysick*] is a substance void of matter and form, and is the object of *Pneumatics*.

SUBSTANTIA corticalis cerebri [with *Anat.*] the cortical or outward barky substance of the brain, full of turnings and windings on the outside. It is covered with a thin skin, and is of an ash, grisly colour. The use of it (ac-

cording to the opinion of some) is to breed the animal spirits; and there *Naturalists* place the seat of the memory and sleep, L.

SUBSTANTIA'LITY & [of *substantialis*, L. *substantiel*, F.] solidness, firmness, wealthiness, serviceableness.

SU'BSTITUTE [in *Pharmacy*] is a drug or medicine that may be used in the stead of another, or that will supply the Place of another, of like virtue, not to be had.

SUBSTITU'TION [with *Grammar.*] is the using of one word for another, or a mode, state, person, or number of a word for that of another.

SUBSTITUTION [in the *Civil Law*] is the disposal of a testator, whereby he substitutes one heir to another, who has only the *usus fructuarius*, but not the property of the thing left him.

To **SUBSTRACT**. See *Subtract*.

SUBSTRA'TUM, an under-lay, any layer of earth or any other thing that lies under another, L.

To **SU'BTEND** [*subtendere*, L.] to extend or draw underneath.

SUBTENSE [in *Geometry*] a right line opposite to an angle, supposed to be drawn between the two extremities of the arch which measure that angle; or, it is a right line drawn within a circle at each end, and bounded by the circumference, cutting the circle into two unequal Parts, to both which it is subtended, as *A* is the subtense to the arcs *B* and *C*.



SUBTERRA'NEOUS [of *subterraneus*, L.] being under the earth, or inclosed within the surface, bowels, or hollow parts of the earth.

SUBTERRANE, subterraneous.

SUBTERRA'NEOUSNESS, the quality of being underneath the earth.

SUBTILE [in *Physicks*] signifies exceeding small, fine, and delicate, such as the animal spirits, &c. the effluvia of odorous bodies, &c. are supposed to be.

SUBTILIZA'TION [in *Chymistry*] the dissolving or changing a mix'd body into a pure liquor, or into a fine powder.

SU'BTILENESS [*subtilitas*, L.] subtility

SUBTRA'CTION, a subtracting or taking off or from, F. of L.

Simple SUBTRACTION [of *Integers*] is the method of taking one number out of another of the same kind, as pounds, ounces,

ounces, yards, &c. out of pounds, ounces, yards, &c.

SUBTRIPLE Ratio [in *Arithmetick*, *Geometry*, &c.] is when one number or quantity is contained in another three times: Thus 2 is said to be the subtriple of 6, as 6 is the triple of 2.

SUBVE'RTER, an overturner, a perverter, *L.*

SUBU'RBICARY [of *suburbia*, *L.*] a term applied to those Provinces of *Italy*, which composed the antient Diocesis or Patriarchate of *Rome*.

SUCCA'GO [with *Apothecaries*] any juice boiled or thickened with honey or sugar into a kind of hard consistence, otherwise call'd *Rob* and *Apothylisma*.

SUCCEDA'NEUM [in *Pharmacy*] a medicine substituted in the place of another first prescribed, upon account of the difficulty of getting some of the ingredients, *L.*

SUCCEE'DING [*succedens* of *succedere*, *L.* *succeder*, *F.*] succedent, following after or in the place of another, going well forward, prospering, speeding well, falling out or coming to pass.

SUCCENTURIA'TÆ. See *Renes Succenturiate*.

SUCCENTURIA'TIO [among the *Romans*] the filling up the number of soldiers that are wanting in a company or troop, *L.*

SUCCENTURIA TION, the act of substituting, *L.*

SUCCE'SSFULNESS [of *successus*, *L.* *succes*, *F.* and *fulnes*, *Sax.*] fortunateness.

SUCCESSION [with *Philos.*] an idea gained by reflecting on that train of ideas constantly following one another in our minds, when awake.

SUCCESSION [in *Law*] signifies a right to the universality of the effects left by a Person deceased.

SUCCESSION *ab intestato* [in *Law*] is the succession a Person has a right to, by being next of kin.

A Testamentary **SUCCESSION** [in *Law*] is that which a Person comes to, by virtue of a will.

SUCCESSION *in the direct Line* [in *Law*] is that which comes from ascendants or descendants.

Collateral **SUCCESSION** [in *Law*] is a succession which comes by uncles, aunts, cousins, or other collaterals.

Abandon { **SUCCESSION** } [in *Law*]
Facient { } is a burdensome or vexatious one, which no body will accept of.

SUCCE'SSIVENESS [of *successif*, *F.*

successivus, *L.*] the coming one after another.

SUCCI'NCTNESS [of *succinctus*, *L.* *succinct*, *F.*] brevity, &c.

SU'CCINUM, amber, a sort of congealed substance, that is of different colours, white, yellow, dark, brown, and black, *L.*

SUCCO'SITY [*succositas*, *L.*] fulness of juice.

SU'CCOTH *Benoth* [בְּנוֹת בְּנוֹת, *Heb. i. e.* the tabernacle of daughters.] An idol of the *Babylonians*, the *Babylonian Venus*, suppos'd to be the *Venus Melitta*; and it is not improbable but that the name *Venus* may have taken its original from בְּנוֹת *Benoth*, daughters. The temple of this goddess was built in such a manner, that there were several private apartments or retreating-places. The women (as historians say) were obliged by the law of their country, once in their life-time, to expose themselves in honour of the goddess; and the strangers, in requital for the kind entertainment they had received, offered money to the goddess. This relation is partly confirm'd by *Justin*, who says, it was accounted a kind expression of civility, among the *Babylonians*, to grant liberty to their guests to lie with their wives.

SU'CCOUR [in *Military Affairs*] is an enterprize made to relieve a Place, that is, to raise the siege, and force the enemy from it.

SU'CCOURLESS [of *secours*, *F.* of *succurrere*, *L.*] without succour, help, relief.

SU'CCUBUS } a *Demon*, which, as-
SU'CCUBA } suming the shape of a woman, is lain with by a man.

SUCCULENTNESS [of *succulentus*, *L.*] juiciness.

SUCCUMBENCY [of *succumbere*, *L.*] a sinking or fainting under.

SU'CCUSA [with *Botan.*] the Plant devil's bit, *L.*

SU'CKLING [of *Succan*, *Sax*] a sucking child; also giving suck.

SUDA'MINA [in *Medicine*] little Pimples in the skin, like millet-seeds, in the shoulders, neck, breast, &c. *L.*

SU'DDENNESS [*so'denne*, *Ye, Sax.*] hastiness, unexpectedness, &c.

SU'DOR *Sweat*, a watery humour in the body, compounded of a moderate quantity of salt and sulphur, *L.*

SUDORI'FICA } [with *Physicians*]
SUDORI'FERA } medicines that provoke or cause sweating, *L.*

SUDORI-

SUDORIFEROUSNESS [of *sudori-fer*, L.] aptness to cause sweat.

To be in the **SUDS** [of *Lejoden*, Sax. to boil] to be embarrassed in some unsuccessful transaction or affair.

SU'ET [*suif*, F.] a kind of fat found in sheep, oxen, &c. which being melted down and clarified makes tallow.

SU'FFERABLENESS [of *souffrir*, F.] capableness of being endured.

SU'FFERANCE [in *antient Customs*] a delay or respite of time the lord granted his vassal for the performance of fealty and homage, so as to secure him from any feodal seizure.

SU'FFERER [*celui qui souffre*, F.] one who bears an inconvenience, loss, pain, or punishment.

SU'FFERING [with *Logisians*] is the fifth of the categories; as *to be beaten, to be broken, to be warmed*, &c.

SUFFICIENTNESS [*sufficiencia*, L. *suffisance*, F.] a being sufficient, ability, capacity.

SUFFO'CATIO Uterina [with *Physicians*] a disease in women, commonly call'd fits of the mother, and thought to be caused by vapours violently arising from those Parts, L.

SU'FFRAGAN [*suffraganeus*, L.] a term apply'd to a bishop, in respect to his archbishop, on whom he depends, and to whom appeals are made from the bishop's official.

SUFFU'MIGATED [*suffumigatus*, L.] smoaked underneath.

SUFFUSED [*suffusus*, L.] poured out.

SU'GAR-Royal, the matter of it ought to be the finest refined sugar; which being melted with a weak chalk-water is sometimes allomed, to prevent the lime from reddening it, and is three times clarified, after which it is transparent.

SUGILLANA [with *Oculists*] a black and blue spot with a blow; a black or blood-shot eye, L.

SUGILLATIONES, black and blue spots, the marks of stripes or blows; also red spots in malignant and pestilential fevers, like those which appear in the skin after beating, L.

SUITABLE [of *suite*, F.] suiting with, agreeable to.

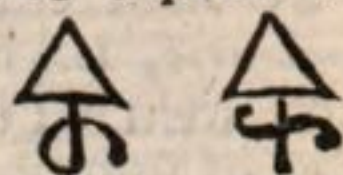
SUITABLENESS [of *suiure*, F. *se-qui*, L. to follow] agreeableness.

To **SUIT**, to woo or court a maid or a woman.

SULLENNESS, a resentful or angry silence.

SULLIED [of *souillé*, F.] soiled, tarnished.

SU'LPHUR, a fat, unctuous, mineral substance, fusible, and inflammable by fire, and not dissolvable or capable of being mixed with water, L. and is express'd by one of these characters



SULPHUR [with *Chymists*] their second hypostatical or active Principle; a liquid, clammy substance which soon takes fire, and rises up like oil after distillation, called also *Sulphur Philosophorum*, and is express'd by this character



SULPHUR vivum, is so called as it is taken out of the mine, a kind of greyish, argillous clay, which easily takes fire, &c. L. and is express'd by this character



Flower of SULPHUR, is the purest and finest Part of sulphur, gained by evaporating sulphur by sublimation.

Mineral SULPHUR, a kind of hard, earthy bitumen, of a shining yellow colour, a strong stinking smell, easily taking fire and dissolving.

Magistery
Milk
Balm } of **SULPHUR** } is sulphur dissolved

in a sufficient quantity of water, with salt of *Tartar*, and precipitated by means of the spirit of vinegar, or some other acid.

Black SULPHUR [with *Chymists*] is express'd by this character



SULPHU'REOUS Spirit of Vitriol [with *Chymists*] is the spirit that rises with a very gentle heat, after the spirit and oil of vitriol (after the distillation of vitriol) by a most violent fire, are forced into the receiver, the matter being commonly rectified in a glass vessel.

SULPHU'REOUSNESS [of *sulphureus*, L.] a sulphureous quality.

SULPHURINE, of or pertaining to, like or of the quality of sulphur.

SULTANESS, the grand seignior's consort.

SULTANE [in *Confectionary*] a sugar-work made of eggs, sugar, and fine flower.

SULTRINESS [q. d. *Sweltriness*] excessive heat.

SUM [with *Mathemat.*] the quantity arising from the addition of two or more magnitudes, numbers, or quantities together.

SUMBRIERO [in *Spain*, &c.] a canopy of state held over Princes or great Persons, when they walk abroad, to skreen them from the sun.

SUMMA, a sum of money; also the chief Point of a matter, *L.*

SU'MMARILY [*sommairement*, *F.* *summarie*, *L.*] briefly.

SUMMATO'RIUS *calculus*, the method of summing differential quantities, viz. from any differential given to find the quantity, from whose differencing the given differential results.

SU'MMATORY *Arithmetick*, is the art of finding the flowing quantity from the fluxion, and so is the same with the *calculus integralis*.

SUMM'D [spoken of *Birds*] compleatly feathered or fledg'd. *Milton*.

SU'MMER [in *Architecture*] a large stone, the first that is laid over columns and plaisters in beginning to make a cross vault, or that stone which, being laid over a piedroit or column, is made hollow to receive the first haunce of a Plat-band.

SUMMER [in *Carpentry*] a large piece of timber, which, being supported on two stone-peers or posts, serves as a lintel to a door, window, &c.

SU'MMIT [*summitas*, *L.*] the top, vertex, or point of a thing, as a triangle, a pyramid, a pediment, &c.

SU'MMITS [with *Florists*] are those little bodies which hang upon slender threads in the middle of the flower; they contain a prolifick dust, which is analogous to the male seed in animals.

SUMMO'NEAS *ad warrantizandum*, is the Process whereby the vouchee is called.

SU'MMONING [*summonitio*, *L.*] a calling to appear or to surrender.

SUMMONITORES *scaccarii* [*old Rec.*] officers who assisted in collecting the king's revenues, and cited defaulters into the *Exchequer-Court*.

SUMMONITORES [*old Rec.*] summoners or apparitors, who cited offenders to appear at a certain time and place, to answer to any charge or complaint against them, *L.*

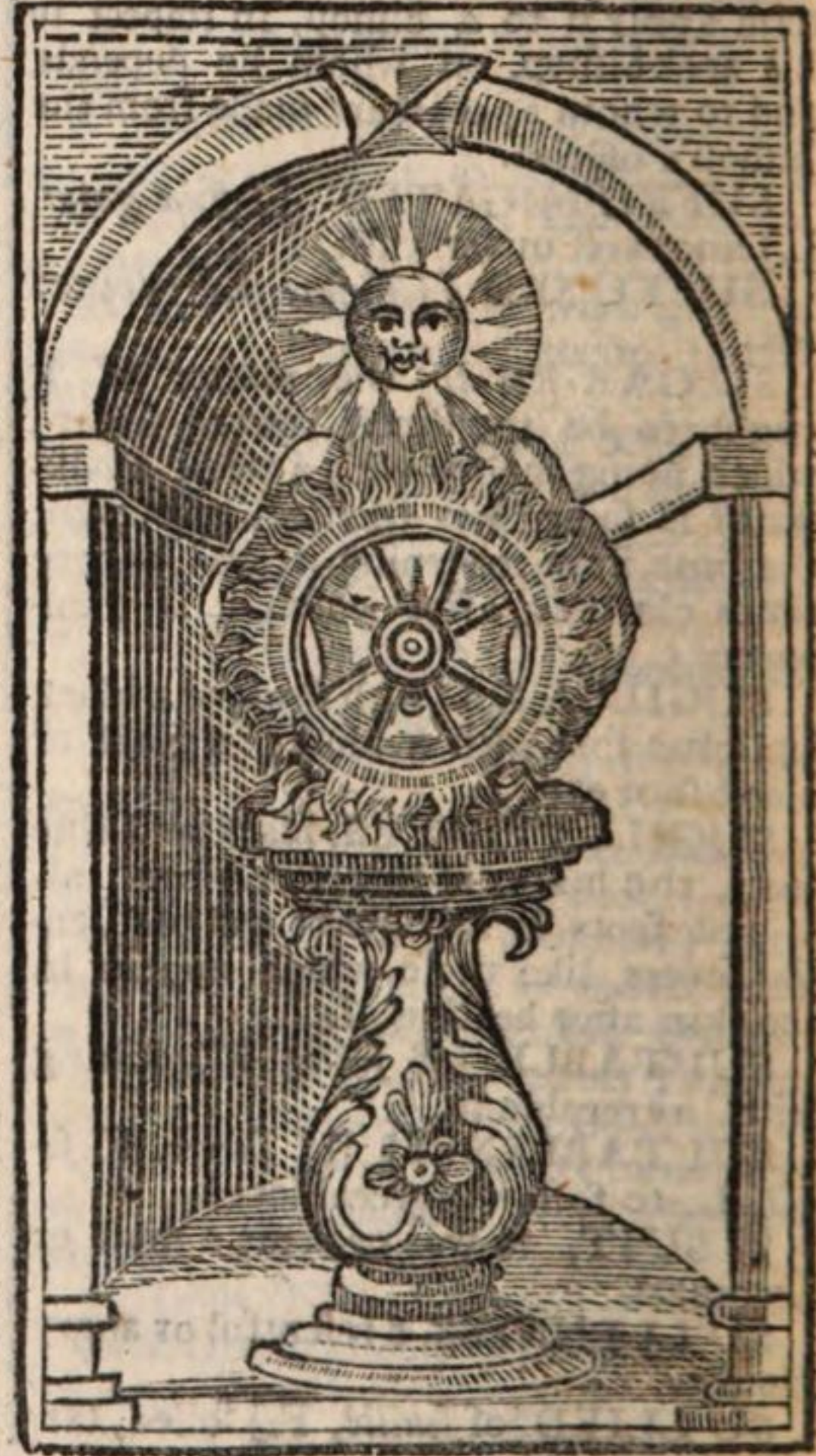
SUMMUM *bonum* [*i. e.* the chief good of human nature] this was for many ages the subject of philosophical controversies, and *Varro* reckons up no less than 288 different opinions about it, that is, wherein it did consist. Some define it to be that which by its enjoyment renders truly and compleatly happy. This is distinguished by schoolmen into that which is simply and adequately so, and beyond which there can be no other, which they call *felicitas comprehensorum*; and into a lesser and subordinate one, which is called *felicitas viatorum*, *L.*

SU'MPTUOUSNESS [*sumptuositas*, *L.* *sumptuosité*, *F.*] costliness, stateliness, magnificence.

SUN [*Yunna*, *Sax.*] the efficient, illuminator, and ruler of the day, a glorious planet, the spring of light and heat.

The SUN [*Hieroglyphically*] was represented sitting upon a lion with rays of light about his head, and a bundle of ears of corn in one hand, to express the power and goodness of that luminary, in causing all the fruits of the earth to bring forth their increase; and sometimes by a beautiful young gallant, standing half naked in a ship neatly trimm'd, supported on the back of a large crocodile, with flames of fire round about it. The swiftness of the sun's motion was represented by a winged horse. Sometimes they represented the sun by a *Phoenix*, and also by a hawk, because of its quick sight. The sun was an universal god, adored in all parts of the world. In *Britain*, its idol stood upon an high pillar, as half a man with a face full of rays of light, and a flaming wheel on his breast. From the *Sun*, the first day of the week is denominated *Sunday*.

SUN. The antient *Saxons* worshipped the sun. This idol was placed in a



temple,

temple, and there ador'd and sacrificed to, for that they believ'd the sun in the firmament did correspond with, or cooperate with, or act in this idol. The form was as in the figure annex'd. It was made in the form of a half naked man, set upon a pillar, his face, as it were, brightened with gleams of fire, and holding with both his arms stretched out, a burning wheel upon his breast; the wheel signifying the course which he runs round about the world, and the fiery gleams and brightness, the light and heat wherewith he warms and comforts all things that live and grow. The worship of this idol being performed on a *Sunday*, hence that day takes its name.

The *SUN and Moon* [in *Hieroglyph.*] were by the antients used to represent eternity, because the heathens thought they were without beginning and end.

To *SUNDER* [of *Yun'djan, Sax.*] to divide or part asunder.

SUNDRY [of *Yun'den, Sax.*] divers.

SUN-Dew, a Plant, otherwise call'd Iust-wort, moor-grass, and red-roto.

SUN-Flower, a Plant bearing a fine, large, yellow flower with radiated leaves, or spreading like the rays of the sun.

SUN-Foils, sun-flowers.

SUNNINESS [Yunnic'ney'ye, *Sax.*] a being exposed or lying open to the sun beams.

SU'OVETAURILIA } [among the
SO'LITAU'ILIA } *Romans*] a sacrifice, wherein they offered three victims of different kinds, a *Bull*, a *Ram*, and a *Boar*.

SUPERABLENESS [of *superabilis, L.*] capableness of being overcome or surmounted.

SUPERABUNDANTNESS [*superabundantia, L.*] very great plenty, superfluity, excess.

SUPERABUNDANTLY [of *superabundare, L.*] plentifully.

To *SUPERA'NNUATE* [*superannuare, L.*] to admit into the number of superannuated Persons.

SUPE'RBUS *musculus* [with *Anat.*] the proud muscle, one of the six pairs of muscles belonging to the eye, which turns it upwards, *L.* This muscle is so call'd, because it is one of the marks of a haughty disposition to look high.

SUPERCELESTIAL [*supercaelestis, L.*] above the heavens or heavenly bodies.

SUPERCHARGED [in *Heraldry*] signifies one figure charg'd or borne upon another, as a *Rose* upon a *Lion*, a *Lion* upon an *Ordinary*, &c.

SUPERCI'LIOSUSNESS [of *superciliosus, L.*] affectedness of carriage, sourness or severity of countenance.

SUPERCILIUM [in *Architect.*] a square number under the upper tore in some Pedestals.

SUPERE'MINENTLY [*sur eminent* of *super-eminencia, L.*] very excellently above others.

SUPER-E'XCELLENCY } *ex-*
SUPER-E'XCELLENTNESS } *tra-*
ordinary excellence.

SUPERFETA'TION, an after conception, or a second generation, happening when the mother, already pregnant, conceives of a latter coition, so that she bears at once two foetus's of unequal age and bulk, and is delivered of them at different times; or a breeding young upon young, as hares, conies, &c. do.

SUPERFI'CIAL *Content*, the measure of any thing on the superficies or outside.

SUPERFI'CIAL *Fourneau* [in *Fortif.*] a wooden chest or box with bombs in it, and sometimes fill'd only with Powder, buried under ground, to blow up a lodgment, rather than an enemy shall advance; the same as *Caisson*.

SUPERFI'CIALIST, one who does what he does superficially, or who has but a superficial knowledge of things.

SUPERFI'CIALNESS [of *superficiel, F.* of *superficies, L.*] the being done on the outside. slightness.

SUPERFI'CIARY [*superficiarius, L.*] a Person who pays a quit-rent for his house built upon another's ground.

A *Rectilinear* *SUPERFI'CIES*, is one comprehended between right lines.

A *Curvilinear* *SUPERFI'CIES*, is one that is comprehended between curve lines.

A *Plane* *SUPERFI'CIES*, is one which has no inequality, but lies evenly between its boundary lines.

A *Convex* *SUPERFI'CIES*, is the exterior part of a spherical body.

A *Concave* *SUPERFI'CIES*, is the internal part of an orbicular body.

SUPER-FI'NENESS [of *super-fin, F.*] the greatest fineness.

SUPERFLU'OUSNESS [*superfluitas, L.* *superflu, F.*] that which is superfluous, or more than needs, the overplus, excess.

SUPER-HU'MAN [of *super* and *humanus, L.*] more than human, above man's capacity and reach.

SUPERIMPREGNA'TION, a second conception, after one has conceived before, *L.*

SUPER-

SUPER-INCUMBENT, lying or leaning above, over or upon.

SUPER-INJECTION an injection upon or after a former injection, a second injection.

A SUPERINTE'NDANT, a chief overseer or surveyor.

SUPE'RIORNESS [*superioritas*, L. *superiorité*, F.] superiority.

SUPE'RIORS [*superiores*, L.] our betters, governors, magistrates, &c.

SUPERIORS [with *Printers*] small letters or figures placed over a word, which by a like letter or figure direct to a citation in the margin.

SUPERIORS [with *Astron.*] the planets *Saturn*, *Jupiter*, and *Mars*, so called, because their orbs are above the sun.

SUPERJURA'RE [*old Law*] to convict a criminal by more witnesses than he had to speak for him.

SUPE'RLATIVENESS [of *superlativus*, L.] the highest degree.

SUPERLIGA'MEN [with *Surgeons*] a tying of swathes or bands underneath, L.

SUPERNATURALNESS, the being above the course of nature.

SUPE'RNE, a term used of our manufactures, to express the superlative fineness of a stuff.

SUPERNUMERARINESS [of *super* and *numerarius*, L.] the exceeding the number fixed.

SUPERSCAPULA'RIS *Inferior* [in *Anat.*] a muscle which helps to draw the arm backwards. It covers all the space that is between the spine and the *Teres minor*, and is inserted into the neck of the *Humerus*; it is also called *Infra Spinatus*.

SUPERSCAPULARIS *Superior* [with *Anat.*] a muscle so call'd from its being placed above the spine of the shoulder-blade. It takes its rise from the spine, and also from the *Costa Superior* of the shoulder-blade; and, having joined its tendons with the *Infra Spinatus*, is inserted into the head of the shoulder-blade. The use of this muscle is to lift the arm upwards towards the hinder part of the head, L.

SUPERSTI'TION, a vain fear of the deity; also idolatrous worship, an idle or silly opinion or foolish belief about divine worship, or about omens or signs of bad luck, overniceness, scrupulousness, &c. F.

SUPERSTI'TIOUSNESS [of *superstitiosus*, L.] of a superstitious humour or quality.

SUPERVACA'NEOUSNESS [of *supervacaneus*, L.] needlessness.

SUPERVE'NIENT [*superveniens*, L.] coming unlook'd for.

SUPINA'TION [with *Anat.*] the action of the *supinator* muscle, or the motion whereby it turns the hand, so that the palm is lifted upwards towards heaven.

SUPINA'TOR *Radius brevis* [with *Anat.*] a muscle of the bone of the arm, called *Radius*, arising from the superior and external part of the *Ulna*, and passing obliquely cross the bone is inserted into the superior part, below the knob of the *Radius*.

SUPINATOR *radii longus* [with *Anat.*] a muscle of the *Radius* taking its rise from the superior and exterior part of the shoulder-bone, below the end of the *Deltoides*, and is implanted into the exterior and inferior part of the *Radius*, near the *Carpus*; this with the former serves to move the *Radius* outwards L.

SUPINATORES *musculi* [anatomy] muscles, so call'd from their use; because they make the hand supine, or with its palm upwards, L.

SUPI'NENESS [*supinitas*, L.] negligence, carelessness.

SUPPEDA'NEA [with *Physicians*] plaisters applied to the feet, call'd also *Supplantalia*, L.

SUPPER [of *souper*, F.] the last meal at night.

SU'PPERLESS, without a supper.

SUPPLEME'NTAL 2 [of *supplementum*, L.]

SUPPLEME'NTORY 5 of, or pertaining to a supplement.

SU'PPLENESS [of *souple*, F.] pliancy, softness, limberness.

SUPPLI'ANTNESS [of *suppliant*, F.] the act of petitioning humbly.

SUPPLY, aid, relief; the furnishing what was wanting or with necessities.

SUPPO'RTABLENESS [of *supportabile*, F. of L.] capableness of being supported.

SUPPORTERS [of *Coat-Armour*] are those animals that noble-men carry to support their shields; as quadrupeds, birds, or reptiles, as lions, leopards, dogs, unicorns, eagles, griffins, and dragons. To persons under the degree of baronets, it is not permitted to bear their arms supported.

SUPPOSAL, a supposition.

SUPPO'SABLENESS [of *supposer*, F. *suppositum*, L.] capableness of being supposed.

SUPPOSITION [in *Musick*] is the using 2 successive notes of the same value, as to time, the one of which, being a discord



discord, supposes the other a concord.
SUPPOSITI'TIOUSNESS [of *suppositivus*, L.] counterfeitness.

SUPPRESSION [in the *Customs*] the extinction or annihilation of an office, right, rent, &c.

SUPPRESSION [with *Gram.*] any omission of certain words in a sentence, which yet are necessary to a full and perfect construction.

SUPPURA'TION, the action whereby extravasated blood or other humours in the body are changed into Pus.

SUPPURATIVENESS [spoken of *Swellings*] a ripening quality.

SUPRALA'PSARY [of *supra* and *lapsus*, L. the fall of *Adam*] one who holds that God has resolved, by an eternal decree, to save some and damn others, without regard to the good or evil works of men.

SUPRASCAPULA'RIS *Inferior* [with *Anat.*] a muscle of the arm which moves it directly backwards, and takes its name from being placed below the spine, under which it arises from the root of the shoulder-blade, and is (like the *Supra-Spinatus*) inserted into the head of the shoulder-bone.

SUPRA-SPINATUS. See *Superscapularis*.

SUPRE'MENESS [*supremitas*, L. *suprematie*, F.] the greatest height, utmostness.

SURCHARGED [*surchargé*, F.] overcharged.



SUR ANCRE'E [in *Heraldry*] is a cross *sur ancree*, i. e. double anchored, is a cross with double anchor-flukes at each end, as in the escutcheon.

SURD *Root*, a root, whether square, cubick, &c. that cannot be extracted perfectly out of a rational number.

SUR'DNESS [*surditas*, L. *surdité*, F.] deafness, a defect of hearing.

SURETISHIP [of *sewrete*, F. and *ship*] a being obliged with or for another person.

SURENESS [of *seur*, F. *securus*, L.] certainty.

SURFACE [q. d. *super faciem*, L. i. e. upon the face] the bare outside of a body, which consider'd by itself, is a quantity extended in length and breadth without thickness, and is the same as *superficies*.

SURGEONRY [*chirurgerie*, F. *χειρουργία*, Gr.] the practice of surgery.

SURGERY, a room where surgeons keep their instruments and medicines.

SURLINESS [*suplicneyse*, Sax.] moroseness.



SURMONTE' [in *Her.*] is a chief that has another very small chief over it of a colour or metal, and therefore is said to be surmounted, as having another over it; see the escutcheon.



SURMONTE', is also used for bearing of one ordinary upon another, as in the figure, a pile surmounted of a chevron.

SURNAME, a name added to the proper or baptismal name, to denominate a person of such a family.

SURPRI'ZE [*surprise*, F.] a sudden assaulting or coming upon a man unawares; also amazement, astonishment.

To SURPRI'ZE [*surprendre*, F.] to take napping or in the deed; also to lead into an error, by causing to do a thing over-hastily.

SURPRI'SINGNESS [of *surprisé*, F.] the surprising nature, quality, &c.

A *customary* **SURRENDER**, is a surrender of copyhold lands made to the lord of the manour.

SURRE'NDRY [*surrendre*, *obsolet.* F.] a delivering up.

SURREPTITIOUSLY [of *surreptivus*, L.] by stealth.

SURROY'AL [with *Sportsmen*] the broad top of a stag's horn, with the branches or small horns shooting out of it.

SURSENGLE, a long upper girth to come over a pad or saddle, especially such as are used by carriers to fasten their packs on their horses.

SURSO LID *Place* [in *Conick Sections*] is when the point is within the circumference of a curve of an higher gender than the *Conick Sections*.

SURVE'YORSHIP [of *survoir*, *obsolet.* F.] the office of a surveyor.

SURVIVORSHIP [of *survivre*, F.] the state or quality of one who outlives others.

SUSCE'PTIBLENESS [*susceptibile*, F. of L.] capableness of receiving an impression, &c.

SUSCI'PIENCY [of *suscipiens*, L.] capableness of receiving.

SUSPE'NSE, doubt, uncertainty of mind, F.

SUSPE'NCE 2 [in *Common Law*] is

SUSPE'NSION 3 a temporal stop of a man's right; as when a feigniory or rent, &c. lies dormant for some time, by reason of the unity of possession, or otherwise, but may be revived, and in that respect differs from *Extinguishment*, which

which is, when the right is quite taken away or lost for ever.

To SUSPEND [*suspendere*, L.] to delay, put off, or stop; to deprive of an office for a time, or to forbid a person the exercise of it; also to avoid or wave giving one's judgment.

SUSPENSION [in *Canon Law*] the lesser excommunication, a censure inflicted by way of punishment on an ecclesiastick for some fault.

SUSPENSION [with *Rhet.*] is when the orator begins a discourse in such a manner, that the auditor does not know what he would say, and is rendered attentive, by expecting something that is great. The apostle *Paul* gives a good example of this figure: *The Eye has not seen, the Ear hath not heard, neither hath it entered into the Heart of Man to conceive what God hath prepared for them that love him.*

SUSPENSION *ab officio*, is that whereby a minister is, for a time declared unfit to execute the office of a minister.

SUSPENSION *a beneficio*, is when a minister, for a time, is deprived of the profits of his benefice.

SUSPENSION, the act of preventing the effect or course of any thing for a certain time.

SUSPENSION of Arms [in *War*] is a short truce the contending parties agree on, for the burying the dead, the waiting for succours, or their masters orders, &c.

SUSPENSION [in *Mechanicks*] as the points of suspension in a balance, are those points in the axis or beam whereon the weights are apply'd or from which they are suspended.

SUSPICIOUSNESS, a suspicious temper.

SUSTAINABLE [of *sustinere*, L.] that may be upheld, &c.

SUSTENTATION [of *soutenir*, F. of *sustinere*, L.] maintenance, subsistence.

To SUTE [prob. of *suite* or *suivre*, F. to follow] to fit or agree with.

A SUTE [*suite*, F.] a compleat set of garments.

SUTABLE, agreeable to or with.

SUTABLENESS, agreeableness to another thing.

A SUTTLER [*Hoteler*, Du.] one who sells victuals to soldiers in a garrison or camp.

SUTURA *ossium* [in *Anat.*] a future in the juncture of the bones of the skull, like the teeth of saws meeting together, L.

Conservative SUTURE [in *Surgery*] a kind of future antiently practised, whereby the lips of large wounds, where there was a loss of substance, were hinder'd from receding too far.

Intertwisted SUTURE [in *Surgery*] a future wherein the needles are left sticking in the wound with a thread wound round them.

Dry SUTURE [with *Surgeons*] is a future made with small pieces of leather, or linnen indented like the teeth of a saw, so that the teeth may fall one within another, the whole row being closed, being first spread with some proper plaster to make it stick.

Incarnative SUTURE [in *Surgery*] is so named, because it rejoins the edges of a wound and keeps them close together, by means of a thread run across them with a needle, which causes them to grow together and incarnate.

SU'TURES, joining the parts of the skull to the bones of the upper jaw, are of three sorts, viz. the *Transversalis*, the *Ethmoidalis*, and the *Sphenoidalis*.

The SU'TURES, that join the parts of the skull, are four, viz. the *Coronalis*, the *Lambdoidalis*, the *Sagittalis*, and the *Squamosa*.

Restrictive SU'TURES [in *Surgery*] were formerly used to stop the flux of blood in large wounds, where any considerable vessels were cut.

SU'TURES [in *Natural History*] are the closures with which the shells of fishes are joined one to another.

A SWA'GGERER [of *Spezan*, Sax.] a hectoring, vaunting person.

SWA'LING ? [of *Spelan*, Sax.]

SWEA'LING $\S$ waiting or blaring away, as a candle.

SWA'LLET [at the *Tin-Mines*] water breaking in upon the miners at their work.

A SWA'LLOW [*Spalepe*, Sax.] a bird. The notion of its being unfortunate to kill swallows seems to owe its original to the *Romans* superstition, who had appropriated these birds to their *Penates* or household gods, and therefore would not injure them; and also because swallows are the messengers of the spring, upon which account the *Rhodians* had a solemn song to welcome in the swallows.

A SWA'LLOW [*Hieroglyph.*] signifies justice and equity, because it is said to distribute its meat equally to all its young ones.

SWA'MPINESS, bogginess, marshiness.

A SWAN

A SWAN [*Span* or *Spon*, *Sax.*] a large water-fowl.

A SWAN [*Hieroglyph.*] represented an old Musician, because it is said of this bird, that, when it is at the eve of its death, it takes its farewell of the world by singing melodious tunes.

A SWAN is also accounted a symbol of a hypocrite, because as they have fine wings and cannot fly, so they have feathers white to perfection, yet their flesh is black; so hypocrites appearing outwardly very virtuous, yet are inwardly very wicked.

SWANKING, great lusty, tall, as a swanking lass.

SWA'NNIMOTE [*of Span* a swain, and *gemote*, *Sax.* an assembly] a court held about forest affairs, three times a year, before the verdurers as judges.

A SWOP, an exchanging, a trucking, or bartering

SWARF-Money, the payment of an half-penny yearly to the lord of the manour of *Lodebrook*, in the county of *Warwick*, which was to be performed in the following manner. The person must go before the rising of the sun, and walk three times about the cross, and say, the *Swarf-Money*; and then take a witness, and lay it in the hole, but must look well to it that his witness do not deceive him, for if he makes not proof of the payment, he forfeits thirty shillings and a white bull.

SWAR'THINESS [*of y peoplic* ne*ŷŷe*, *Sax.*] blackishness, tawniness.

SWE'ARING [*of y pejian*, *Sax.*] taking or using oaths.

SWEA'TINESS [*y patigneyŷe*, *Sax.*] wetness with sweat.

SWEA'TING [*of y petan*, *Sax.*] perspiring through the pores.

SWEEP, a semicircular or oval line made by the motion of the hand, compasses, or any other vibration.

SWE'EP-*Stake*, one who sweeps or takes up the money at play.

To SWE'ETEN, [*of y pætan* *Sax.*] to make sweet.

A SWE'ETENER, one who decoys persons to game.

A SWE'ET-HEART [*Spæt-heopit* *Sax.*] a lover

SWE'ETNESS [*Spætneyŷe*, *Sax.*] a sweet quality.

SWIFT of *Course* [*with Astron.*] is when a planet moves in twenty four hours more than its usual motion.

SWIFTNESS [*y piŷtneyŷe*, *Sax.*] velocity

SWIFTNESS of the *Sun* [*Hieroglyph.*]

was represented by the *Egyptians*, by a round *Discus* in the hand of their god *Osiris*.

To SWIG [*Spigan*, *Sax.*] to drink large draughts.

SWIMMING-*Bladder*, a vesicle of air inclosed in the bodies of fishes, by means whereof they are enabled to sustain themselves at any depth of water.

SWINGING [*Spengan*, *Sax.*] vibrating to and fro.

SWINGING [*of Spinan*, *Sax.*] huge, exceeding great.

SWINISH [*of Spinlic*, of *Spin*, *Sax.*] slovenly; also boorish in manners.

A SWITCH, a small taper sprout, or sprig of a tree.

SWOLN [*of Speltan*, *Sax.* [*well* *len*, *Da.*] swelled.

SWO'ONING [*of aŷpunian*, *Sax.*] fainting away, wherein the patient loses all his strength and understanding.

To SWOOP [*with Fowlers*] is to fly down hastily and catch up with the talons, as birds of prey do.

A SWORD's *Man* [*Speoŷit-Man*, *Sax.*] a fencer.

SWORN [*of Spejian*, *Sax.*] having taken an oath.

SWUM [*of Spimman*, *Sax.*] did swim.

SWUNG [*of y penan*, *Sax.*] did swing.

SYAGGROS, a kind of date-tree.

SY'CAMIN } [*sycaminus*, *sycamorus*,

SY'CAMORE } L. of *συκαμορ*, of *σικη* a fig, and *μορεα*, Gr. a mulberry] a great tree like a fig tree, that may be call'd the mulberry fig-tree.

SYDER, wine of apples.

SYDERA'TION [*with Surgeons*] an intire mortification of any part of the body.

SY'DEROUS [*syderosus*, L.] planet-struck.

SYLLA'BICALLY [*of συλλαβικος*, Gr.] by syllables

SYLLA'BUB. See *Sillabub*.

Conditional SYLLOGISMS [*among Rhet.*] do not all consist of propositions that are conjunctive or compounded; but are those whose *Major* is so compounded, that it includes all the conclusion. They are reducible to three kinds, *Conjunctive*, *Disjunctive*, and *Copulative*.

Conjunctive SYLLOGISMS [*in Log.*] are those, the *Major* of which is a conditional proposition, containing all the conclusion, as,

If there is a God, he ought to be loved.

There is a God;

Therefore he must be loved.

Copulative SYLLOGISMS, are such, in which a negative proposition is taken, part of which is afterwards laid down as a truth to take off the other part; as, *A Man cannot be, at the same time, a Servant of God, and a Worshipper of Money;*

A Miser is a worshipper of Money;

Therefore a Miser is no servant of God.

Disjunctive SYLLOGISMS, are such, the first proposition of which is disjunctive; that is, whose parts are joined by *or*; as,

Those who kill'd Cæsar are Parricides, or Defenders of Liberty.

Now they are not Parricides;

Therefore they are Defenders of Liberty.

SYLLOGISTICALLY by way of syllogism.

SYLPHS, a kind of fairy nymphs, *L.*

SYLVA [in *Poetry*] a poetical piece, composed, as it were, at a start, in a kind of rapture and transport, without much thought or meditation.

SYLVANUS the god of woods and shepherds, and the boundaries of land. Groves were consecrated to him, and solemn festivals were held in honour of him; he is describ'd always in the company of *Pan*, being of little stature, with the face of a man, and the legs and feet of a goat, holding a branch of cypress in his hand. The notion of this god was introduc'd, that men might think that there was no place which could be without the presence of a deity, and that nothing could be done either in the fields or forests, but that some god must behold it, and that the fruit of every thing must be increas'd and preserv'd by the divine goodness. *Fenestrella* says, that *Pan Sylvanus* and *Faunus* were the same deity.

SYLVI'COLIST [*sylvicola*, *L.*] a dweller in a wood.

SYLVIFRA'GOUS [*sylvifragus*, *L.*] breaking or destroying woods.

SYMBOL [*symbolon*, *L.* of *σύμβολον*, *Gr.*] a badge, sign, type, mark, emblem, or representation of some moral thing by the images or properties of natural things; a mystical sentence, a motto or device, as a lion is a symbol of courage, and 2 hands joined or clasped together is a symbol of union or fidelity.

SYMBOLS [with *Medallists*] certain marks or attributes peculiar to certain persons or deities, as a thunder-bolt with the head of an emperor is a symbol of sovereign authority and power equal to the gods, the trident is the symbol of *Neptune*, and a peacock of *Juno*.

SYMBOLICALLY [of *symbolisms*, of

συμβολικός, *Gr.*] emblematically, by symbols, emblems, motto's, and devices, &c.

SYMBOLO'GRAPHIST [of *σύμβολον* and *γράφω*, *Gr.* to write] a describer, or one that treats of symbols.

SY'MMETRY [*symmetria*, *L.* of *συμμετρία* of *σύν*, with, and *μέτρον*, *Gr.* measure] a due proportion or the relation of equality in the height, length and breadth of the parts necessary to compose a beautiful whole, or an uniformity of the parts in respect to the whole.

SYMPATHE'TICALNESS, [of *συμπάθεια* *Gr.*] a sympathizing quality, or the nature of sympathy.

SYMPATHE'TICK Powder, a certain powder made of *Roman* or green vitriol, either chymically prepared, or else only opened by the piercing of the sun-beams into it, and calcining it; which, by *Sir Kenelm Digby*, and others, is celebrated as having the great virtue of curing wounds, by only spreading it on the cloth, &c. that first received the blood of the wound; so that tho' the cloth be kept many miles distant from the person wounded, yet the person shall be healed.

SY'MPATHY [*sympathia*, *L.* *sympathie*, *F.* *συμπάθεια*, of *σύν* with, and *πάθει*, *Gr.* suffering, &c. *Gr.*] an agreeableness of natural qualities, affections, inclinations, humours, temperature, &c. which makes 2 persons pleased and delighted with each other, a fellow-feeling, compassion.

SYMPHONI'ACA [with *Botan.*] the herb henbane.

SYMPHONIOUS, pertaining to symphony, musical, *Milton*.

SYMPHY'SIS [with a *Medium*] is of 3 kinds called, *Syneurosis*, *Sysarcosis*, and *Synchondrosis*; which see.

SYMPHY'SIS [without a *Medium*] is where 2 bones unite and grow together of themselves, without the intervention of any third thing, as a cartilage, gristle, &c.

SY'MPHYTON [*σύμφυτον*, *Gr.*] the herb wall-wort or comfrey.

SYMPOSIAC [of *συμπόσιον*, *Gr.* a banquet] an entertainment or conversation of philosophers at a banquet.

SYMPTOM [*σύμπτωμα* of *συμπίπτω*, *Gr.* to happen] an accident or effect accompanying a disease; as the head-ach comes with an ague; a pricking in the side with a Pleurisy, &c. also a sign or token.

SYMPTOM [in *Physick*] every preternatural thing arising from a disease, as its cause, in such a manner as that it may be distinguish'd from the disease itself, and from its next cause. *Boorhave*.

SYMPTOMA'TICAL [in *Physick*] a term frequently used to denote the difference between the primary and secondary causes in diseases.

SYMPTOMA'TICALNESS [*symptomatismus*, L. συμπτωματικός, Gr.] the being attended with symptoms.

SYNALOE'PHA [συναλοιφή, Gr.] a gluing or mingling together.

SYNALOE'PHA [συναλοιφή, Gr.] a contraction or shortening of a syllable in a *Latin* verse; or the joining together of 2 vowels in the scanning of a *Latin* verse; or the cutting off the ending vowel of a word, when the next begins with a vowel as, *ill' ego*.

SYNA'NCHE [συνάγκη, Gr.] a kind of squinancy, wherein the internal muscles of the *Fauces* or *Pharynx* are attacked, which quite stops the breath.

SYNAULIA [in *antient Musick*] a contest of pipes, performing alternately without fingering.

SYNATEGOREMA'TICALLY, [συντεγορηματικός, Gr.] after the manner of a *Synategorema*, or signifying together with.

SYNE'CHDOCHE [συνεκδοχή, of συνεκδέχουσι, Gr. to receive together with] is when the whole is put for the part, as when it is said, *The Plague is in Egypt*, when it is only in *Alexandria*: or when a part is put for the whole, as when it is said, *The Sicknefs is in London*, when it is all over *England*. To this figure it also belongs, when we take a liberty to make use of a certain number for an uncertain, as when we say there are 1000 holes in a thing, when there are many.

SYNE'CHDOCHE [with *Logicians*] is when the *Genus* is put for the *Species*, i. e. the matter of which a thing is made for the thing itself, as *Iron* for a *Sword*; or, on the contrary, a *Sword* for *Iron*.

SYNECHPHONESIS [συνεκφώνησις, Gr.] a figure in *Grammar*, being a collision or clapping together of vowels, when 2 syllables are pronounced as one; as *Sen len-to fuerint alvearia vimina texta*, where the *e a* in *alvearia* are contracted into one vowel or syllable.

SYNO'CHA [συνήχη, of συνεχέω, to support or hold up, or συνέχω, Gr. to continue] the former is used by some for an intermitting fever, and the latter for a continued one.

SY'NOD [with *Astron.*] a conjunction or concourse of two stars or planets in the same optical place of the heavens.

SYNO'DICALLY [of *synodicus*, L. of συνωδικός, Gr.] by a synod, or according to the appointment of a synod.

SYNOESIA, a festival celebrated at *Athens*, in commemoration of *Theseus's* having united the petty communities of *Asia*.

SYNO'NYMOUSNESS [of *synonymus*, L. of συνώνυμος, Gr.] the having divers words of the same signification.

SYNO'NYMY [*synonymia*, L. of συνωνυμία of σύν with, and ὄνομα, Gr.] is a figure in rhetorick, whereby we express the same thing by several words that have the same signification; so *Cicero*, concerning *Cataline*, says, *Abiit, evasit, erupit: He's gone, he's fled, he's escaped*; this is when a person's mouth is not sufficient for his heart, and, in that case, he uses all the words he can think of to express his thoughts.

SYNO'VIA [in *Medicine*] the nutritious juice proper to each part.

SYNTA'CTICALLY [*syntaxis*, L. of σύνταξις, Gr.] according to the rules of *Syntax*.

SYNTERE'TICA [of συντερέω, Gr.] that part of physick that gives rules for the preservation of health, L.

SY'NTHESES [in *Pharmacy*] the composition or putting of several things together, as the making a compound medicine of several simple ingredients.

SYNTHESES [with *Logicians*] is the method of convincing others of a truth already found out.

SYNU'SIASTS, a sect of hereticks, who maintained that there was but one single nature, and one single substance, in *Jesus Christ*.

SYNYMENSIS [of σύν with, and ὑμὴν, Gr. a membrane] the connection of bones by a membrane, as in the skull of an infant.

SY'PHON. See *Siphon*.

SYRO'NES [in *Physick*] wheals; also worms; a sort of worms that breed in the skin.

SY'STEM [*systema*, L. of σύστημα of σύνιςμι, Gr. to put or connect together] in the general is a regular or orderly collection or composition of many things together, or it is an assemblage or chain of principles, the several parts whereof are bound together, or follow and depend on each other.

SYSTEM of the *World* [with *Astron.*] an hypothesis or supposition of a certain order and arrangement of the several parts.

parts of the universe; whereby they explain all the phænomena or appearances of the heavenly bodies, their motions, changes, &c. the most celebrated are the *Copernican*, the *Ptolemaick*, and *Tychonick*.

The **SYSTEM** of *Tycho Brahe*, a nobleman of *Denmark* [with *Astron.*] in most respects coincides with the *Copernican System*, in this, that supposing the earth to be fixed, its orbit is omitted, and in the stead thereof the sun's orbit is drawn round the earth, and made to intersect the orbit of *Mars*; that *Mars* may be nearer the earth than the sun.

SYSTEM [in *Musick*] a compound interval, or an interval composed of several lesser, such as is the *Octave*, &c.

SYSTEM [in *Poetry*] is a certain hypothesis from which the Poet is never to recede; as, for example, when he has made his choice either in christianity or the fables of the heathens, he must always distinguish between the two, and never mix such different ideas in the same Poem.

Concinnous **SYSTEMS** [in *Musick*] are those which consist of such Parts as are fit for musick, and those Parts placed in such an order between the extremes, as that the succession of sounds from one extreme to the other may have a good effect.

Inconcinnous **SYSTEMS** [in *Musick*] are those where the simple intervals are inconcinnous or badly disposed betwixt the extremes.

SYZY'GIA [in *Gram.*] the coupling or clapping of different feet together in verse, either *Greek* or *Latin*.

T.

T *t*, *Roman*; **T** *t*, *Italick*; **Ɑ** *t*, *English*; **ᚠ** *t*, *Saxon*, are the 19th letter in order of the alphabet; **Τ** *t*, is the 19th of the *Greek*, and **ט**, the 9th, and **ת**, the 22d of the *Hebrew*.

T with an *i* generally sounds like *fi* before a Vowel, as in *Action*, *Creation*, *inclination*; but *Accession*, *Division*, *Admission*, &c. must not be written with *ti*, nor any word that is not written with a *t* in *Latin*.

T, is the mark of a branding-iron, made use of for branding any malefactor found guilty of manslaughter, bigamy, &c.

T [among the *Antients*] was used as a numeral letter, signifying an 160.

T, with a dash at top, signified 160000.

T [in *Musick Books*] is used to denote the tenor.

TA'BBYING, is the passing a sort of silk or stuff under the calendar, to make a representation of waves on it.

TABE'LLA λ [in *Pharmacy*] a sort of **TABLE'TTES** lid electuary or composition of several drugs made up into little squares, more commonly called *Lozenges*.

TA BERER [*un tambourinier*, *F.*] one that plays upon a small drum, call'd a tabour.

TA'BERDER, a batchelor in *Queen's College, Oxford*; one who wears a garment or short coat, call'd a tabard, being a kind of jacket or sleeveless coat, whole before, and open on both sides, with a square collar, winged at the shoulders; such as heralds wear when on service.

TA'BERN [with *Architects*] a cellar.

TA'BERNACLE, a sort of temporary church or chapel for the use of Parishioners, while their church is repairing, rebuilding, &c.

Tres **TA'BERNÆ**, i. e. the three *Taverns*. a Place between *Rome* and *Capua*, upon the great road call'd the *Appian Way*, where travellers usually stopped to refresh themselves; and of which *Paul* makes mention in the 28th of the *Acts*.

TA'BES [with *Physicians*] a pining away for want of natural moisture, *L.*

TABES, is also taken for an ulcer in the lungs, causing the whole body to decay and perish by degrees.

TABES, gore blood, the matter or corruption that issues out of a wound, *L.*

TA'BID *Constitution*, a dry, lean, wasting constitution.

TA'BIDNESS [of *tabidus*, *L.*] a wastingness, decay, consumption.

To keep a good **TABLE**, to live plentifully.

Razed **TABLE** [in *Architect.*] an embossment in a frontispiece, for the putting an inscription or other ornament in sculpture.

Crowned **TABLE** [in *Architect.*] one which is covered with a cornice, and in which is cut a *Basso Relievo*, or a piece of black marble incrustated for an inscription.

Rusticated **TABLE** [in *Architect.*] one which is picked and whose surface seems rough, as in *Grotto's*.

TABLE-Diamond, or other precious stone [with *Jewellers*] one whose upper surface is quite flat, and only the sides cut in angles.

TABLE [of a *Book*] an index or repository at the beginning or end of a book, to direct the reader to any Passage in a book.

Knights of the Round-TABLE, a military order of 24 in number. all pick'd from among the bravest of the nation, supposed to have been instituted by *Arthur*, first king of the *Britons*, A. C. 1016. who, it is said, had such a table made to avoid disputes about the upper and lower end of it, and to take away all emulation, as to places: from this table they are supposed to take their title. *Lestly* relates that he has seen this table at *Winchester*, and that the names of a great number of knights are written round it, which seems to confirm the tradition. The keepers of this table shew it with a great deal of solemnity. But *Cambden* is of opinion, that this table is of a much more modern structure than the sixth century; and *Paperbroch* shews that there was no such thing as any order of knights before the sixth century; and it is likewise said that *Arthur* himself was but a fabulous Prince. King *Edward* is said to have built a house, call'd the *Round-Table*, the court of which was 200 foot in diameter. And the knights of the *Round-Table* (according to *Paulus Jovianus*) began first to be talk'd of in the time of *Frederick Barbarossa*; and some suppose that the *Round-Table* does not appear to have been any military order, but rather a kind of joust or military exercise between combatants with lances.

TABLES [in *Astronom.*] are tables wherein the motions of the Planets are calculated.

TABLES [in *Prospective*] plain surfaces supposed to be transparent and perpendicular to the horizon.

TABLES [in *Heraldry*] coats or escutcheons, containing nothing but the mere colour of the field. and not charged with figure, bearing, &c.

TA'BRET, the same as *Tabor*.

TA'BULA, a table, board, or plank. *L.*

TABULA [in *old Rec.*] a prescribed form or directory for cathedral churches; which the officer, call'd an *Hebdomedary*, draws up at the beginning of every week, and appoints the several Persons, and their Parts, in the offices of the week following.

TA'BULAR [*tabularis*, *L.*] belonging to a table, board, or plank.

TA'BULATED [*tabulatus*, *L.*] floor'd or boarded.

TA'BUM, corrupt, black gore-blood;

also a thin sort of matter issuing from an ulcer for want of due circulation, very different from a *pus* or salutary maturation, *L.*

TA'CENT [*tacens*, *L.*] quiet, still, without noise; holding one's Peace.

TA'CITNESS [*taciturnitas*, *L.* *taciturnité*, *F.*] silentness.

TACITURNOUS [*taciturnus*, *L.*] silent, saying nothing, making no noise.

To stand close upon a **TACK** } *Sea*
To sail close upon a **TACK** } *Phrase*
signify that the ship should sail close by the wind.

To hale aboard the **TACK** [*Sea Phrase*] means to bring the tack down close to the chefs-trees.

Ease the **TACK** [*Sea Phrase*] signifies slacken it, or let it go or run out.

Let rise the **TACK**, i. e. let it all go out.

The Ship sails upon a **TACK** } i. e.

The Ship stands close to a **TACK** } the sails close by a wind.

TA'CKER, one who stands or fixes one thing to another by tacks or by sewing, &c.

Winding TA'CKLE [in a Ship] a tackle that serves as a Pendant, with a great double block and three shivers in each, in order to hoise in goods.

TA'CTICKS [*τακτική*, *Gr.*] is the art of disposing any number of men into a proper form of battle. The *Greeks* were very skilful in this part of the art military, having publick Professors of it, call'd *Tactici* (or *τακτικῶν*) who were to teach and instruct the youth in this affair.

TA'CTILE Qualities, are *Heat*, *Cold*, *Dryness*, *Moistness*, and *Hardness*.

TACTILITY [of *tactilis*, *L.*] capableness of being touched.

TA'CTION, a touching, *L.*

To **TAG** [of *attacher*, *F.* to bind, &c.] to fix tags or points to laces.

TAG-RAG, a pitiful, ragged fellow, &c.

A **TA'GGE**, a sheep of a year old.

TAIL } [in *Law*] is an inheritance
Fee-TAIL } tance opposite to Fee-simple, and is so named, because it is parted after such a manner, that the owner has not free power to dispose of it; it being cut or divided by the first giver from all others, and ty'd to the issue of the donor. This limitation of Tail is either *General* or *Special*.

General TAIL [in *Law*] is such by which lands or tenements are limited to a man, and the legitimate heirs of his body; so that he who holds by this title,

title, let him have never so many lawful wives, one after another, his issue by all of them have a possibility to inherit successively.

Special TAIL [in *Law*] is when lands or tenements are made over to a man and his wife, and to the legitimate heirs of their bodies; but so that if the man bury his wife before issue, and take another, the issue by the second wife cannot inherit the land; and also if land be given to a man and his wife, and to their son *Thomas*, it is *Tail Special*.

TAIL [with *Anat.*] that tendon of a muscle which is fixed to the moveable Part, and that fixed to the immoveable Part is called the head.



TAIL [with *Botan.*] the pedicle of the Plant.

Dove-TAIL [with *Joiners, &c.*] one of the strongest manners of jointing, by letting one piece of wood into another, cut in these forms, as by letting A into B.



Peacock's-TAIL, a term applied to all circular compartments, which go enlarging from the center to the circumference, imitating the feathers of a *Peacock's-Tail*.

Dragon's-TAIL [in *Astronomy.*] the descending node of a Plane.

Swallow-TAIL, the same as *Dove-Tail*.

Swallow-TAIL [in *Fortif.*] See *Queue d' Hironde*.

TAILS of lions are borne in coat armour, who are said to have very great strength in them, and to flap them about their back and sides when they are in anger, and also to sweep the ground with them when pursued to wipe out their footsteps, that they may not be follow'd by the track.

TAILLE [in *Heraldry*] the same as *Parti per Bend sinister, F.*

TAILLE Douce, a term in Painting, which, Mr. Evelyn says, signifies the art of sculpture, or calcography itself; whether done with the *Burin*, or *Graver*, or with *Aqua Fortis*, which is call'd *Etching*.

TAILLE [in *Musick*] the same as *tenor*.

TAILLIOR [in *Architect.*] is the flat, square stone on the capital of a Pillar.

TAINTED [of *atteint, F.*] corrupted, marred, having an ill or rank smell; also convicted of treason, felony, &c.

TALARIA, the winged shoes of *Mercury, L.*

TALARIA [with *Physicians*] gouty swellings in the ancles.

TALBOT [prob. of *Tægl*, a tail, and *bukan, Sax.* above] a dog with his tail turn'd up, noted for his quick scent, finding out the tracks, lodgings, and forms of beasts, and pursuing them with open mouth, and a continual cry, with such eagerness, that, if not taken off by the huntsman, he is spoiled.

TALE-Bearer [of *Talu* and *beajan, Sax.*] a tell-tale.

Great TALENT of *Silver* [among the *Romans* 99 l. 6 s. 8 d. Sterling.

TALENT the lesser [of *Silver*] worth 75 l. Sterling.

TALENT the greater [of *Gold*] worth 1125 l. Sterling.

TALIATURA [old *Rec.*] talshide or talwood; longwood made into billets.

TALION-Law [*lex talionis*] a retribution or punishment, whereby an evil is returned perfectly like that committed against us by another; as *an Eye for an Eye, a tooth for a tooth, &c.*

TALISMANS [*talismans, Gr.* of *ἰδὲν, Chald.* an image] certain figures or images, engraven or carved under several superstitious observations of the characters and dispositions of the heavens, to which some astrologers, &c. attribute wonderful virtues, as calling down the influences of the celestial bodies; some say it is a seal, figure, character, or image of a heavenly sign, constellation, or planet, engraven, on a sympathetick stone, or on a metal corresponding to the star or planet, in order to receive its influence; they are some of them fondly believed to be preservatives against all kinds of evil: Some again are fancied to have mischievous effects, and that, according as the *Talisman* is preserved or wasted, the Person whom it represents is preserved or wasted away.

TALK [*talum, L.*] a sort of mineral; this, by chymical writers, is express'd by this character X.

TALKATIVE [of *Talu, Sax.*] full of talk.

TALKATIVENESS [of *Talu* or *Tellan* and *neyye, Sax.* the term] aptness to talk, the being given to talk much.

TALLA [with *Physicians*] a swelling of the gout about the ancles, *L.*

TAL-

TALLAGE [*old Rec.*] a certain rate according to which barons and knights were taxed by the king towards the expences of the state, and inferior tenants by their lords on certain occasions.

TALLA'TIO [in an *University*] a keeping an accompt, as by tallies, of the battles or deliveries of meat and drink in a college.

TALLIA, the set allowance in meat and drink for every canon and prebendary in our old cathedral churches.

TALLNESS [prob. of *tar*, *Brit.*] height of stature.



TALLOW-CHANDLERS, were incorporated *Anno* 1461. and by several kings afterwards confirmed. They consist of a master, 4 wardens, about 40 assistants, and 148 livery-men, &c. The livery fine is 15 l. 8 s.

Their armorial ensigns are, Party per fess *Azure* and *Argent*, a pale counter-changed; on every piece of the first a turtle dove; of the second, with each an olive branch in its mouth *Or*. Their hall is on *Dowgate-Hill*.

TALLOW-Tree, a certain tree which produces a sort of unctuous juice, of which candles are made.

TALLOWISH, greasy, or of the nature of tallow.

To **TALLY**, to answer exactly as one tally does to another, or the tally to the stock; also to mark or score upon a tally.

TALON [with *Architects*] is a small member made of square filets, and a strait *Cymatium*: It is different from an *Astragal*, the latter being a round member; whereas the *Talon* consists of two portions of a circle, one on the outside, and the other within.

A *Reversed TALON*, is a talon with the concave Part uppermost.

TALONS [prob. of *talon*, *F.*] the claws of a bird of prey.

TALPA [with *Surgeons*] a swelling that is soft and pretty large, usually arising in the head and face, which takes its name from its preying upon the skull under the skin, as a mole creeps under the ground.

TALPES [in *Chirurgery*] tumours on the head, commonly the consequence of the venereal disease. They raise the skin from the *Pericranium*, and generally indicate the foulness of the bone underneath.

TALUS [in *Anat.*] a bone of the heel with a convex head.

TALUS [in *Architect.*] is the sensible inclination or slope of a work; as of the outside of a wall, when its thickness is diminished by degrees, as it rises in height, to make it firmer.

TALUS [in *Fortif.*] is the slope given to the rampart or wall, that it may stand the faster, *L.*

TALUS superior, of a Parapet, is the slope on the top of the Parapet, that allows the soldiers to defend the covert way with small shot, which they could not do were it level.

TAMBA'QUA } a mixture of gold and copper, which the *Siamese* account more beautiful and set a greater value on than on gold itself.

TAMBOUR [in *Architect.*] a term used of the Corinthian and composite capitals, of a member that bears some resemblance to a drum; also a little box of timber-work, covered with a cieling, within side the porch of some churches, to keep out the wind, by folding doors.

TAMBOU'R [in *Masonry*] a round stone or course of stones, several whereof form a section of the shaft of a column not so high as a diameter.

To **TAME** [*Tamian*, *Sax.*] to make that which was wild, unruly or disobedient, gentle, governable, and obedient.

TAMEABLE, that may be tamed.

TAMELY [*tamelice*, *Sax.*] after a gentle manner.

TAMENESS [*tameneyye*, *Sax.*] gentleness.

TANA'CETUM [with *Botanists*] tansy, *L.*

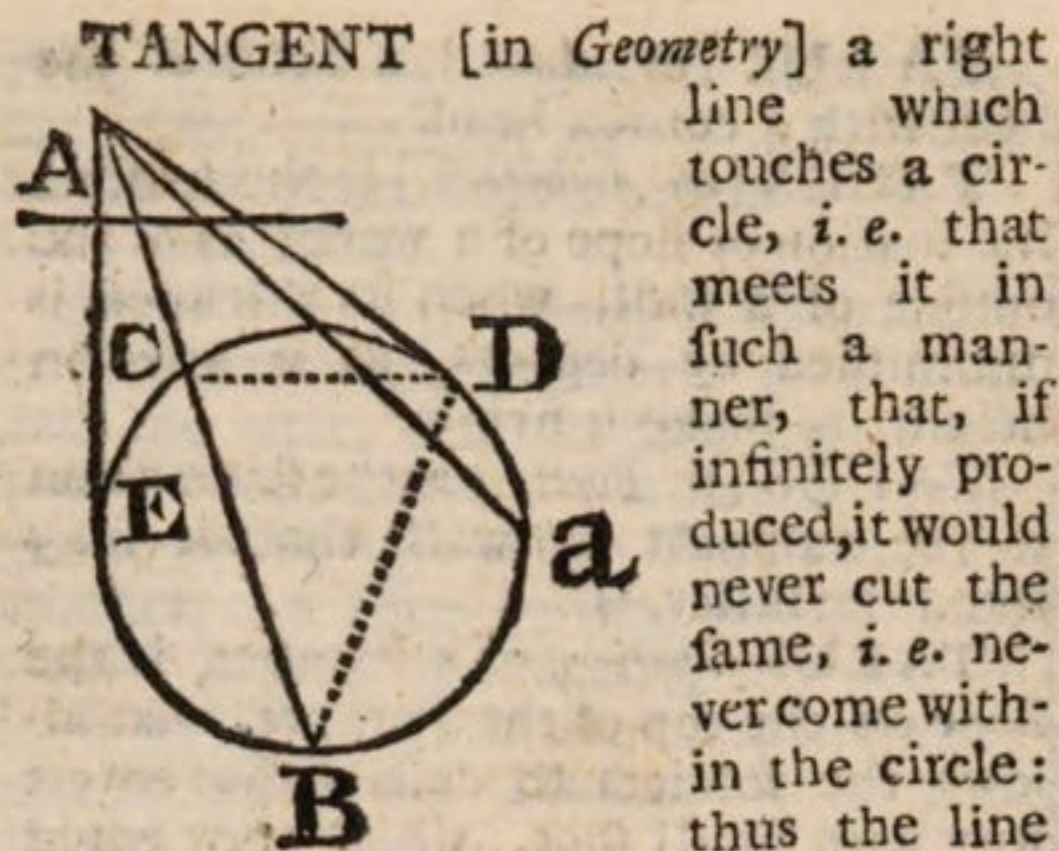
TANNED [of *Tannian*, *Sax.*] made leather, as skins or hides, being consolidated and hardened by tanning.

A **TANNER** [of *Tannan*, *Sax.*] one that prepares hides and skins, by tanning them so as to make them leather.

TANGENT [of *tangens*, *L.* touching] with *Mathematicians*, a right line drawn on the outside of a circle perpendicular to some *Radius* or *Semi-diameter*. A Plane is said to be tangent to a cone when it is coincident with two lines, one of which is drawn on the surface of the cone, and thro' its *Vertex*; and the other a tangent to the circle of the base, meeting the former line in the Point of contact.

TANGENT [of a *Curve*] is a right line drawn so as to touch it, but, if continued, will not cut it.

TAN-



A B is the tangent to the circle in **D**.

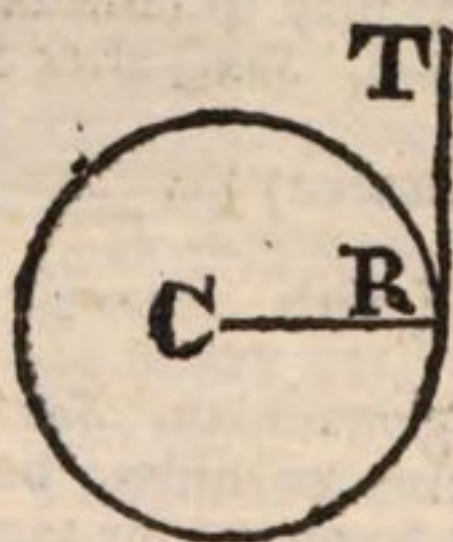
TANGENT of an Arch [in Trigonometry] is a right line raised perpendicularly on the extreme of the diameter, and continued to a Point, where it is cut by a secant, *i. e.* by a line drawn from the center, through the extremity of the arch, whereof it is a tangent.

TANGENT [of a Conick Section] as of a Parabola, or other algebraick curve, is a right line drawn, cutting the axis.

Artificial TANGENTS, are the logarithms of the tangents of arches.

Line of TANGENTS, a line usually placed on the Sector and Gunter's scale.

Method of TANGENTS, a method of determining the quantity of the tangent of any algebraick curve, the equation defining that curve being given.



TANGENT of a Circle [in Geom.] is a right line, as **T R** drawn without the circle, perpendicular to some radius, as **C R**, and which touches the circle but in one Point.

TA'NGIBLE [*tangibilis*, L.] that may be touched, sensible to the touch.

TA'NGIBLENESS [of *tangibilis*, L. and *ness*] capableness of being touched or felt by the touch.

TA'NGLE, a Sea-Weed, such as grows or adheres to oysters, and grows on rocks by the sea-side, between high water and low water-mark.

TA'NGLED [prob. of *tanġl*, Sax. a small twig of which snares were made for birds] intangled, intricate, as thread, &c.

TA'NISTRY [of *Sane*, Sax. a nobleman] an antient municipal law or tenure of England, which allotted the tenure of lands, castles, &c. held by th's tenure, to the oldest and most worthy and capable Person of the name or

blood of the Person deceased, without any regard to Proximity.

To **TA'NTALIZE** [of *Tantalus*, a king of *Phrygia*, of *Ταλνταλίζω*, Gr.] to deceive or defraud under a specious show; to incite to an eager desire of a thing, but not suffer'd to enjoy it.

TA'NTALUS [according to the Poets] was the son of *Jupiter* and *Plota* the nymph, and grandfather to *Agamemnon* and *Menelaus*, who on a time entertaining the gods at a banquet, to make an experiment of their divinity, kill'd, dress'd, and serv'd up his son *Pelops* at table; but the gods, discovering the fact, so abhorred it, that, for the loathsome banquet he made them, they made him as disagreeable an one: For they set him in water up to the chin, and apples bobbed him on the lips; but he could neither stoop down to the one to quench his thirst, nor reach up to the apples to satisfy his hungry appetite, the water sinking lower, and the apples rising higher. As for his son *Pelops*, *Jupiter* sent *Mercury* to hell to fetch his soul from thence, and restored him all his limbs, putting them together in their right Places, and restored him to life again. And whereas *Ceres* had eaten up his shoulder, *Jupiter* made him one of ivory, which had the virtue of healing all manner of diseases.

TAPEI'NOSIS [*ταπεινωσις*, Gr. humiliation] a figure in rhetoric, when the orator speaks less than the truth.

TA'PPED [of *τæppan*, Sax. to broach a vessel of liquor] broached

TA'PPING [in *Chirurgery*] an operation in which any of the *Venter's* are pierced, to let out matter, as in a dropsy.

TAPSUS [with *Botanists*] the herb white-mullein, L.

TARA'NTULA [so named of *Tarentum* in *Apulia*] a venomous ash-coloured spider, speckled with a little white and black, or red and green spots, about the size of an acorn, and having eight feet, and as many eyes; it is hairy, and from its mouth proceed two sorts of horns or trunks, with exceeding sharp tops, through which it conveys its Poison, whose bite is of such a nature, that it is to be cured only by musick.

TARA'XACON [with *Botan.*] the herb dandelion, L.

TA'RCHON [*ταρχων*, Gr.] the herb tarragon, L.

TA'RDANT [*tardans*, L.] lingering, delaying, &c. L.

TARDA'TION, a loitering, lingering, &c.

TAR

TARDI'GRADOUS [*tardigradus*, L.] slow paced, going slowly.

TARDI'LOQUENCE [*tardiloquentia*, L.] slowness of speech.

TARDILOQUIOUS [*tardiloquus*, L.] flow of speech.

TA'RDINESS [of *tarditas*, L. slowness] slackness in business; also guiltiness of a fault.

TA'RDY [*tardus*, L. *tardive*, F.] slow, loitering; also guilty.

TA'RIF [with *Arithmeticians*] a proportional table contrived for the speedy resolving of questions in the rule of fellowship, when the stocks, losses, and gains are very numerous: also a table framed to shew, at first sight, any multiple or divisor, taken any number of times under ten, for the more easy and speedy division of a large sum.

TA'RNISHED [of *se terni*, F.] having lost its lustre or brightness, as silver plate does, sullied, grown dull.

TA'RRACE ? [in *Architecture*] an

TA'RRASS S open walk or gallery; also a flat roof on an house.

TA'RRYING [prob. of *tardare*, Ital. or *tacio*, Brit.] loitering or lagging, abiding or continuing.

TA'RSUS [with *Oculists*] a certain skin in the eye lid.

TARSUS [with *Anatomists*] the space betwixt the lower end of the two foci-bones of the leg, and the beginning of the five long bones that are jointed with and bear up the toes. It comprises seven bones, viz. the *Astragalus*, the *Os Calcis*, the *Os Scaphoides*, the *Naviculare*, the *Os Cuneiforme*, and three other bones, call'd *Offa Cuneiformia*, L.

TARSUS [with some *Anatomical Writers*] the grisly end of the eye-lids, where the hairs grow, otherwise called *Cilium*.

TA'RTANE, a *Mediterranean* ship of great bulk; it carries but one mast, and generally a three corner'd sail.

TA'RTAR [*tartarum*, L. *tartre*, F.] a kind of salt, is express'd in chymical writers by this character □.

TARTAR Emetick †
[with *Chymists*] is cream or chrystal of tartar, mix'd with a fourth part of *Crocus Metallorum*; and this mixture boiled for eight or nine hours in a sufficient quantity of water, in an earthen vessel, and strained thro' a woollen cloth, which having been gently evaporated to the quantity of one half, and set to cool, will strike into chrystals.

TARTAR soluble [with *Chymists*] a kind of salt, prepar'd by boiling a Pound

of cream of tartar, and half a pound of fixed salt of tartar in three quarts of water, for the space of half an hour, in an earthen unglazed vessel, and straining it when it is cold, and evaporating the moisture; which when done, the salt will remain at the bottom.

TARTAR Vitriolate [with *Chymists*] is prepared by pouring spirit of vitriol on oil of tartar *per deliquium*; and after the effervescence or bubbling is over, by setting the glass in sand, and drawing out the vapours with a gentle heat, till a very white salt remains at the bottom.

TARTAREOUS [*tartareus*, L.] of or pertaining to tartar, i. e. a deep Place in hell; also hellish.

TARTARINE [*tartarinus*, L.] the same as *Tartareus*.

TA'RTARIZED [*tartarisé*, F.] refined or purified by the help of salt of tartar.

TA'RTAROUSNESS [of *tartareus*, L. and *ness*] a tartareous quality.

TA'RTARUM ? [*ταρταρον* of *τα*

TA'RTARUS S *ταρταρος*, Gr. to trouble or confound, because there all things are full of trouble and confusion] the Poets take it for hell, or the Place of torment for the wicked.

TA'RTLY [*ταρτλις*, Sax.] eagerly in taste, sharply in speech.

TA'RTNESS [*ταρτνεϋϋε*, Sax.] eagerness in taste, sharpness in speech.

TA'RTRE, or hard lees of wine, F.

TA'SKED [*taxatus*, L. or of *tâche*, F. of *tasca*, Brit. to put a burden on one, *Baxter*] having a certain Portion of work appointed to be done.

TA'SCONY, a sort of white earth like chalk, and is the only earth that endures the blast of the bellows and heat of the fire and running metal.

TASTE [of *taste*, Tent. or *tâte* of *tâter*, F.] one of the five external senses, favour, relish, which probably is effected by the salts that are in bodies, which affect the tongue (according to their various configurations) as differently as they differ from one another; and by tickling, or otherwise moving those small nerves lying in the *Papilla* of the tongue, communicate a sensation to the brain, that is either pleasant or unpleasant.

TA'STED [*tâte*, F.] relished or tried by the tongue or palate; also metaphorically, having had experience or enjoyment of.

TASTES [by Dr. Grew] are distinguished into simple and compound.

Simple TASTES, are single modes of tastes, altho' mingled with others in the same;

same; as for instance, the taste of a Pippin is *acidulcis*; of *Rhubarb*, *amarastriquent*, and therefore compounded with both; but yet in the Pippin the *acid* is one simple taste, and the *sweet* another, as distinct as the *bitter* and *astringent* are in *Rhubarb*.

Simple TASTES, are *bitter*, *sweet*, *sour*, *salt*, *hot*, as in *cloves*, *pepper*, &c. and *cold*, as in *Sal Prunella*. *Aromatick* [spicy] *nauseous*; and some add to these *soft Tastes*; either *vapid*, as in *water*, the whites of *eggs*, &c. or *unctuous*, as in *oils*, *fat*, &c. or *hard*.

Hard TASTES are, 1. *Penetrant*, such as work themselves into the tongue without any pungency; and is experienced in the root and leaves of wild cucumber. 2. *Stupefacient*, as in the root of black hellebore, which, if chewed and kept some time upon the tongue, affects it with a numbness or paralytick stupor. 3. *Astringent*, as in galls. 4. *Pungent*, as in the spirit of *Sal Armoniack*.

Compounded TASTES are, 1. *Austere*, which is *astringent* and *bitter*, as in the green and soft stones of grapes. 2. *Acerb*, which is *astringent* and *acid*, as in the juice of unripe grapes. 3. *Acrid*, which is *pungent* and *hot*. 4. *Muriatick*, which is *salt* and *pungent*, as in common salt. 5. *Lixivious*, which is *saltness* joined with some *pungency* and *heat*. 6. *Nitrous*, which is *saltness* joined with *pungency* and *cold*. There are also several other compounded tastes, but we want words to express them.

TA'STEFUL [of *tâte*, F. and *full*] having a good or pleasant taste.

TA'STEFULNESS, relishableness, palatableness.

TA'STELESS [of *tâte*, F. and *less*] insipid, unrelishable, having no taste.

TA'STELESSNESS, insipidness, unrelishableness.

TA TIANISTS, heretics of the second century of christianity, who condemned marriage, and forbade their disciples the use of wine and flesh.

TA'TTERED [prob. of *tæt'tecan*, Sax.] ragged, hanging in tatters.

TA'TTLE 2 [prob. of *tateren*,

TA TTLING 5 Du.] prating, impertinent discourse.



TAU [in *Heraldry*] call'd the *St. Anthony's Cross*, because *St. Anthony*, the monk and hermit, is always painted with it upon his habit.

It takes its name from the Greek letter

T, which it exactly resembles. Some are of opinion, it is an old hieroglyphick of security, and refer it to the charge given to the angel in *Ezekiel*, not to kill them upon whom was the letter **Τ** *Tau*, Heb.

T *Tau* Greek [**Τ** Heb.] a figure of the cross of *Christ*, and in *Hebrew* is interpreted a sign or mark, of which it was spoken to the angel, which *Ezekiel* saw in spirit. "Go thy way, and set a mark (**Τ**) upon the foreheads of them that mourn, and are sorry for all the abominations that are done therein." This mark was in order to their being preserved in the midst of them that were to be slain for their idolatry, in the wrathful displeasure of the lord. And this letter **T** *Tau*, Greek, was used by captains and heralds, and sign'd on their names, who remained alive after a battle; so that as the letter *Theta* Θ was used as the mark of death, so was **T** *Tau*, or **Τ**, of life.

TA'VERNER [*taverniere*, F. *tavernarius*, L.] a tavern-keeper; also one who frequents taverns.

TAUNT [in *Sea Language*] a term used when the masts of a ship are too tall for her; who then say, *she is taunt masted*.

TAU'NTING [prob. of *tanfer*, F. to check, rebuke, or scold at] speaking reproachfully, biting, &c.

TAU'NTINGNESS, a sharp, haughty, biting, reproachfulness.

TAUROBO'LIIUM [among the *Grecians*] the sacrifice of a bull to *Cybele*, the mother of the gods; by which he that was consecrated, esteemed himself regenerated and pure for twenty years to come. The manner of it was this; a bull, having his horns gilded, was slain in a Pit, which was plank'd with Planks bored full of holes, through which holes the blood of the bull ran upon a man that lay under the Planks, who, all besmearing himself with blood and dust, was held purified by it.

TA'URUS [with *Astronomers*] the second sign of the zodiack, into which the sun enters on the 21 of *April*; it is represented on a celestial globe, by the figure of a bull; and its characteristick with astrologers, &c. is **T**.

TAURUS [in our *antient Customs*] signified a bull.

TAUTOLO'GICALLY, by way of tautology.

TAUTOLO'GICALNESS, a tautological quality, or fulness of tautologies.

TAUTOLOGIST [*ταυτολόγος*, Gr.] one who says the same things over and over.

To **TAUTOLOGIZE** [of *ταὐτα λέγειν*, Gr.] to say the same thing over and over.

TA'WER [of *ἑρπῆς*, *Sax.*] a dresser of leather, a tanner.

TAW'NINESS [of *taner*, F. or *ἑρπῆς*, *Sax.* i. e. tannedness] the being of the colour of tanned leather.

TA'WDRY, ridiculously or flauntingly gay.

TAW'DRINESS [as Dr. *Tho. Hensh.* supposes, of knots and ribbons bought at a fair, antiently held in the chapel of *St. Audrey* or *Etheldred*] ridiculous or flaunting gayness.

A **TAX** [*taxatio*, L. of *τάξις*, Gr. *taxe*, F. of *τάξιν*, Gr. as *Salmasius* supposes] a tribute or duty rated on land, &c. or a tribute settled on every town after a settled rate, and paid annually towards the expence of the government.

TA'XATIO *Norwicensis* [old *Rec.*] a valuation of church-livings, antiently made through every diocese of *England*, made for the Pope by *Walter* bishop of *Norwich*, in the time of *Henry III.* upon the Pope's granting to the king a tenth of all the spiritual livings for three years.

TA'XED [*taxatus*, L. *taxe*, F.] having a tax imposed upon him, &c. also charg'd with the commission of some fault, &c.

TA'XIS [in *Architect.*] the same with the antients that ordonnance is with the moderns, and *Vitruvius* describes it to be that which gives every Part of a building its just dimensions, according to its uses.

TA'XUS [with *Botan.*] the yew-tree; also a badger, L.

TAYL [in *Heraldry*] is commonly used for the tail of an hart; but those of other creatures have peculiar and distinct names for them.

TEA'CHABLE [of *ῥαῖν*, *Sax.* to teach] capable or apt to learn.

TEA'CHABLENESS [of *ῥαῖν*, *Sax.*] capableness and readiness to be taught, docility.

TEA'RING [prob. of *ῥαῖν*, *Sax.* to tear] rending in pieces.

TEARS [of *ῥαῖν*, *Sax.* *taare*, *Dan.*] drops of water issuing out of the eyes.

TEA'ZELS [*ῥαῖν*, *Sax.*] fuller's thistles.

TE'CMARSIS [*τεκμαρσις*, Gr.] that which relates to the cause of diseases.

TE'CHNICAL Words, terms of art.

TECHNICAL Verses, are such as include the substance or particular Parts of an art or science, or contain the rules and precepts of them, so digested, for the help of the memory.

TE'CHNICALLY [of *technicus*, L. of *τεχνικός*, Gr.] after the manner of technology.

TE'CHINESS [prob. of *toucher*, F. to touch, *q. d.* touchiness] captiousness, aptness to be offended, frowardness, peevishness.

TECOLY'THOS [of *τήκω*, to diminish, and *λίθος*, Gr. a stone] the *Indian* stone, a stone bearing the resemblance of an olive.

TECTONICK Art [*tectonice*, L. of *τεκτονική*, Gr.] the art of building.

TECTONICK Nature [*natura tectonica*, L. of *τεκτονικός* of *τεκτονική*, Gr. the art of building] formative nature.

TEDI'FERA *DEA* [i. e. the torch-bearing goddess] a name given to *Ceres* (the goddess of bread-corn) by the Poets, on account of her seeking her daughter *Proserpina* with a torch; and thence they sacrificed to her in the night with torches burning. Some are of opinion that by *Ceres* is meant the earth, and that by *Proserpina* is meant corn, which had like to have been buried in the dark bowels of the soil; but that in the night-time, when the sun is under ground, the blade of corn shoots out fast, which is the meaning of *Ceres's* torch that night, when she found her daughter.

TEDI'GEROUS [*tadiger*, L.] bearing a torch.

TE'DIOUSNESS [of *tadiosus* of *tadium*, L.] too great length of time, wearisomness, irksomness.

TE'DIUM [*tadium*, L.] irksomness, wearisomness.

TEE'MFUL, full up to the top.

TEE'MING [of *ῥαῖν*, *Sax.* an offspring, prob. of *τεῖν*, Gr. to extend] childing, frequently pregnant, or bearing young, fruitful.

TEETH [*τοῦ δαΐ*, *Sax.*] either of man or beast.

TE'GUMENTS of a human Body [in *Anat.*] are reckoned five, viz. the *Epidermis* or scarf-skin, the *Dermis* or true-skin, the *Panniculofus Adipofus*, the *Membrana Carnosa*, and the common membrane of the muscles.

TEINT [in *Painting*] an artificial or compound colour, or the several colours used in a picture, considered as more

or less high or bright, or deep or thin, or weakened, &c. to give the proper *Relievo*, or softness, or distance, &c. of the several objects.

TEIRS, the third part of a Pipe, or a measure of 42 gallons.

TE'KUPHÆ [in the *Jewish Chronology*] are the times wherein the sun proceeds from one cardinal Point to the next.

TELECA'RDIOS [of *καρδία*, the heart, and *τελειω*, Gr. to perfect] a precious, stone like, or of the colour of a heart.

TELE'PHION } [with *Botan.*] an herb, a kind of orpine, first found out by king *Telephus*, good for wounds, ulcers, &c.

TE/LESCOPE [*telescope*, F. of *τέλος*, the end, and *σκοπή* of *σκοπέω*, Gr. to view] is a dioptrick instrument composed of lenses, by means of which remote objects appear as if they were near; or a Prospective glass made of two or more glasses placed in the tube or pipe, of several lengths, to view objects at a distance.

A **TELESCOPE**, with a convex and concave lens, represents, objects that are at a vast distance, distinct and erect, and magnifies them according to the proportion of the focal distance of the convex lens to the focal distance of the concave lens.

A **TELESCOPE**, with two convex lenses, represents objects, that are vastly distant, distinct, but inverted, and magnifies them according to the proportion of the focal distance of the exterior to the focal distance of the interior lens.

Reflecting TELESCOPE, consists of a large tube that is open at the end next to the object, and closed at the other, where is plac'd a metalline *Speculum*, and having a flat oval *Speculum* near the open end, inclin'd towards the upper part of the tube, where there is a little hole furnished with a small, plain, convex eye-glass.

TELESCOPICAL, of or pertaining to a telescope.

TE'LIS [with *Botan.*] the herb fennugreek.

TE'LLER [of *tellan*, *Sax.* to tell] one who relates.

TELLER [of *tællen* or *tylean*, *Sax.* to count] a teller of money.

TE'LLERS [in the *Exchequer*] four officers, whose business is to receive all monies due to the crown, and to throw down a bill through a pipe into the tally-court, where it is received by the

auditor's clerks, who write the words of the bill upon the tally.

TE'LLUS, the goddess of the earth, *L.* She was usually painted in a green mantle.

TELO NIUM, a toll-booth or custom-house, *L.* of *Gr.*

TEME'RITY } [*temeritas*, *L.*
TEMERARIOUSNESS } [*temerité*, *F.*] rashness, unadvisedness.

TEMOINS [with *Military Men*] pieces of earth left standing as marks or witnesses in the fosses of places the workmen are emptying, that they may know exactly how many cubical fathoms of earth have been carried away, in order to pay the workmen their due for it.

TE'MPERAMENT [in *Physick*] the natural habitude and constitution of the body of man, or the disposition of the animal humours.

TE'MPERAMENT } [in *Musick*] a rectifying or amending the false or imperfect concords, by transferring to them part of the beauty of the perfect ones.

TEMPERAMENTUM *ad pondus* [in *Physicks*] *i. e.* in weight, is that where the elementary qualities are found in equal quantities or in equal proportion, *L.*

TEMPERAMENTUM *ad justitiam* [in *Physicks*] *i. e.* justice, is that which contains unequal portions of those qualities; but yet in such proportion as is necessary for the discharge of the functions proper to the Part.

TE'MPERANCE [*temperantia*, *L.*] moderation, a restraining of our affections and passions. Temperance is one of the four cardinal virtues, and is by moralists said to constitute honesty, or decency, and bashfulness. The two species of it are *Sobriety*, which moderates our eating and drinking; and *Chastity*, which sets bounds to the enjoyment of conjugal love. *Temperance* hath also its potential parts, as meekness, clemency, modesty.

TEMPERANCE [with *Divines*] is defin'd to be a virtue that consists in an abstinence from sensual pleasures, which renders the body tame and governable, and so serviceable to the soul, and also chearful in the exercise of religion; which sets the mind of man free from the captivity of sense, and establishes its dominion over the brutish part, so that the man lives by faith and not by sense, and is disengag'd from the world, and the allurements of it.

TEMPERATENESS [*temperantia*, L. *temperance*, F.] moderation, abstemiousness in eating and drinking, &c. the restraint of our affections or passions.

TEMPERATURE [*temperatura*, L.] spoken of the air, is that which tempers it, and changes according to the diversity of seasons, or the different situations of countries, or the qualities of it, as to heat and cold. moisture and dryness.

TEMPERED [*temperatus*, L. *temperé*, F.] mollified, qualified; also mingled.

TO TEMPEST, to be stormy. *Milton*.

A TEMPEST [*tempesta*, L. *tempeste*, F.] a most violent storm, or a degree beyond a storm, a violent commotion of the air, either with or without rain, hail, snow, &c.

TEMPESTUOUSLY [of *tempestuosus*, L. *tempestueux*, F. and *ly*] after a stormy, tempestuous manner.

TEMPESTUOUSNESS [of *tempestuositas*, L.] storminess.

A TEMPLAR [*templier*, F.] a student in the Temple.

TEMPLARS, or *Knights Templars*, said to have been instituted in the year 1113. by *Hugh of Rayennes*, and confirm'd by *Pope Eugenius*. Their habit was a white cloak or upper garment, with a red cross on the back, and a sword girt about them; and thence they were by the common People call'd *Cross-Backs*, or *crouched-backs*. These knights at first dwelt in part of the building that belong'd to the temple in *Jerusalem*, not far from the sepulchre of our Saviour, where they charitably entertain'd strangers and pilgrims, and in their armour led them through the holy land to view such things as were to be seen there, defending them from the infidels. These knights had in all Provinces of *Europe* their subordinate governors, in which they possessed no less than 16000 lordships, a vast revenue. Their governor in *England* was stiled master of the Temple, and was summoned to Parliament; and the Temple in *Fleet-street*, now the house of our law-students in *London*, being their house, the minister of the Temple-church still bears the title of master of the Temple. This order continued for about the space of two hundred years; but at length, being both rich and powerful, and also grown vicious, the whole order was abolished by *Pope Clement V.* in the year 1309, as also by the council of *Vienna* in 1312, and their possessions were given to the knights of *St. John of Jerusalem*, whose mansion was near *Smithfield* (now vul-

garly call'd *St. Jones's*) and other religious orders. The crimes objected against them were, first, their revolting from their professed obedience to the Patriarch of *Jerusalem*, who was their visitor. Secondly, their unspeakable Pride. Thirdly, their sins against nature.

TEMPLE *templum*, L. some derive it of *templando* or *contemplando*, contemplating; *Varro* of *tuendo*, defending; *Mart.* of *τέμνω*, *q.* dividing or separating, *Scal.* of *τέμνω*, *q. d.* a Place separated from others on account of religion; but others derive it of *Θέμις*, justice, or the goddess of justice] a church or cathedral for the performance of divine service. The temples that the heathens built to their gods were very stately; for princes and nations employ'd their riches and ingenious inventions of architecture in building them. In their temples there were generally three altars; the first at the entry where the victims were offered and burnt, the second in the middle, and the third at the end, within an enclosure: Upon the two last, only Perfumes and sweet scents were burnt, and there the People eat in their festivals to their gods.

TEMPLES of *Antæ*, such which had only *Antæ* or angular Pillars at the corners, and two *Tuscan* columns on each side the doors.

Tetrastyle TEMPLES, such as had four columns in front, and as many behind.

Amphiprostyle TEMPLES, such as had columns before and behind, which also were *tetrastyle*.

Prostyle TEMPLES, were such as had columns only on the fore-side.

Diptere TEMPLES, such as had eight rows of columns around, or were *Oxastyle*, or had eight columns in front.

Periptere TEMPLES, such as had four rows of insulated columns around, and were *Hexastyle*. *i. e.* as had six columns in front.

TEMPLES, certain jewels, which great ladies antiently wore on the temples and foreheads, and fastened to their hair with bodkins.

TEMPORALNESS [of *temporalis*, L. *temporel*, F.] a secular quality; also temporariness, or the being for a time.

TEMPORALTY [*le temporel*, F.] temporal goods.

TEMPORARINESS [of *temporarius*, L. *temporaneus*, F. and *neve*, *Sax.*] a temporal quality, or the lasting only for a time.

TEMPO;

TEMPORIZING [*temporifant*, F.] complying with the times, time-serving.

TEMPORUM *offa* [with *Anat.*] the bones of the temples situated in the lower part of the sides of the *Cranium*. The upper part of them, being thin, consists only of one table of a circular figure, which is joined to the *Offa Parietalia* by the squamous sutures; but the lower part, which is thick, hollow, and uneven, is united to the *Os Occipitis*, and *Os Sphenoides*, L.

TEMPTER [*tentator*, L. *tentateur*, F.] one who allures or entices, the devil.

TEMPTINGNESS [of *tentans*, L. and *neyje*, Sax. terminat.] alluringness, charmingness, &c.

TEMPUS *pinguetinis*, &c. [ant. *Deeds*] the season of the buck, from *Lamm*-mas-day to that of the *Exaltation* of the cross; and also that of the doe, from the festival of *St. Martin* to the purification of the *Virgin*.

TEMULENTNESS [*temulentia*, L.] drunkenness.

TEN [*tien* or *tyn*, Sax.] the number 10, in figures, is composed of the first figure and (0) a cypher. It conjoins the virtue of all numbers, which it holds, as it were, bound in itself, either simply, or by multiplication. secondly, as, among *Geometricians*, a line is the joining in one of divers pricks or points, so the 10 makes the line of numbers, neither can there be any going farther. we may add 1 to 9, and 2 to 8, and, by multiplication and redoubling of 10, set down a number greater than the sands of the sea.

TENABLENESS [of *tenable*, F. and *ness*, of *tenere*, L. to hold] capableness of being held and kept.

TENACIOUSLY [of *tenaciter*, F.] after a close-fisted, covetous manner; also stiffly in maintaining an argument, &c.

TENACIOUSNESS [*tenacitas*, L. *tenacité*, F.] niggardliness, stiffness in holding or maintaining an opinion, &c.

TENACULA, a surgical instrument much like the forceps.

TENAILLE [in *Fortif.*] is an out-work that resembles a horn-work; but generally somewhat different, in regard that, instead of two demi bastions, it bears only in front a re-entering angle between the same wings, without flanks, and the sides are parallel. All *Tenailles* are defective in this respect, that they are not flanked or defended towards their inward or dead angle, because the height

of the parapet hinders from seeing down before the angle, so that the enemy can make a lodgment there under covert; and therefore *Tenailles* are never made, but when there is not time to make a horn-work.

Simple TENAILLE [in *Fortif.*] a large out-work consisting of two faces or sides, including a re-entering angle.

Flanked TENAILLE [in *Fortif.*] a large out work consisting of two *Tenailles*, or two re-entering angles.

TENAILLE of the *Place* [in *Fortif.*] is the face of the place, raised between the point of two neighbouring bastions, including the curtain, two flanks raised on the curtain, and the two sides of the bastions which face one another.

TENANT in Chief, is a tenant that holds of the king in right of his crown.

TENANT by the Courtesy of England, a tenant that holds for his life, by means of a child begotten by him on his wife, she being an heiress, and the child being born alive.

TENANT by Elegit, a tenant that holds by virtue of the writ called *Elegit*.

TENANT by Execution, is a tenant that holds upon account of an execution, upon any statute, recognizance, &c.

TENANT in Frank Marriage, a tenant who holds lands or tenements by a gift of them, made to him upon marriage between him and his wife.

TENANT in Mortgage, is a tenant that holds by means of mortgage.

TENANT Al Præcipe, a tenant against whom the writ *Præcipe* is to be brought.

TENANT in Service, a tenant that holds by any manner of service.

TENANT per Statute-Merchant, a tenant that holds lands by virtue of their being forfeited to him by *Statute-Merchant*.

TENANT at Will, a tenant who holds at the will of the lord, according to the custom of the manour.

Sole TENANT, a tenant who has no other joined with him.

Joint TENANTS, are tenants that have an equal right in lands or tenements, by virtue of one title.

TENANTS in common, are such as have equal right, but hold by divers titles.

Very TENANT, a tenant who holds immediately of his lord; so that if there be a *Lord Mesne* and a tenant, the tenant is *very Tenant* of the *Mesne*, but not to the lord above.

TENANTABLE, that is. fit to be occupied by a tenant, in good repair.

TEN

TENANTABLENESS [of *tenens*, L. holding, or *tenant*, F. *able* and *ness*] capableness or fitness to be held, possessed, or inhabited by a tenant.

TENASMUS [*τηνσμος*, Gr.] a continual list to go to stool, attended with an inability of voiding any thing, but sometimes bloody slimy matter, L.

TENDER-HEARTED [of *tendresse*, F. and *Deorht*, Sax.] of a tender, commiserating, and kind disposition.

TENDER-HEARTEDNESS, a kind and commiserating temper or nature.

TENDERLING [of *tendresse*, F.] one that is or has been tenderly brought up.

TENDICLE [*tendicula*, L.] a gin or snare to take birds or beasts, &c.

TENDINOSE [of *tendo*, L. *tendon*, F.] full of tendons.

TENDINOUSNESS, fulness of tendons, or the nature or quality of tendons.

A **TENDRIL** [with *Botanists*] is a clasper, or that little curling part of plants by which they climbing take hold of any prop for their support.

TENE BRÆ [in the *Roman Church*]

TENE BRESS a service used on *Wednesday, Thursday* and *Friday* before *Easter*, in representation of Christ's agony in the garden. The manner is thus: there are fifteen lamps or candles lighted, which is just the number of psalms or canticles that are in the office. These being lighted on a triangular scone, at the end of every psalm that the priest repeats, one of the candles is put out, till at the end the congregation is left in darkness, L.

TENEBRICOSE [*tenebricosus*, L.] very dark, full of darkness.

TENEBROSE [*tenebrosus*, L. *tenebreux*, F.] dark, gloomy.

TENEBROSENESS [*tenebrositas*, L. *tenebres*, F.] darkness, gloominess.

TENMENTALE [in *ancient Customs*] the number of ten men, which in the days of our *English Saxon* ancestors, was also called a *Decennary*, and ten decennaries made what we call an hundred.

TENENT [in *Heraldry*] a term used for something that sustains or holds up the shield or coat-armour, and is generally synonymous with the supporter.

TENESMUS [of *teneo*, L. or *τεινω*, Gr. to stretch out] a continual desire of going to stool.

TENET [q. *tentum*, a thing held, *tenet*, L. i. e. he holdeth] an opinion or doctrine professedly held by some divine philosopher, &c.



TENNE [in *Heraldry*] is what is commonly in *English* called tawny, and some call it bruske: the colour is made of red and yellow mixed together, and is expressed in engraving by lines diagonal, from the sinister chief and traverse. In blazoning by celestial things, it is called the dragon's head, and by precious stones, the hyacinth. See the figure.

TENNIS [q. d. *tens*] a sort of play at ball.

TENON [*un tenon*, F.] the square end of a piece of timber, diminished by one third part of its thickness, fitted into the hole of another piece called a mortise.

TENONTOTROTUS [of *τεινω* to stretch out and *τερος*, Gr. wounded] one that is wounded in a tendon.

TENOR [*tenor*, L. *teneur*, F.] manner, estate, circumstance, order, series.

TENOR [in *Musick*] the first, mean or middle part, or that which is the ordinary pitch of the voice, when neither raised to the treble, nor lowered to the bass.

TENSARE [old *Deeds*] to teen, to fence, or hedge in.

TENSES [of *tens*, F. or *tempus*, L.] tenses are times of action, and they are three, *Past*, *Present*, and *Future*, though *Grammarians* make five. The *Past* may be divided, as the *Latins* do, into *Imperfect*, as, I did love, and the *Preterperfect*, as, I have loved. The *French* go farther, and divide the *Past* into five parts, as the *Preterit Imperfait*, the *Preterit Indefini*, *Preterit Parfait*, *Preterit plusque par Fait*, and *Preterit Indefini compose*; the *French* also make two *Future Tenses*, as the *Simple Future* and the *Compound Future*. In the *Optative Mood* the *French* add one Tense, and make it consist of three simple and three compos'd: But it were to be wish'd, for the sake of learners, that there were fewer tenses as well as moods, or else that they were more certain; for we frequently meet with one tense made use of for another, and most languages make use of the *Present* for the *Future Tense*.

TENSIBLE [*tensibilis*, L.] that may be extended.

TENSIBLENESS, capableness of being extended.

TENSIVE [*tensivus*, L.] belonging to extension.

TENTATIVE [of *tentare*, L. to try] of or pertaining to an essay or trial.

TENTATIVE, an essay or effort whereby persons try their strength or sounds;

sounds; an affair, &c. to see whether or no it will succeed.

TENTATIVE [in *French Universit.*] the first thesis or art that a student in the theology school holds to show his capacity, to obtain the degree of bachelor.

TENTH [of *ἑννῆς*, *Sax.* 10.]

TENTHLY, in the tenth place or order.

TENTI'GINOSE [*tentiginosus*, L.] troubled with the *Tentigo* or *Satyriasmus*.

TENTIGO [with *Surgeons*] an involuntary erection of the yard, the same as *Satyriasis*, L.

TENUFO'LIUS [in *Botan. Writ.*] that has leaves long, round, and thick, as the leaves of some sorts of the *Ficoïdes*, L.

TE'NUIOUS [*tenuis*, L.] slender.

TE'NUIOUSNESS [of *tenuitas*, L.]

TENU'ITY [*tenuité*, F.] slenderness, thinness, smallness, littleness.

TE'NURE [of *tenere*, L.] the manner by which tenants hold lands or tenements of their lords, or the services performed to the lord, in consideration of the use and occupancy of his lands.

TEPHRIAS [*τεφρῆς*, Gr. an ash colour] a kind of marble of an ash-colour.

TE'PHRION [*τεφρῖον*, Gr.] a sort of medicine for distempers in the eyes.

TEPHRI'TES [*τεφρίτης*, Gr.] a stone having the figure of a new-moon.

TEPHROMANCY [*τεφρομαντεία* of *τεφρᾶ* ashes, and *μαντεία*, Gr. divination] divination by ashes, which was performed in the following manner: they wrote the things they had a mind to be resolv'd about in ashes upon a plank or any such thing; and this they expos'd to the open air, where it was to continue for some time; and those letters that remained whole, and were no way defaced by the winds or other accidents, were thought to contain in them a solution of the question.

TEPIDNESS [*tepiditas*, L.] lukewarmness.

TE'RAPHIM [*תְּרָפִים*, *Heb.*] some have imagin'd that the teraphims mentioned *Judges* xvii. 5. were the household gods of the heathens; but this does not agree with what is said in the same place, where mention is made of a graven image and a molten image, which were the household gods. Others rather think they were *Talismanical* representations, consecrated by devilish ceremonies, to engage some evil spirit to answer in them the demands of their worshippers, and give oracles. *Elias Levita* relates

that they were made in the manner following, *viz.* that they killed some man, who was a first-born son, and pulled off his head, embalmed it, and set it on a plate of gold, and engraved on it the name of the spirit that they invoked for answers to their questions, and placed it in a hole or place in the wall, made on purpose for it; and having lighted lamps, &c. round it, fell down before it and worshipped it.

TERATOLOGY [of *τέρας*, wonderful things, and *λόγος*, Gr.] is when bold writers, fond of the sublime, intermix something great and prodigious in every thing they write whether there be foundation for it in reason, or not, and this is what is call'd bombast.

TEREBELLUM the diminutive of *Terebrum* an awger or piercer.

TE'REBINTH [*terebinthus*, L. *τερεβινθος*, Gr.] the turpentine-tree.

TE'REBINTHIZU'SA [of *τερεβινθίζω*, Gr.] a precious stone, a sort of Jasper.

TERE'DUM [with *Surgeons*] the corrupting or rotting of a bone, L.

TE'RES major [in *Anat.*] a muscle arising from the lower angle of the basis of the *Scapula*, and ascending obliquely upwards, under the head of the *Longus*, is inserted into the neck of the *Os Humeri*, called also *Rotundus major*, L.

TE'RES minor [in *Anat.*] a muscle arising from the inferior angle of the *Scapula*, which, ascending obliquely, passes over the head of the *Longus*, and is inserted below the *Os Humeri*, and is called also *transversalis*, L.

TERGE'MINOUS [*tergeminus*, L.] three-double.

TERGIVE'RSATING [*tergiversans*, L.] boggling, shuffling, shifting, &c.

TERM [*terminus*, L.] *térme*, F. *τέρας*, Gr.] a word, an expression; a bound or limit; a limited or set time; an article or condition.

TERM [in *Law*] a boundary or limitation of time; or a fixed or limited time, when the courts of judicature are open for all law suits, of which there are four in the year set apart for the hearing and determining of all controversies and suits in the courts at *Westminster* and elsewhere, the rest of the year being called vacation-time.

TERM [in *Grammar*] a particular word, diction, or expression in a language.

Little TERM [in *Logick*] is that idea which makes the subject, because the subject is commonly of less extent than the attribute. *Great*

Great TERM [in *Logick*] is the idea of the attribute.

Milliary TERMS [among the antient *Greeks*] the heads of certain deities, placed on square land-marks of stone, &c. to mark the several *Stadia*, &c. in the roads.

TERMS of an Equation [with *Algebraists*] are the several names or members of which it is composed, and such as have the same unknown letter, but in different powers or degrees; for if the same unknown letter be found in the same degree or power, they must pass but for one term.

TERMS of Proportion [with *Mathematicians*] are such numbers, letters, or quantities, as are compared one with another, as if $3. 6. :: c, d, a, b, :: 12. 24.$ then $a, b, c, d,$ or $3. 6. 12. 24.$ are call'd the terms, a being the first term, b the second.

TERM [in *Architecture*] a kind of statue or column adorned at the top with the figure of a man's, woman's or satyr's head, as a capital, and the lower part ending, as a sheath or scabbard.

TERM [in *Geometry*] is sometimes used for a point, and sometimes a line, &c. a line is the term of a superficies, and a superficies of a solid.

TERMS of Art, words, which, besides their literal and popular meaning, which they either have or may have in common language, bear a further and peculiar meaning in some art or science.

TERMS of Proportion [with *Mathemat.*] are such numbers, letters, or quantities, as are compared one with another, as

$4. 8 :: 6. 12.$ } $a, b, c, d,$ or $4, 8, 6, 12,$
 $a. b :: c. d.$ } are called the terms.

TERMAGANTNESS [probably of *ter magnitudo*, i. e. three times magnitude.] a termagant disposition, the ranting, hectoring, robust temper or behaviour of a masculine woman.

TERMINABLE [*terminabilis*, L.] that may be ended.

TERMINAL [*terminalis*, L.] belonging to bounds and limits.

TERMINA'LIA [among the *Romans*] a feast of Land-marks observed in honour of *Terminus*, the deity of bounds, for adjusting and distinguishing the limits of fields and every man's estate.

TERMINISTS, a sect or branch of the *Calvinists*, who hold five particular tenets, as to the term or time of grace.

TERMINUS Deus [among the *Romans*] the god of bounds and limits. The people of *Rome* were commanded

to set stones on the confines of their ground, which were call'd *Terminalia*; and upon them they offered to *Jupiter* every year; and if any one was so presumptuous as to remove them, his head was to make satisfaction to *Jupiter*, to whom they were consecrated; these stones were every year crowned with flowers, and milk was poured upon them to the god *Terminus*.

TERMLY, every term, as often as the terms of law return.

TERMOR, one who holds a farm for a term of years or life.

A TE'RNARY } [*ternio*, L.] a ter-
A TE'RNION } nion or number of three.

TERPSI'CHORE [*τέρψιχρον* of *τέρψις*, delectation, and *χορεία*, a dance, Gr.] one of the nine muses, to whom is attributed the invention of dancing and balls. The antients used to represent her in painting, &c. with a chearful countenance, and playing upon some instrument, having her head adorned with a coronet of feathers of divers colours, but chiefly green, in token of the victory the muses obtain'd over the syrens, &c. by singing.

TERRA'CEOUS [*terraceus*, L.] of, or belonging to the earth.

TE'RRRA Lemnia, a sort of red earth digged out of an hill in the island of *Lemnos*, L.

TERRA nova [in *old Charters*] land newly granted or made over to some person; also land newly grubbed up, or cleared from woods, L.

TERRAPINE [in *Virginia*] a tortoise or turtle.

TERRA Puturata, land subject to the custom or duty call'd *Putura*, L.

TERRA Sabulosa, gravelly or sandy ground, L.

TERRA Samia, a white, stiff, tough earth, brought from the island *Samos*, L.

TERRA a terra [in *Horsemanship*] is a series of low leaps made by the horse forward, bearing side-ways, and working upon two treads. In which motion the horse moves both his fore-legs at once, and when they are upon the point of descending to the ground, the hinder legs bear them company with a short and quick cadence, always bearing and staying upon his haunches; so that the motions of the hinder quarters are short and quick, and the horse being always well press'd and coupled, he lifts his fore-legs pretty high, and his hinder legs keep always low and near the ground.

TERRA *a terra*, Gallies and other vessels are said to go *terra a terra*, when they never go far from the coast. *L.*

TERRAIGNOL [with *Horseman*] is a horse who cleaves to the ground, that can't be made light upon the hand, that can't be put upon his haunches, that raises his fore-quarters with difficulty, that is charged with shoulders; and, in general, one whose motions are all short, and too near the ground.

TERRAIN [with *Horsemen*] is the manage ground upon which the horse makes his pift or tread.

TE'RRACE [in *Architect.*] the roof of a house that is flat, and whereon one may walk; also the covering of a building which is in platform; also a balcony which projects.

TE'RRAS γ [*terraxia* and *terraccia*, *Ital.* *une terrasse*, *F.* prob. of *turris*, *L.* a tower, or *terra*, *L.* the earth] a wall, walk, or gallery raised above the rest of the garden.

TERRE'NE [*terrenum*, *L.*] the earth, the earthly habitation, *Milton*.

TERRE'NENESS [of *terrenus*, *L.*] earthiness.

TERRE *plain* [in *Fortification*] is a platform or horizontal surface of the rampart lying level, only with a little slope on the outside for the recoil of the canon. It is terminated by the parapet on that side toward the field, and by the inner *Talus* on the other toward the body of the place.

TERRE-Tenant, a tenant that holds land; as when a lord of a manour has a freeholder, who lets out his freehold to another to be occupied, this occupier is called the *Terre-Tenant*, *F.*

TE'RRER γ [of *terra*, *L.* land] a

TE'RRIER γ book or roll wherein the several lands, either of a private person, or of a town, college, or church, &c. are described; and this ought to contain the number of acres, the site, boundaries, tenants names, &c.

TERRE'STRIAL γ [*terrestris*, *L.*]

TERRE'STRIOUS γ earthy, of, or pertaining to the earth.

TERRE'STRIAL Line [in *Perspect.*] is a right line in which the geometrical place and that of the picture or draught intersect one another.

TERRE'STRIALNESS [of *terrestris*, *L.* *terrestre*, *F.* and *ness*] earthiness, the being earthly or pertaining to the earth.

TE'RRIBLENESS [*terribilitas*, *L.* *qualité terrible*, *F.*] a terrible nature or quality.

TERRI'COLIST [*terricola*, *L.*] one

who inhabits or dwells upon the earth.

TE'RIER γ [*Ant. Customs*] a collecti-

TE'RAR γ son of acknowledgments of vassals or tenants of a lordship containing the rents, services, &c. they owe to their lord, and serving as a title or claim for demanding and executing the payments thereof.

TERRIER [with *Hunters*] the lodge or hole which foxes, badgers, rabbits, &c. dig for themselves under ground, to save themselves from the hunters; and hence *Terrier*, a little hound, who hunts those animals, who creeps into the ground like a ferret, and either affrights and bites them, or drags them out at the holes.

TERRI'FICK [*terrificus*, *L.*] terrifying, causing terror or fear.

TERRI'FICKNESS [of *terrificus*, *L.* and *ness*] terribleness, causing terror.

TERRIGENOUS [*terrigena*, *L.*] born, bred or ingender'd of the earth.

TERRI'LOQUY [of *terriiloquus*, *L.*] the speaking of terrible or dreadful things.

TERRIS *bonis*, &c. [in *Law*] a writ for a clerk to recover his lands, &c. formerly sued, after having cleared himself of a felony, upon suspicion whereof he was convicted and delivered to his ordinary to be purged, *L.*

TERRIS *liberandis*, the name of a writ for delivery of lands to the heir, after homage and relief performed, or upon security taken that he shall perform them, *L.*

TE'RSOR [in *Anat.*] the muscle call'd also *Latissimus dorsi*.

TE'RTHRA [of *τερθρον*, *Gr.* the parts about the throat] the middle and lateral parts of the neck.

TESSELATA *pavimenta* [among the *Romans*] were the pavements in the tents of the generals, of rich *mosaick* work, made of curious small square marbles, bricks, or tiles, call'd *Tessella*, from the form of dice.

TE'SSELATED [*tessellatus*, *L.*] chequered with inlaid pieces of wood, stone, or any other thing, as a pavement of *Mosaick* work, made of curious small, square marbles, bricks or tiles, called *Tessella*, from the form of dice.

TESSO [*old Latin Rec.*] a grey brock or badger.

TEST a furnace for melting iron, a sort of copper for refining silver, &c.

TESTA [in *Botan. Writ.*] a thin, hard, brittle covering of some seeds.

TESTA *de Nevil* [so called, because tis said to have been compiled by *Joland*]

land Nevil, an itinerant justice in the time of king *Henry III.*] an authentick record kept in the king's remembrancer's office in the exchequer, containing an account of all lands held in grand or petty sergeanty, with fees and escheats to the king.

TESTAMENT *Nuncupative*, a last will made by word of mouth before sufficient witnesses.

TESTAMENTUM [*old Rec.*] a writing, instrument, or deed for the conveying of lands or other things, so called, because it bears a testimony, or is attested by witnesses.

TESTA'TION, a bearing witness, a testifying, proving, witnessing, or evidencing, *L.*

TEST'ATED [*testatus, L.*] openly prov'd and known, testified, &c.

TESTE, a word commonly subscribed in the last part of every writ, where the date begins thus; *teste me ipso*, i. e. witness myself, if it be an original writ in the king's name; but if it be a judicial writ, it bears the name of the chief judge of the court, out of which it issues, as *teste Petro King Equite*, &c.

TESTES [with *Anat.*] certain eminent parts behind the *Psalloides* in the extreme part of the brain toward the *Cerebellum*; so call'd by *Anatomists* on account of their resembling the stones of a man.

TESTICLES [*testiculi, L. testicules, F.* also *testes, L.* witnesses, *q. d.* witnesses of virility, &c.] the seminal organs or vessels in men or women.

TESTI'LATED *Root* [with *Botan.*] is a kind of tuberous root, for it consists of two knobs, resembling a pair of testicles, as in some species of *Orchis*.

TESTICULO'SE [*testiculosus, L.*] that hath large cods.

TESTICULUS *venerens* [with *Surgeons*] a swelling of the cod after venereal copulation, *L.*

TESTIFICA'TOR, he that testifies, *L.*

TE'STINESS [probably of *tête, F.* and *Head, q. d.* headiness, or of *téstardo, Ital.*] peevishness, aptness to take pet, moroseness, cross-grainedness.

TESTONS [so called from their having an head or *Testa*, or *Tête, F.* upon them] whence they are by us called *Testors* or *Testers*. They were either coined here or in *France*, in the time of *Henry VIII.* and went in *France* for eighteen-pence; and probably they went for the same here. They were made of brass, covered with silver. They went in *Eng-*

land in the time of *Henry VIII.* for twelve pence, and sunk in *Edwards VI.*'s time to nine-pence, and afterwards to six-pence, and still retain the name of *Testor*.

TESTU'DINATED [*testudinatus, L.*] vaulted, made like the shell of a tortoise, bowing like a vault.

TESTU'DO [with *Poets*] a lyre, because it is said to have been made by *Mercury*, its inventer, of the back or hollow shell of the sea-tortoise.

TESTU'DO, a tortoise; also a vaulted roof, *L.*

TESTU'DO *veliformis quadrabilis* [in *Architect.*] an hemispherical vault or ceiling of a church, &c. wherein there are four windows so contrived that the rest of the vault is quadrable or may be squared.

TESTU'DO [with the *Antients*] a kind of cover or skreen made by the soldiers bucklers, held over their heads, they being in close order.

TESTU'DO [in *Physick*] a soft broad tumour or gathering of impure humours between the skull and the skin, called also *Talpa*, &c.

TETA'NICK [*tetanicus, L.* of *τετανικός, Gr.*] having a crick in the neck, or cramp in it, that holdeth it so stiff that it cannot bow.

TETA'NOTHRUM [*τετανοθεα, Gr.*] a medicine for taking away wrinkles in the skin and smoothing it.

To **TETHER** a Horse [*entraver, F.*] to tie him so in a pasture, that he may eat all round him the length of the line, but no farther.

TETHYS [of *τις, Gr.* a nurse, because water feeds and nourishes all things] according to the poets the daughter of *Celus* and *Vesta*, the sister of *Saturn*, the wife of *Neptune*, and goddess of the sea.

TE'TRACHORD [*tetrachordo, Ital. tetrachordus, L.* of *τετραχορδον, Gr.*] an instrument with four strings; also an interval of three tones, accounting the tetrachord for one tone, as it is often taken in musick.

TETRA'CTYS [in *Ant. Geom.*] a point, a line, a surface, and a solid.

TETRA'DITES, a name given to several sects of hereticks, on account of the respect they bore to the *τετρας*, or number 4.



S I a

TE'TRAE'DRON [*τετραεδρον, Gr.*] one of the five regular bodies contained under 4 equal and equilateral triangles, which be-
ing

ing folded up, will each of them represent the *Tetraedron*.

TETRA'ETERIS [τετραετηρίς, Gr.] the space of four years.

TE'TRAGON [in *Astrol.*] an aspect of two Planets with regard to the earth, when they are distant from each other a fourth part of the circle or 90 degrees.

TETRA'GONALNESS, the having four corners, squareness.

TETRAGONIA [with *Botanists*] prick-wood or spindle-tree, *L.*

TETRAGONIAS [with *Astron.*] a comet, the head of which is of a quadrangular form, and its tail or train long, thick, and uniform, and not much different from the meteor called *Trabs*.

TETRAGONISTICAL *Calculus*, is the same with the summatory or differential *Calculus* of *Leibnitz*, or summatory arithmetick, *i. e.* the art of finding the flowing quantity from the fluxion.

TETRA'GONUS [τετραγωνός, Gr.] a four square or four corner'd figure, a triangle, *L.*

TETRANO'BOLOS, square crimson velvet Pease, *L. of Gr.*

TETRAPENTÆ'ETERIS [τετραπεντηετηρίς, Gr.] an Olympiad, the space of four years, and the beginning of the fifth.

TETRAPE'TALOUS *Flower* [with *Botanists*] is one that consists of but four single colour'd leaves, called *Petala*, set round the *Stylus* to compose the flower. And Mr. Ray divides them into, 1. Such as have an uniform, tetrapetalous flower, and their seed-vessels a little oblongish, which he therefore calls *Siliquose*, as the *Leucoium*, *Dentaria*, *Allyson*, *Viola Lunaris*, *Paronychia*, *Hesperis*, *Alliaria*, *Rapa*, *Napus*, *Sinapis*, *Rapistrum*, *Erysimum*, *Eruca Spuria*, *Cardamin*, *Turritis*, *Pilosella Siliquosa*, and the *Raphanus Rusticanus*, and *Aquaticus*. 2. Such as have their seed-case or vessel shorter, which he calls *Capsulata* and *Siliculose*, as the *Myagrium*, *Draba*, *Leucoium*, *Siliqua rotunda*, *Lepidium vulgare*, *Nasturtium*, *Cochlearia*, *Thlaspi*, *Glastum*, *Brassica Marina*, *Eruca Marine*, &c. 3. Such as have a kind of or seeming tetrapetalous flower, *i. e.* a monopetalous one deeply divided into four Partitions, as the *Papaver*, *Agremone*, *Tythemallus*, *Veronica*, *Coronopus*, *Plantago*, *Lysimachia Siliquosa*, *Psilium*, *Alfina Spuria*, &c.

TETRARETALOIDES [with *Botanists*] is when the flower is deeply cut into four Parts, as the flowers of *Vermilion*, *Speedwell*, &c.

TETRAPHY'LLOUS [τετραφύλλος, of τετρα, four, and φύλλον, a leaf, Gr.] consisting of four leaves.

TETRA'PLA [of τετραπλοῦς, Gr. *i. e.* four-fold] a bible disposed by *Origen* under four columns, with each a different *Greek Version*, viz. that of *Aquila*, that of *Symmachus*, that of the *Septuagint*, and that of *Theodosian*.

TETRAPLA'SIUS [tetraplasius, *L.* τετραπλάσιος, Gr.] four fold.

TETRA'PTOTE [τετραπτόν, Gr.] a defective noun, having no more than four cases.

TETRAPHYRE'NOUS [with *Botan.*] which has four seeds or kernels, as *Agriolium*, *Holly*, &c.

TETRA'RCHATE [tetrarchias, *L.* τετραρχία, Gr.] the fourth part of a country under the same government.

TETRASPA'STUS [τετρασπαστον, Gr.] a machine wherein there are four Pullies.

TETRASPE'RMOS [with *Botanists*] that bears four seeds, as *Borage*, *Sage*, *Rosemary*, &c.

TETRA'VELA, veils with some crosses on them, used in divine service, *L.*

TE'TRICOUS [tetricus, *L.*] of a four countenance, crabbed, morose.

TETTER-BERRIES, the berries of the white briony.

TEUTHOMA'LACHE [with *Bot.*] the herb spinage, *L. of Gr.*

TEU'CHRION [τύχριον, Gr.] the herb Poly, *L.*

TEUTONICK [of *Teutones*, as some think of *Tuisco*, the son of *Mercury*] belonging to the *Teutones*, an ancient People of *Germany*, now called *Duytish* or *Dutch People*; as the *Teutonick* language.

TEUTONICK *Order*, an order of knights instituted in the year 1190. by *Henry*, king of *Jerusalem*, and other Princes, in favour of the *Germans*. Their institution was under the walls of *Acon* or *Ptolemais*, in the holy land, and confirmed in a church dedicated to the virgin *Mary*, whence they were called *Marian* knights. The order is now little known, though there is still a great master of it kept up.

TEUTHA'LIS [τευθαλῖς, Gr.] the herb knot-grass.

TEUTONES [so called of *Tento* or *Tuisco*, their god, whom they esteemed to have been in that land, and of the earth] a People of *Germany* called *Almains*. *Aventinus* will have this *Tuisco* to be the son of *Noah*, who was sent by his father into *Germany* 131 years after the flood.

TEXT, an original discourse, exclusive of any note or interpretation.

TEXT-Book [in *Universities*] is a classick author written very wide by the students, to give room for an interpretation dictated by the master, &c. to be inserted in the interlines.

TEXTRINE [*textrinus*, L.] pertaining to weavers or weaving.

TEXTURE [in *Physicks*] the arrangement or cohesion of several slender bodies or threads, interwoven or entangled among each other, as in cloths, stuffs, the webs of spiders, &c.

THA'BORITES, a branch of the antient *Hussites*.

THALASSIA'RCHY [*thalassiarchia*, L. of θαλασσιάρχια of θαλασσα, the sea, and ἀρχή, a ruler, Gr.] the admiralty or the office of the admiral.

THA'LIA [Θαλία of τὴ θαλλειν, Gr. i. e. to be green or flourish] one of the nine muses, to whom the Poets ascribe the invention of geometry and husbandry. *Thalia* was represented in Painting, &c. with a smiling countenance, having on her head a coronet of ivy, in a mantle of carnation, embroidered with silver twist and golden spangles, holding in her left hand a vizard. The ivy intimated that she was mistress of comick Poetry.

THALY'SIA [of τὴ θαλλειν, Gr.] festivals among the *Athenians*, on which they offered sacrifices, that their fruits might have a prosperous growth.

THAMES [*Thamesis*, L. so called on account of the meeting together of the two rivers *Tame* and *Ouse* or *Isis*] the chief river of *Great Britain*, which takes its rise in *Gloucestershire*, runs up to *Oxford*, and thence to *London*. The sea flows up it from the eastward gently eighty miles towards the west, almost as far as *Kingston*; and from thence to *Oxford*, and many miles farther, boats are drawn for above two hundred miles.

THA'MMUZ [Θμν, as some say, from תמנ, Heb. to die, or as others will have it, from an *Egyptian* word that signifies to disappear. This deity is spoken of in the 8th of *Ezekiel*, and is supposed to be the *Adonis* of the *Greeks*, whom the Poets represent as the favourite of *Venus*, so that when *Mars* went about to kill him, she pass'd with such haste over some reeds that stood in her way, that she wounded her feet, and the drops of blood, falling upon some white roses, turned them red. This *Adonis* is said to have been killed by a boar, at which *Venus* was very much

afflicted, and therefore interceded with *Proserpina* to send him back again; but *Proserpina* was so enamoured with him, that she only granted that he might visit *Venus* one part of the year, and be with her the other. The *Pagans*, in the month of *June*, used to lament his death, and the women used to carry a dead body to the ground, and lamented, to perpetuate the memory of his death. Some relate the story of *Thammuz* in another manner, and tell us that he was a Priest, who having been wrongfully put to death by a king of *Babylon*, the king, being tormented with remorse of conscience, laboured to make satisfaction to him for the injury, and caused many fabulous stories to be related of him, that the People might be persuaded that he was admitted among the gods, and commanded that every year there should be an universal mourning for him.

THANE [Deñ, or Dane, of Denian, to serve, Sax.] a nobleman or earl. It was also antiently used for a magistrate, and sometimes for a freeman; but it most properly signifies an officer or minister of the king.

THA'NKFULNESS [Thoncyullneſſe, Sax.] a thankful or grateful disposition.

THANKSGIVING [of Thancaſ and ġifan, Sax.] the giving of thanks.

THA'NKLESS [Thoncleaſ, Sax.] undeserving of thanks; also ungrateful.

THANKLESNESS [Thoncleaſneſſe, Sax.] an unthankful temper, ungratefulness.

THAPSI'A [θαψία, Gr.] the herb called *Stinking Carrots*.

THARGE'LIA, *Athenian* festivals observed in honour of *Apollo* and *Diana*. In this festival the first-fruits of the earth were offered up, as an earnest of her fertility, being boiled in a Pot called *Thargelos*.

A THA'TCHER [of Thacian, Sax.] one who covers houses or barns with thatch.

THAU'MATURGICKS. See *Thaumaturgy*.

THAU'MATURGUS [θαυματουργός, Gr.] a worker of miracles, a title which the *Roman-Catholics* give to several of their saints.

THAU'MATURGY [of θαῦμα, a wonder, and αὐτοργία, I myself work, Gr.] any art that does, or seems to do wonders; or, as it is defin'd by *Dr. Dee*, a mathematical science, which gives certain rules for the making of strange works.

works to be perceiv'd by the sense, yet to be greatly wonder'd at.

THAWING [taw, *Tent.*] the resolution of ice or snow into its former fluid state, by the warmth of the air.

THEA, festivals to *Bacchus*, in whose temple three empty vessels are related to be miraculously replenish'd with wine in the night time, although the doors were secured under locks and bars.

THEA'NDRIC [of Θεός, God, and ἀνδρ, Gr. man] divine and human, under one, or God-man.

THEA'NTHROPOS [Θεῖον ἀνθρώπου of Θεός, God, and ἀνθρώπου, Gr. man] a title given to our saviour *Jesus Christ*, as being both God and Man.

THEA'TRE [theatrum, L. theatre,

THEA'TER F. of θεῖον of θεῖον, Gr. to see or behold] any scaffold or building erected for the exhibiting publick shows or sights, a stage, a play-house, a building contriv'd with all manner of conveniences, both for the actors and spectators, for the representing and beholding comedies, tragedies, &c.

THEATRE [in *Architect.*] is by the *Italians* used for an assemblage of several buildings, which by a happy disposition and elevation represents an agreeable scene to the eye.

THEA'TRICALLY [of theatricus, L. of θεῖον, Gr.] after the manner or usage of the theatre.

THEA'TRICALNESS, the being according to the custom or manner of the theatre.

THEFT-Hold, the receiving goods from a thief, to favour and maintain him, the punishment of which was anciently imprisonment, now transportation.

THELY'PTERIS [θηλυπτερίς, Gr.] female-fern, or sea-fern, L.

THELY'GONUM [θηλυγονον of θήλυ, a female, and γόνον, a parent, or γεννα, Gr. to beget] an herb call'd also the *Grace of God*, which is said to cause women to conceive of a girl.

THELY'PHONON [θηλυφονον of θήλυ and φονία, Gr. to kill] an herb that is said to destroy animals of the female sex.

THE'MATISM [θεματισμός, Gr.] the decorum and graceful appearance of any pile of buildings: it is the making the whole aspect of a fabrick so correct, that nothing shall appear but what is approv'd and warranted by some authority.

THE'MIS [Θεμис, Gr. i. e. that which is right] a moral deity or goddess, whom the Poets feign to have first taught

men right and justice, and thence is taken frequently for justice itself; the sister of *Jupiter*, and daughter of *Cælus* and *Terra*, on whom he begot *Minerva*. She had an oracle in *Bælia*, near *Caphisus*. She is also called *Carmenta*, the mother of *Evander*, and said to have liv'd *Anno Mundi* 2998.

THE'NAR [θέναρ, Gr.] an abducent muscle, which draws away the thumb.

THE'NCEFORTH [θennaγ-χορη, Sax.] from that time.

THENCEFORWARD [θennaγ-χορη, Sax.] from that time, and so on, afterwards.

THE'OCATAGNO'STES [of Θεός and καταγνώσκω, Gr. to reprehend] a sect of hereticks who presumed to find fault with certain words and actions of God, and to blame many things in the scriptures.

THEO'CRACY [θεοκρατία of Θεός, God, and κρατία, Gr. power or government] a government where God himself is king, as that of the *Jews*, before they were governed by king *Saul*.

THEO'GONY [θεογονία of Θεός, God, and γονή, Gr. an off-spring] the generation of the gods, or a treatise concerning it, as that of *Hesiod*.

THEOLOGICALNESS [of θεολογικός of θεολογία, Gr. theologia, L. and ness] a theological nature or quality.

THEO'LOGIUM, a stage or little place in the theaters, where the ordinary actors appeared; also the place where the gods appeared, including the machines whereon they descended, and from which they spoke.

THEO'LOGIST [theologus, L. theo-

THEOLOGUE F. of θεολογία of Θεός, God, and λόγος, a word, Gr.] a theologer, a divine, a professor, &c. of divinity.

Natural THEO'LOGY, is the knowledge Persons have of God by his works, by the sole light of nature and reason.

Supernatural THEOLOGY, is that knowledge we obtain by revelation.

Positive THEO'LOGY, is the knowledge of the sacred scriptures, and of the meaning of them, agreeable to the opinions of the fathers and councils, without argumentation.

Moral THEOLOGY, is that which instructs us in the divine laws, relating to manners.

Scholastick THEOLOGY, is that which proceeds by reasoning, or which derives the knowledge of several divine things from some established principles of faith.

THEO-

THEOMA'CHIST [*Θεομάχης* of *Θεός*, God, and *μαχῆν* of *μάχουμαι*, Gr. to fight] one who fights against or resists God.

THEOMA'GI [of *Θεός*, divine, and *μαγῶν*, Gr. wise-men] Persons skill'd in divine wisdom.

THEOMANCY [*Θεομαντεία*, Gr.] is different from artificial divination, which though, in some sense, it may be said to be given by the gods, yet does not immediately proceed from them, being the effect of experience and observation. And *μαντεία*, is opposed to oracular divination, *i. e.* that which is delivered by interpreters, as at *Delphi*, because that was confined usually to a fixed and stated time, and always to a certain Place; for the *Pythia* could not be inspir'd in any Place but *Apollo's* temple, and upon the sacred *Tripos*, whereas the *Theomantists* were free and unconfin'd. being able (after the offering of sacrifices and performance of the usual rites) to prophesy at any time, or in any part of the world. It was a divine *Afflatus* or inspiration: The manner of receiving of which was, the receivers of it were possessed with a divine fury, swelling with rage, like Persons distracted and besides themselves, foaming and making a strange and terrible noise, gnashing with their teeth, shivering and trembling, and making other antick motions.

THEO'PASCHITES [of *Θεός*, God, and *πάσχω*, Gr. to suffer] a sect of hereticks who held that the whole Trinity suffered in the Person of *Jesus Christ*.

THEOMA'NTISTS [*Θεομαντισταί*, Gr.] were of three sorts. One sort was possessed with prophesying *Demons* which lodged within them, and dictated what they should answer to those that enquired of them, or spoke out of the bellies or breasts of the possessed Persons, they all the while remaining speechless, or not so much as moving their tongue or lips. The second sort were such as pretended to what is commonly call'd *Enthusiasm*, and different from the former, who contained the deity himself; whereas those were only govern'd, acted, or inspired by him, and instructed in the knowledge of what was to happen. The third sort were those that were cast into trances or extasies, in which they lay like dead men or asleep, depriv'd of all sense and motion; but after some time, returning to themselves, gave strange relations of what they had seen and heard.

THEONOMA'NTIA [of *Θεός* *ὀνομαζόμενος*

and *μαντεία*, Gr. divination] a sort of divination by invoking the names of God.

THEOMBRO'TIOS, a certain herb that the kings of *Persia* used to take as a preservative against all indispositions of body and mind.

THEOMENIA [*Θεομηνία*, Gr.] the divine anger.

THE'OREM [*theoremata*, L. *theorem*, F. of *θεωρημα*, Gr.] is a speculative proposition, demonstrating the properties of any subject.

An universal THEOREM [with *Mathematicians*] is one that extends universally to any quantity without restriction; as that the rectangle of the sum, and difference of any two quantities, is equal to the difference of their squares.

A Particular THEOREM, is when it extends only to a particular quantity.

A Negative THEOREM, is one that demonstrates the impossibilities of an assertion, as, that the sum of two biquadrate numbers cannot make a square.

A Local THEOREM, which relates to a surface; as, that triangles of the same base and altitude are equal.

A Plain THEOREM, is one which relates to either a rectilineal surface, or to one terminated by the circumference of a circle, as, that all angles in the same segment are equal.

A Solid THEOREM, is such an one as treats about a space terminated by a solid line, *i. e.* by any of the three conick sections, as, if a right-line cut two asymptotick Parabolas, its two parts terminated by them shall be equal.

A Reciprocal THEOREM, is such an one whose converse is true; as, if a triangle have two equal sides, it must have two equal angles the converse of which is true, that, if it have two equal angles, it must have two equal sides.

THEOREMA'TICAL [*θεωρηματικὸς*, Gr.] of theorems.

THEOREMATIST [of *θεωρηματικὸς*, Gr.] a finder out or producer of theorems.

THEORE'TIC } [*theoricus*, L.
THEORE'TICAL } *theorique*, F. of
THEORE'TICK } *θεωρητικὸς* of
THE'ORIC } *θεωρεῖν* of *θεωρεῖν*, Gr. to contemplate] pertaining to theory. speculative.

THEORETICA [*sc. Ars*, of *θεωρητικὴ*, Gr.] the speculative part of Physick or any other science.

THEORE'TICAL *Astronomy*, that part of astronomy which considers the true structure and disposition of the heavens

vens and heavenly bodies, and accounts for their various *Phænomena's* therefrom.

THEORE'TICK *Physicians*, such as apply themselves to a careful study of what relates to health and diseases, the principles of the human body, its structure and parts, with their actions and uses, and whatsoever befalls the body, either naturally or preternaturally; the differences of diseases, their natures, causes, signs, indications, &c. the properties of plants, drugs, and other medicines.

THEORE'TICKS, the same as *Theoretica*.

THEO'RICAL *Astronomy*, is that part of the science that considers the true structure and disposition of the heavens and heavenly bodies, and accounts for their various *Phænomena* therefrom; in opposition to that which considers their apparent structure, or their disposition as view'd by the eye which is called *Spherical Astronomy*.

THEORY [*θεωρία* of *θεωρέω*, Gr. to contemplate] a doctrine which terminates in the sole speculation or consideration of its subject, without any view to the practice or application of it.

THEOXE'NIA [*θεοξένια*, Gr.] a sacrifice that was offer'd to all the gods, observ'd chiefly by the *Athenians*, and by the *Romans* stiled *Dies Pandicularis* and *Communicarius*. The *Athenians* consecrated them to the honour of foreign gods, or the gods or *Genii* of hospitality.

THERAPEU'TICE ? [*therapeutica*

THERAPEU'TICK ? *Ars*, L. *therapeutique*, F. of *θεραπευτική* of *θεραπεύω*, Gr. to heal] that part of *Physick* that teaches the method of curing diseases, or that is employ'd in finding out remedies against them, and prescribing and applying them.

THERAPEUTES [of *θεραπεύω*, Gr. to serve or minister to] a servant wholly employed in the service of God.

THERAPEU'TICKS, the same as *Therapeutice*.

THE'RAPHIM [תְּרָפִים] which some derive of תָּרַח, Heb. he left, because the People quitted every thing to consult them] idols or images, which, some say, were made in the shape of men, which, when raised upright, they spake at certain hours, and under certain constellations, by the influences of the heavenly bodies: Others say that they were instruments made of brass, which pointed out the hours and minutes of future events, as directed by the stars. Rabbi *Eliexer* relates, that,

in the making of these *Teraphims*, they killed a first-born child, clove the head of it and season'd it with salt and oil; that they wrote the name of an impure spirit on a plate of gold, and placed it under the tongue of the dead child, having laid the head against a wall; and, having lighted lamps before it, pray'd to it, and it talk'd to them. But whether *Laban's* *teraphims* were thus made is disputed by the learned.

THEREABOUT [of *ἑρπ* and *abu'tan*, Sax.] near that Place.

THEREOF [*ἑρπιοῦ*, Sax.] of it.

THEREON ? [*ἑρπιον*, Sax.]

THEREUPON } upon that thing, &c.

THEREWITH [*ἑρπ-πις*, Sax.] with that or it.

THERI'ACLE, treacle.

THERICA'RIA [with *Botan.*] dyer's weed, L.

THERMA'NTICA [*θερμαντικά* of *θερμαίνω*, Gr. to warm] such medicines as cause heat, L.

THERMES ? [so called from *Terminus*,

TERMES } *nus*, the Roman god of boundaries or land-marks] certain representations of human figures, with half bodies, as if they proceeded out of a sheath or case, which were antiently fix'd in the earth as land-marks. In architecture they are used as a kind of symbolical column.

THE'RMOPOTE [*thermopota*, L. of *θερμότητα* of *θερμὸν* and *πίνω*, Gr.] a drinker of hot liquors.

THE'RMOSCOPE [of *θερμὸν* and *σκοπεῖν* of *σκοπέω*, Gr.] an instrument for the same use as the thermometer; but some make this difference that the thermoscope shews the increase and decrease of heat and cold in the air, but by the thermometer the heat and cold of the air can be measured.

THESMOPHORIA [among the *Athenians*] festivals in which, after the manner of the *Egyptians*, the women fasted; so denominated of *Ceres*, call'd *θεσμοπόρος*, or the law-giver, because, before she had invented bread-corn, men rovd about without law.

THESMOPHORY [*thesmophoria*, L. of *θεσμοπορία*, Gr.] law-giving or making.

THE'SMOTHE'TE [*thesmotheta*, L. of *θεσμὸν τίθηναι*, Gr.] a law-giver.

THE'TA [Θ, Gr. this letter is said to take its name from death, it being the first letter of *θάνατος*, Gr. death, having in the midst of it a dart in token of death] was, by the antients used to signify

signify death; for judges set this letter on their names or heads who were condemned to die; as likewise did captains in their briefs, wherein were contained the names of their soldiers, by which a certain account could be given to their sovereign how many were slain.

THE'TIS [of *ἡ Πηληϊόωνος Θέτις*, Gr.] the daughter of *Nereus*, whom when *Jupiter* was about to have married, being told by *Prometheus* that the son born of her would be greater than the father, he broke off his suit, and she was afterwards married to *Peleus*, and bare him *Achilles*. She was painted as a lady of a brown complexion, her hair scattered about her shoulders, crowned with a coronet of periwinkle and escallop shells, in a mantle of a sea-green, with chains and bracelets of amber about her arms, and a branch of red coral in her hand.

To **THESAU'RISE** [*thesaurizare*, L. of *θησαυρίζειν*, Gr.] to gather or lay up treasure.

THEU'RGY [*theurgia*, L. of *θεουργία* of *θεός*, God, and *εργον*, Gr. work] magick operating by divine or celestial means, or the power of doing extraordinary and supernatural things by lawful means, as prayer, invocation of god, &c. called by some *white Magick*.

THI'CKISH [of *Ἰκκεαν*, Sax. or *tickner*, Dan.] somewhat thick.

THI'CKNESS [*Ἰκκενεϋϋε*, Sax.] a thick quality, &c.

THI'EVERY [of *Ἰεοϋκίαν*, Sax.] stealing.

THI'EVISH, given or addicted to stealing.

THI'EVISHLY [*Ἰεοϋκίκε*, Sax.] in a thievish manner.

THI'EVISHNESS [of *Ἰεοϋκίαν*, Sax.] addictedness to stealing.

THINKING [of *Ἰνκεαν*, Sax.] a general name for any act or operation of the mind, cogitations which bear several names according to their various modes. as, when an idea recurs to the mind, without the object being present, it is called *Remembrance*. When the mind seeks after it, and it is brought again into view, it is called *Recollection*. When an idea is held long in the mind under attentive consideration, it is called *Contemplation*. When ideas float in the mind, without regard or reflection, it is called a *Revery*. When ideas are taken express notice of, and, as it were, register'd in the memory, it is called *Attention*. And when the mind fixes an idea in view, and considers it

on all sides, it is called *Study* and *Intention*.

THIN'LY [*Ἰννελίϋ*, Sax.] after a thin manner.

THIN'NESS [*Ἰννεϋϋε*, Sax.] a thin quality or consistence.

THIRD [in *Musick*] a concord resulting from a mixture of two sounds, containing an interval of two degrees.

THIRD-Point [in *Architect.*] the point of section in the vertex of an equilateral triangle.

THIRD-Night-Awn-hynd [*Ant. Laws*] a guest who had lain three nights in an inn, who was afterwards accounted a domestick, and his host or landlord was answerable for whatsoever offences he should commit.

THI'RDLY [*Ἰνδλίϋ*, Sax.] in the third place.

THIRST [of *Ἰϋϋϋτ*, Sax.] a dryness of the throat, a painful sensation occasioned by a preternatural vellification of the nerves of the throat or fauces, and producing a desire of drinking.

THI'RSTING [of *Ἰϋϋϋταν*, Sax.] being thirsty.

THI'RSTINESS [*Ἰϋϋϋτιϋνεϋϋε*, Sax.] drought, driness, a thirsty quality, &c.

Knights of the **THI'STLE**, a French order of knights of the family of *Bourbon*, who bear this motto, *Nemo me impune lacessit*, i. e. None that provokes me passes unpunished.

THI'STLY [*Ἰϋϋτελίϋ*, Sax.] full of thistles.

THI'THERWARD [*Ἰνδεν-πεαϋνδ*, Sax.] towards that place.

THLA'SPI [*θλάσπι*, Gr.] the herb called *Country-Mustard*, or *Treacle-Mustard*.

THNE'TOPSY'CHITES [of *θνητός*, mortal, and *ψυχή*, Gr. the soul] a sect who held that the soul of man was perfectly like that of brutes, and died with the body.

THOLUS [in *Architect.*] the roof of a temple or church, the centre, scutcheon, or knot in the middle of an arched roof, the lantern or cupola of a public hall.

THOLUS *Diocletis* [with *Surgeons*] a sort of bandage, L.

THOMÆ'ANS, a certain sect among the *Indians* in the *East-Indies*, who, according to tradition, receiv'd the gospel from *St. Thomas* the apostle.

THO'MISM, the doctrine of *Thomas Aquinas*, and his followers, but chiefly with respect to his opinions, as to predestination and grace.

THOR [Dojn, Sax.] a certain idol



highly esteemed by the *Teutonicks* and *antient Saxons*; they represented him as a king crowned, sitting on a throne, majestically plac'd in a very large, spacious hall, and there set as if he had repos'd himself upon a bed; round his crown, and in compass above and about the same, were set or fixed twelve bright burnished golden stars, and in his right hand he held a golden scepter. They believ'd him to be of marvellous power and might, and that there was no people of the earth that were not subject to him, and did not owe him divine honour and service. That he had the most extensive dominion in heaven and earth. That in the air he govern'd the winds and clouds; and when he was displeased caus'd lightnings, thunders, and tempests, with excessive rains, hail, and ill weather; but being well pleased by adoration, and sacrifice, and service of his suppliants, he then bestow'd upon them fair and seasonable weather; and caus'd plenty of corn and fruits; and defended them from plagues and all other infectious diseases. The *Laplanners* represent him by the stump of a

tree, and offer sacrifice to him, which sacrifice is usually a rain-deer. From him *Thursday* takes its name, *q. d. Thor's day*.

THORRA [with *Botanists*] the herb wolf's bane, *L.*

THORACICUS Ductus [with *Anatomists*] a vessel that arises about the kidney of the left-side, and ascends along the chest, near the great artery, ending at the subclavian vein on the left side. The use of it is to convey the juices, called *Chyle* and *Lympha*, from the lower part to the heart. This duct is also called *Ductus Communis Lympharum*, because the lymphatick vessels discharge themselves into it, and also *Ductus Chyliferus*, *L.*

THOR'NINESS [Dojni'neyre, Sax.] fulness of thorns.

THOR'NY [Dojni'g, Sax.] full of thorns.

THOROUGHLY [Djuhlic'g, Sax.] after a thorough manner.

THOROUGH-fare [Djuh-yape, Sax.] a passage thro' a place from one street or place to another.

THOROUGH-lighted [in *Architect.*] a term used of rooms, which are said to be so when they have windows at both ends.

THOROUGH-stitch [Djuh-y'tice, Sax.] as to go thorough-stitch, *i. e.* to pursue a matter to the end or conclusion.

THOROUGH-wax, an herb good in ruptures. “

THOUGHTFUL [Doh'tyul, Sax.] full of thought.

THOUGHTFULLY [Doh'tyul-li'g, Sax.] after a thoughtful manner.

THOUGHTFULNESS [Doh'tyul-ne'y'e, Sax.] a thoughtful or thinking humour, faculty or consideration.

THOUGHTLESS [Doh'tleay, Sax.] without thought.

THOUGHTLESLY [Doh'tleay-lice, Sax.] after a careless manner, unthinkingly.

THOUGHTLESNESS [Doh'tleay-ne'y'e, Sax.] an unthinking faculty.

THREATS [of *Speatian*, Sax.] threatenings, menaces.

THREAD-BARE, worn so that the thread appears.

To **THRE'DDLE**, to put thread in the eye of a needle.

THREE-LEGG'D Staff, an instrument composed of wooden legs, made with joints to shut all together, and to take off in the middle for the more convenient carriage, on the top of which a ball and socket are commonly fix'd to support

support and adjust the instruments for surveying, astronomy, &c.

THRENODIA [*θρηνοδία*, Gr.] a mournful or funeral song.

THRICE [*trois fois*, F. *τρίς*, Gr.] three times.

THRIFTINESS, sparingness, parcimony, good-husbandry.

THRIFTY [not improbably of *ἄφρων*, Sax.] sparing, parcimonious, industrious.

THRIPS, a little worm that breeds in timber.

THRITHING [*ἄφρων*, Sax.]

TRITHING } the third part of a county or shire, containing three or more hundreds or wapentakes, such as are the divisions, called *Laths* in *Kent*, *Rapes* in *Sussex*, and *Ridings* in *Yorkshire*.

THRITHING [*ἄφρων*, Sax.] a court held within the forementioned circuit, the same as our court-leet.

THRITHING-Reeve [*ἄφρων*, Sax.] the governor of a thrithing, before whom all causes used to be brought that could not be determined in the wapentakes or hundreds.

THROBBING [of *θροβέω*, Gr, as *Minshew* conjectures] beating, panting, or aching, as the heart or a swelling does.

THROMBOSIS [*θρόμβωσις*, Gr.] a disease in the breast, when the milk grows to curds or grumous.

THROMBOS [*θρόμβος*, Gr.] a lump, clot, or cluster of any thing, as of congealed blood, curdled milk, &c.

THROMBUS [with *Surgeons*] a small swelling which arises after blood-letting, when the orifice is either made too small, or larger than the capaciousness of the vessels will admit.

THROUGHLY [*ἄφρων*, Sax.] thoroughly.

THROUGHOUT [*ἄφρων*, Sax.] thorough the whole.

A Wind-THRUSH, a bird, so called, because in the beginning of winter it comes into *England* in high winds.

A THRUST [prob. of *trusum* of *trudere*, L.] a push, shove, &c.

THRYALLIS [*θρυαλλίς*, Gr.] the herb called *Rose-Campion*.

THRY'ON [*θρύον*, Gr.] the herb furious or raging *Solanum* or nightshade.

THULE, accounted by the antient Poets, as *Virgil*, &c. to be the farthest island or part of the world; some take it to be *Is-Land* lying beyond the *Orknies*, and belonging to *Norway*.

Camden will have it to be *Schetland*, still by seamen called *Hyleusel*.

THUMPING, a making a noise by beating on a thing with the hand, &c. also great, as a thumping lye, &c.

THUNDERING [of *ἄφρων*, Sax. *donner*, Dan. *tonare*, L. *tonner*, F.] making a loud noise.

THUNDERING Barrels, are such as are filled with bombs, grenades, and other fire-works, to be rolled down a breach.

THUNDER [*ἄφρων*, Sax.] a noise in the lowest region of the air, excited by a sudden kindling of sulphureous exhalations; a rattling noise which seems as if it passed through arches.

THUNDROUS, of or pertaining to thunder. *Milton*.

THUNDER BOLT [of *ἄφρων*, Sax.] when any thing is broken or shattered by lightning, acting with extraordinary violence, it is called a *Thunder-bolt*. and People imagine it to be a hard body, and even a stone; but the learned rather attribute it to the subtilty, force, and penetrativeness of the sulphureous matter. The phenomena or effects of this supposed thunder-bolt are very strange. It oftener strikes on high places than on low; it frequently burns persons clothes, without touching their bodies; sometimes breaks the bones, without leaving any tokens of hurting the flesh and clothes, and has even melted a sword in the scabbard, without hurting or seeming to have touched the scabbard.

THUNDERINGLY after the manner of thunder, very noisy.

THURIBULUM } a censer or
TURIBULUM } smoke-pot to burn incense in, L.

THURILEGOUS [*thurilegus*, L.] gathering frankincense.

THUS, frankincense, incense, L.

To THW'ART [probably of *tuert*, Dan. a cross] to cross, oppose, contradict, &c.

THY [*ἄφρων*, Sax.] of or belonging to thee.

THYA [*ἄφρων*, Gr.] a kind of wild cypress-tree, whose wood is very sweet and lasting, the life-tree.

THYMBRA [with *Botanists*] the herb savoury, L.

THYME [*thymus*, L. *θύμος*, Gr.] the herb commonly called *Thyme*.

THYME'LIA [with *Botanists*] the herb spurge-flax.

THY'MION > a kind of wart, ragged at the top like a thyme-leaf, or, as others will have it, of the colour of thyme-flowers.

THY'MITES [*θυμῖτις*, Gr.] wine made of thyme.

THY'MUS [with *Anat.*] a conglobated glandule or kernel in the throat, sticking to the upper part of the *Mediastinum*, and lying between the divisions of the subclavian veins and arteries. It is whitish, soft, and spongy, and larger in children than in women and men.

THYROARYTÆNOIDES [with *Anat.*] a pair of large muscles which proceed from the cartilage, call'd *Scutiformis*, and extend themselves forward to the sides of the *Arytenoides*, the fourth and fifth part of the *Larynx*, serving to contract and close the opening of the *Larynx*.

THYROIDE'Æ glandula [with *Anatomists*] are two glandules of a viscous solid substance, wonderfully adorn'd with vessels of all sorts, and hard membranes, almost to the bigness and shape of an hen's egg, situated at the lower part of the *Larynx*, at the sides of the cartilages, call'd *Scutiformes*. The use of these seems to be to separate a liquor for the lubrication of the *Larynx*, by which means the voice is render'd firm, smooth, and sweet; and they also contribute to the roundness of the neck, by their filling up the empty spaces about the *Larynx*.

THYROIDES [*θυρείδης* of *θύρα*, a door, and *εἶδος*, Gr. form, with *Anat.*] is a cartilage of the *Larynx*, call'd *Scutiformis*; also some call by this name the hole of the *Os Pubis*.

THY'RSUS [with *Botanists*] also the *Spica*, which is an ear or blade of corn, *L.*

TIA'RA, a high sharp-pointed cap, antiently worn by sovereign princes, and those of the blood royal among the *Persians*.

TIBIA'LIS anticus [in *Anat.*] a muscle of the *Tarsus*, situated in the fore part of the *Tibia*, arising from the lower part of the upper appendage of that bone, and is inserted into the inside of the *Os Cuneiforme majus*; its office is to pull the foot upwards and directly forwards, *L.*

TIBIALIS posticus [in *Anat.*] a muscle of the foot, situated at the back part of the *Tibia*, taking its rise from the upper and back part of the *Fibula*, as also from the ligament contained be-

tween the said bone and the *Tibia*, and is inserted into the *Os Naviculare* internally and sideways; it draws the foot upwards and inwards, *L.*

The **TICK** [in *Horses*] a habit that they take of pressing their teeth against the manger, or all along the halter or collar, as if they would bite it.

To go upon **TICK**, to go on score, to take up goods, &c. upon trust or credit.

TICKLISH, apt to be affected with tickling or titillation, an action better conceived than expressed.

TICKLISH [with *Horsemen*] a horse is said to be ticklish, that is too tender upon the spur, and too sensible, that does not freely fly the spur, but in some measure resists them, throwing himself up, when they come near and prick his skin.

TICKLISHNESS, aptness to be tickled; also hazardousness.

TID, nice, delicate, as a *Tid-bit*.

To **TIDDLE**, to indulge, or fondle, to make much of.

To bring the **TIDE** with them [*Sea Phrase*] used when they are to go into a harbour over a bar, (*i. e.* a rock or shelf) signifies that they will come in with the flood, that they may get over the bar safely.

To flow **TIDE** and half **TIDE** [*Sea Phrase*] is when the tide runs three hours, which is four points of the compass, in the *Offing* or open sea, longer than it does by the shore; tho' at the same time, by longer is not meant more hours, (because it always ebbs and flows six hours) but that if it be high water a-shore at twelve o'clock, it will not be so in the *Offing* till three o'clock, which is the bound and time for the running of a half-tide.

Half **TIDE** and half-quarter [*Sea Phrase*] is when it flows more than tide and half-tide, *i. e.* five points.

TIDILY [prob. *q. d. tightly*] not flatteringly, overtly, carelessly, unhandily, or awkwardly.

TIDINESS, cleverness, neatness, handiness.

TIDINGS [of *βέτιον* or *τίδαν*, *Sax.* to happen, *q. d.* things happening] an account or relation of what has happened, or occurrences at a distance.

TIDY, clever, neat, tight in dress, transacting household affairs, &c. that does does business with cleverness and address.

To **TIE** [of *τίαν*, *Sax.* or *lier*, *F.* *l mutato in t* of *ligare*, *L.*] to bind or join together by a knot.

TIERCE



TIERCE [in *Heraldry*] signifies, that the shield is divided into three equal parts, when those parts are of many different colours or metals; or if the *Chief* and *Base* are both of the same colour, when they are divided by a *Fesse*, then the colour of the field is only to be express'd, and the *Fesse* mentioned. But if otherwise, it is proper to say, *Tierce en Fesse*, and to mention the first, second, or third colours or metals; and if it be divided in *Pale*, to say, *Tierce en Pale*, F.

TIERCEL [with *Falconers*] a male hawk, so called, because it is a third part less than the female in bigness and strength.

A **TIFF**, a small quantity of potable liquors, as a tiff of punch, &c. also a small fit of anger, &c.

To **TIFF**, to be angry, peevish, fretful, or displeased at.

A **TIGER** [in *Hieroglyphicks*] represented a savage nature, and a hater of all goodness, being accounted an animal cruel and revengeful, and is reported to fall into a violent rage when it hears the sound of a musical instrument.

To **TIGHTEN**, to make straight, as a line, cord, &c. also to dress after a tight manner.

TIGHTNESS, straightness by means of hard pulling, as a cord, &c. also cleverness in dress, in opposition to looseness; also cleverness in household affairs or housewifery.

To **TIGHY** [a word framed from the sound in laughing, as *té, hé, hē, hē*] to laugh childishly, wantonly, or in a low tone.

TIGRINE [*tigrinus*, L. of *τιγρῖνος*, Gr.] of or like a tiger.

TILIA [with *Botan.*] the teil-tree, L.

TIMAR [in the grand signior's dominions] a lordship or tract of ground, which the grand signior gives the *Spahi's* to enjoy, during life, for their subsistence.

TIMBER [*timbre*, Sax.] all those kinds of trees, which being cut down and seasoned, are useful for the carpenter, joiner, or other workman to work upon.

Rising TIMBERS [in a *Ship*] are those thick planks that go both before and behind on both sides, under the ends of the beams and timber of the second deck, to the third deck, half deck, and quarter deck, so that the timbers of the deck bear on them both at the ship's sides.

Floor TIMBERS } [in a *Ship*] are
Ground TIMBERS } those which form the floor of it, that lie on the keel and are fastened to it with bolts through the keelson.

TIMBRED, built, framed, made, as *light-timbred*, made light; not heavy and bulky in body, but fit for activity and nimbleness.

TIME [*tima*, Sax. *tempus*, L. *tems*, F.] a certain measure or portion of eternity, distinguished by the motion of the sun, &c. or heavenly luminaries, by which the distances and duration of sublunary affairs are measured. Or time is otherwise defined to be a succession of *Phenomena*, and the idea that we have thereof consists in the order of successive perceptions.

TIME [by the *Antients*] was represented by an old man winged, or with iron teeth, or by an old man bald, winged with a scythe and an hour-glass.

Astronomical TIME, simply taken, signifies the motion of the stars.

Astronomical
Mathematical
Absolute } **TIME** } is that which flows equally in itself, without relation to any outward thing, and by another word is called *Duration*.

Civil TIME, signifies the time appointed to common uses.

Relative
Apparent
Vulgar } **TIME** } is the sensible and outward measure of any duration or continuance, estimated by motion; and this is commonly used instead of true time.

To **TIME** a thing well or ill, is to do or transact it at a proper or improper time.

TIME [in *Fencing*] is of three kinds, that of the sword, that of the foot, and that of the whole body.

TIME [with *Horsemen*] is sometimes taken for the motion of a horse, that observes measure and justness in the manege; and sometimes it signifies the time between two of his motions; also the effect of one of the aids.

TIMELINESS [*timlicneye*, Sax.] earliness, fitness of time, opportuneness.

TIMIDNESS [*timiditas*, L. *timiditē*, F.] fearfulness, timorousness.

TIMOROUSNESS [of *timorofus*, L.] fearfulness.

TIN [*tin*, Dan. *Etain*, F. *stannum*, L.] a white metal. Chymists account tin a middle metal between silver and lead, and give it the name of defender of metals, because that vessels tinned over resist

resist the fire better than others. It is composed in the surface thereof of white quick-silver, and inwardly of red quick-silver and sulphur. Tin calcined is heavier than it is uncalcined, which is contrary to all other bodies.

TIN [among *Chym.*] is called *Jupiter*.

Salt of TIN [with *Chymists*] is tin calcined and distilled with vinegar poured upon it, from which afterwards passing through an operation by fire, and being set in a cool place, a very white salt is drawn.

Flower of TIN [in *Chym.*] a kind of white *Cosmetick* or paint for the complexion, drawn with *Sal Armoniack* by sublimation.

Diaphoretick TIN [in *Chym.*] is fine tin and regulus of antimony melted twice, first together, and afterwards with salt-petre, after which having passed under various lotions or washings, a powder is procured.

Ceruss of TIN, a white powder made of tin, of which a *Fucus* is made, called *Spanish white*.

Calx of TIN, the same as *Bexoardicum Joviale*.

TINCAR, a sort of nitre or salt-petre, *Arabick*.

TINCTILE [*tinctilis*, L.] that where-with a thing is dyed.

TINCTURE [in *Chymistry*] a dissolution of the most fine and volatile parts of silver made in spirits of wine; by chymical writers it is express'd by this character R

TINCTURE [in *Heraldry*] means only the hue or colour of any thing; and the two metals *Or* and *Argent* may be comprehended under this denomination, because they are often represented by yellow and white.

TINCTURED [of *tinctura*, L.] coloured, stained, dyed; also having gained an imperfect knowledge or smattering of any art or science.

TINAREA [with *Botanists*] motherwort, or gold-flower, L.

To **TINGE** [of *tingere*, L.] to dip, to colour, to give a tincture to, to dye lightly.

TINGLING [*tinnitus*, or *tinniens* of *tinnere*, L. *tintement* F.] a jingling noise, as of bells or some vessel made of metal, being struck; also a sort of pricking pain in the ears, toes, &c.

TING-TANG, an imitative expression for the sound of a bell, &c.

To **TI'NKER** [of *tinnere*, L. to make a tinkling noise] to mend vessels of brass, copper, &c.

TINNITUS aurium, a buzzing or tingling in the ears, proceeding from an obstruction of the ear; for the air that is shut up is continually moved by the beating of the arteries, and the drum of the ear lightly verberated, whence arises a buzzing or noise, L.

To **TIP**, to put on tips at the ends of horns, brims of drinking-vessels, &c. also to strike down nine-pins, &c. by a cast of the bowl.

TIPPLER [prob. q. d. *sippler*, or *sipper*, of *sip*] a frequent drinker, a fuddle-cap.

TIPPLING [q. d. *sippling*, or *sipping*] frequent drinking, fuddling.

TIP-STAFF [so named from the staff which they carry tipp'd with silver] an officer who takes into custody such persons who are committed by a court of judicature.

TIPSY, something in drink, muddled, fuddled.

TIP TOE [of *tip* and *toe*] standing on the tips of the toes.

TIRE-Woman, a head-dresser, &c.

TIRE 2 [of guns, prob. of *tour*, F. or

TEER 5 *supel*, Du.] a row or range.

TIRESIAS [of *τέρας*, Gr. the stars, because he made predictions by the stars] a soothsayer of *Thebes*, of whom it is related that he saw two serpents ingendering, and slew the female, whereupon he was turned into a woman; and that seven years after, he being present at the like engendering, slew the male, and was immediately restored to his former shape. *Jupiter* and *Juno* disputing together which had the greater pleasure in coition, the male or female, referr'd the matter to his determination, because he had experience of both; and he giving his opinion that the woman had the greatest pleasure, *Juno* was so displeased with him, that she struck him blind; but *Jupiter*, to make him amends, gave him the gift of prophecy, and made him a god.

TIRE-SOME [of *τίπιαν*, *Sax.*] wearisome, fatiguing.

TIRE-SOMNESS, fatiguingness, a wearisome quality.

TISICK [*phthisis*, L. *phthisic*, F. *phthisis* of *phthis*, Gr.] an ulceration of the lungs, accompanied with an hectic fever, and causing a consumption of the whole body.

TISICKY [of *phthisicus*, L. *phthisique*, F. *phthisicus*, Gr.] troubled with the phthisick.

TITAN [according to the *Poets*] the son of *Cælus* and *Vesta*, the elder brother

of *Saturn*, and the father of *Hyperion*. He, perceiving his mother and sister inclining to the interest of his brother, gave over his right of inheritance to his brother *Saturn* upon this condition, That he should have no male children educated or kept alive, but that the government should return to him and his; but understanding afterwards, that by the subtlety of *Ops* his sister, first *Jupiter*, and then *Neptune*, and after that *Pluto*, were secretly brought up, and by that means, he and his were like to lose their inheritance, he and his sons, the *Titans*, made war against his brother *Saturn*, and took him prisoner, and kept also his wife and sister close prisoners, till *Jupiter* came to age, and made war upon the *Titans*, and released his father.

TITHES, were first established in *England*, about the year 786.

Personal TITHES, those which are due accruing from the profits of labour, art, trade, navigation and industry of man.

Prædial TITHES, are such as arise from the fruits of the ground, as *Corn*, *Hay*, *Hemp*, *Fruits*, &c.

Mixt TITHES, are such as rise from beasts and other animals, fed with the fruits of the earth, as cheese, wool, lambs, calves, fowls, &c.

Great TITHES, are those of corn, hay, wood, &c.

Small TITHES, are those of flax, &c. which are *prædial*, and those of wool, milk, cheese, lambs, &c. which are *mixt*.

TITHYMA'LLUS [with *Botanists*] the plant called spurge, *L.*

TITUBANCY [*titubantia*, *L.*] a stuttering, stammering, or missing in one's words.

TITUBATION [in *Astron.*] a kind of vibration or shaking, which the ancients attributed to the chrySTALLINE heaven, to account for certain irregularities they observ'd in the motion of the planets.

TITULAR } a person invested

TITULARY } with a title, by virtue whereof he holds an office or benefice, whether he performs the functions thereof, or not.

TITULARNESS [of *titularis*, *L.* and *ness*] a titular quality.

TITYRE } a nick-name given to

TITTERY } liquor or strong waters, call'd *Geneva* or *Genevre*, prob. because it makes the drinkers merry, laugh and titter.

TITYUS [according to the *Poets*] a giant, who, when *Jupiter* had defiled his mother *Elara*, for fear of *Juno*, he put her in a cave of the earth till she was

delivered of her son *Tityus*; but when he became of age, *Juno*, to revenge herself, persuaded him to ravish *Latona*, which he attempting, *Jupiter* struck him dead with his thunder-bolt; or, as others say, *Apollo* wounded him with his dart, and so sent him to hell, where he was adjudged to have a vulture feed upon his liver, which grew again according as the moon increased. This giant is said also to reach over nine acres of ground.

TME'SIS [*τμήσις*, *Gr.* a section] a figure in grammar, by which a compound word is divided into two parts, by some other word that is put between, as *Virgil*, *Septem subjecta trioni*, for *Subjecta septemtrioni*.

To **TOAST** [*tostum* of *torrere*, *L.*] to make a toast of bread; also to propose a health.

TOCKAWAUGH, a wholesome and savoury root, growing in *Virginia*, &c.

TOE [of a *Horse*] the stay of the hoof upon the forepart of the foot, comprehended between the quarters.

TO'GA, a large woollen mantle without sleeves of divers colours, set off with various ornaments, worn by the *Romans*, both men and women.

TO'GATED [*togatus*, *L.*] clothed with, or wearing a gown.

TOI'LSOME, full of labour, wearisome.

TOI'LSOMENESS [of *τιπῖαν*, *Sax.*] labouriousness, &c.

To **TOL** [of *tollere*, *L.* to take away] in law signifies to defeat or take away, as to *toll the Entry*, is to take away the right of *Entry*.

TOLERABILITY [*tolerabilitas*, *L.*] tolerableness, bearableness.

TOLERABLENESS [of *tolerabilis*, *L.* and *ness*] bearableness, passableness, indifferentness.

Civil TOLERATION, signifies impunity and safety in the state, for every sect which does not maintain any doctrine inconsistent with the peace and welfare of the state.

Ecclesiastical TOLERATION, is an allowance of opinions which, not being fundamentals, do not hinder those who profess them, from being members of the church.

TOLL, the sound of a bell, giving notice of a death or funeral.

To **TOLL** [prob. of *tollere*] to bar, defeat, or take away. *Law-Term.*

TOLL [according to some] a liberty as well to take, as to be free from *Toll*; for they who are incoff'd of *Toll* are custom free.

To TOLL *on*, to allure, entice, or draw with fair words. O.

TOMB [*tombe*, F. of *tumulus*, L. an heap, or of *τὸ μὲν*, Gr.] a sepulchre.

Tombs were erected by the ancients as honorary monuments of the deceased, and as an inducement to others to perform glorious actions. These tombs were frequently in their own lands, as among the *Hebrews*, &c. or in the great roads among the *Romans*, all which about the city were adorned with magnificent and costly monuments or structures; for it was not their custom to bury in their temples, they being reserved only for the service of their gods; nor was it the custom of christians to bury in churches, till some centuries after the establishment of the christian religion.

Tombs were frequently set off with ornaments and the effigies of the deceased in several postures and habits, for which antiently there were settled rules; as,

Gentlemen who died in battel, and on the victorious side, were represented with their helmet on their head, their shield on the left, and their sword on the dexter side naked, and with the point upwards.

Gentlemen who died in battle, on the vanquish'd side, were represented on their tombs without their coat over their armour, with their feet resting on a dead lion, having their hands joined on their breast, their visor lifted up, and their sword in the scabbard. Those gentlemen, who died prisoners, were represented without helmet, sword, or spur.

A Gentleman that had served a great part of his life in the army, and afterwards become a religious person, was represented upwards in the habit of the order he professed, and below in compleat armour.

A Gentleman or Knight who had been vanquished or killed in single combat, was represented in compleat armour, and his battle-axe out of his arms, and lying by him, and his left arm a-cross his right.

If a Gentleman or Knight had been victorious, he was represented on his tomb, armed on all points, with his right arm a-cross over the left, and his battle ax in his arms.

A Knight or Gentleman that had been accused of treason, murder, or a rape, or of having been an incendiary, had no monument, but was treated in the vilest manner, his arms being broken, his body dragg'd on a hurdle, and either hung

upon a gallows, or cast out to be devoured by the fowls of the air.

The son of a general or governor of a castle, or fortified city, if he died when the place was besieged, though he was ever so young, was pourtray'd in compleat armour, with his head resting on an helmet, instead of a pillow.

Clergymen were represented in their pontifical or sacerdotal habits.

Kings and princes, let them die after what manner soever, were pourtray'd on their tombs in their armour, with their escutcheons, crown, crest, supporters, and all the other marks of royalty.

TOMENTI'TIOUS } [*tomentitius*,
TOMEN'TOUS } L.] made of
flocks of wool.

TOME'TICA [of *τομή* of *τέμνω*, Gr. to cut] medicines, which opening the pores of the body, with their sharp particles, cut the thick and slimy humours. The same that are called *Attenuantia* and *Incidentia*, L.

TOMICE [*τομή*, Gr.] the art of carving in wood or ivory.

TOMICI Dentes [with *Anat.*] the cutting teeth, *i. e.* the fore-teeth. L.

TOMINE'SO, the *American* humming bird.

TOMOTO'CIA [of *τομή*, a section, and *τόκος*, Gr. a birth] the cutting of a child out of the womb; otherwise called *Sectio Casaria* and *Hysterotomotocia*.

TONDINO [in *Architecture*] a member, a round moulding like a ring, that incircles the bases, cornices, or architraves of pillars, according to the several orders, *Ital.* the same as *Astragal*.

TONE [*ton*, F. *tonus*, L. *τῶν*, Gr.] a certain degree of elevation, or depression of the voice or of sound; also a state, frame, or disposition, as the tone of the nerves, &c.

TONE [in *Musick*] is a certain degree of raising or sinking the voice, and is usually defin'd to be the sixth part of an octave, said to be composed of five tones and two semitones. A *Tone*, or whole note, is also divided into nine small parts, call'd *Comma's*; five of which are appropriated to the greater semitone, and four to the lesser.

To swallow the TONGUE [with *Horsemen*] is said of a horse when he turns it down his throat, which makes him wheez as if he was short-winded.

Aid of the TONGUE [with *Horsemen*] is a sort of agreeable clacking, or a certain sound made by the rider, &c. by striking the tongue against the roof of the mouth, when he would animate the horse,

horse, sustain him, and make him work well in the manage.

TONIC [in *Medicine*] is apply'd to a certain motion of the muscles, wherein the fibres, being extended, continue their extension in such a manner, as that the part seems immoveable, tho' in reality it is in motion.

TONIC } [tonicus, L. of τόνικος,
TONICK } Gr.] belonging to the
TONICAL } tone.

TONSILLÆ [with *Anatomists*] two glands or kernels, commonly called the almonds of the ears; they are situated at the root of the tongue, on each side the mouth.

TONSO'RIOUS [tonforius, L.] belonging to a barber.

TOO'THLESS [τὸ ὄδλεα, Sax.] without teeth.

TOO'THSOME [τὸ ὄδυμε, Sax.] pleasant to the taste.

TOO'THSOMENESS [τὸ ὄδυμενε, Sax.] pleasantness to the taste.

To **TOP**, to put a top on a thing; also to exceed or be higher than.

TOP-MASTS [in a *Ship*] are four, the *Main-top-mast*, the *Fore-top-mast*, the *Misen-top-mast*, the *Sprit-sail-top-mast*, which are made fast and settled into the heads of the *Main-mast*, *Fore-mast*, *Misen-mast*, and *Bow-sprit*, respectively.

TOP a *Starboard*. [Sea Phrase] means, hale up the larboard-side.

TOP-gallant-mast-ropes, are those ropes which are used in striking the top-masts of the main and fore-masts.

TOPA'RCHY [τοπαραρχία, Gr.] a small state or signiory consisting of a few cities or towns, or a petty county govern'd by a toparch.

TOPIA'RIA [with *Botanists*] the garden brank-ursin, F.

TOPIARY [topiara, L.] the art of making arbours, &c. with trees or twigs and herbs cut and planted.

TOPIC [in *Rhetorick*] a probable argument drawn from the several circumstances and places of a fact, &c.

TO'PICK [with *Physicians*] that which is outwardly apply'd to the patient's body to cure him.

TOPICA [in *Logick*] the art of inventing and managing all kinds of probable argumentations, L.

TOPICKS [topica, L. τὸπικὰ of τὸπικόν, Gr. a place] common places or heads of discourse.

TO'PIC } [topicus, L. topique, F. of
TO PICK } τὸπικόν, Gr.] of, or pertaining to a particular place or common head of a discourse.

TOPOGRA'PHICK [topographicus, L. topographique, F. of τοπογραφικός, Gr.] pertaining to the art of topography.

TOPOGRA'PHICK Charts, are draughts of some small parts of earth, or of some particular place, without regard to its relative situation; as of *London*, *Amsterdam*, *Paris*, &c.

TOPO'GRAPHY [topographia, L. topographie, F. of τοπογραφία, of τόπος, a place, and γράω, to describe] the art of describing particular places, or some small quantities of land, as a parish, town, manour, &c.

TOPO'THESY [τοποθεσία, Gr.] the description of a place.

TORCULAR *Herophili* [in *Anat.*] that part in the duplicatures of the *Dura Mater*, formed of the concurrence of a branch of the longitudinal *Sinus* with the lateral *Sinus's*.

TORCULA'RIS [with *Surgeons*] a contrivance for stopping the flux of blood in amputations.

TORCHENESS [with *Horsemen*] a long stick with a hole at the end of it, thro' which runs a strap of leather, the two ends of which, being tied together, serve to straiten and closely tie up a horse's nose, as long as the stick is stay'd upon the halter or snaffle.

TO'RDYLON [τόρδυλον, Gr.] the herb heart-wort.

TORE } [in *Architecture*] a thick
TORUS } round moulding used in the base of columns.

TORE } [of τᾶραν, Sax. to tear]
TORN } did tear, or was torn.

TO'REUMA [τόρευμα, Gr.] embossed work, L.

TO'REUMATO'GRAPHY [of τόρευμα and γράω, Gr.] the description or knowledge of antient sculptures and Bas-reliefs.

TORMENTILLA [with *Botanists*] the herb tormentil, L.

TORME'NTING [tourmentant, F.] causing pain or torture.

TORME'NTINGNESS, a tormenting quality or faculty.

TORNATI'LE [tornatilis, L.] turned or made with a wheel.

TO'RNISOL [tournesol, F.] the sunflower.

TORPE'DO, a sea-fish fam'd for a remarkable numbness, wherewith it is said to strike the arm of those that touch it.

TO'RPIDNESS [of torpidus, L.] benumbedness.

TORQUE [in *Heraldry*] a round roll of cloth twisted, such as is the bandage frequently seen in armories about

the heads of moors, savages, &c.

TORREFACTION [in *Pharmacy*] the laying of a drug or other thing on a plate of metal placed over coals, till it become pliable to the fingers.

TORRENT [in a figurative sense] great heat, a violence of passion, a swift stream of eloquence, &c.

TORRICE'LLIAN Instrument [of *Torricellius* an *Italian*, the inventor of it] a glass-tube or pipe of about three foot long, and a quarter of an inch bore, sealed or closed by fire at one end, and quite filled at the other with quick-silver; which unsealed end, being stopp'd with the finger, is thrust down into some quick-silver contained in a vessel; and then the finger being taken away, and the tube set upright, the quick-silver will run out or descend till it remains in the tube of the height of between twenty eight and thirty one inches, leaving an empty space in the upper part.

The quick-silver, being thus suspended or hanged up, will increase or lessen its height in the tube, according as the weather alters for dry or wet; and being put into a frame, with a plate of divisions, shewing the several degrees, is called a *Mercurial Barometer* or quick-silver weather glass.

TORRID ZONE. See *Zone*.

TORRIDNESS [of *torriditas*, L.] scorchedness, scorchingness, parchedness, parchingness, driness.

To **TORRIFY** [*torrefacere*, L.] to toast, roast, parch, or dry up.

TORSION, a turning, winding, writhing, or wresting, L.

TORTEAU'XES [in *Heraldry*] are small rounds, which some take to be cakes, others bowls, others wounds, especially when they are red, F.

TORTILE [*tortilis*, L.] bent, bowed, wrested, wreathed, wrinkled.

TORTIVE [*tortivas*, L.] wrung out, pressed hard.

TORTNESS [spoken of a rope, &c.] straightness, tightness, by being hard pulled; also writhiness, wrinkledness.

TORTOISE [*Hieroglyph*] was by the antients represented swimming on the top of the river, surrounded with the hot beams of the noon-sun, to signify a poor wretch fallen into the power of a tyrant, from whose hands he cannot escape; for they say the sun-beams do so charm the tortoise, that it can scarce move or change its residence. They also used it to represent sloth, because it is of a very lazy nature, and slow in its march. They also by it represented a

man ready and armed against the designs of such as would injure him, because the tortoise is always fortified against the attempts of his enemies.

TORTUOUS Figure, is a figure, one part of which goes round with another.

TORTUOUSNES [of *tortuosus*, L. *tortineux*, F, and *ness*] windingness or the turning in and out.

TORTURE [*torture*, F.] torment, a grievous pain inflicted on a criminal or person accused, to make him confess the truth.

Preparative TORTURE, is ordered to be *judiciis manentibus*. so that if the accused do not confess, he cannot be condemned to death, but only *ad omnia citra mortem*.

Definitive TORTURE, is that a condemned criminal is put to, to make him confess his accomplices.

TORUS, a bed, a cord for a bed, a wreath.

TORUS [in *Architect.*] call'd also *Tore* or *Thore*, is a round member which encompasses the base of a pillar, between the plinth and the list, resembling the shape of a large ring, or round cushion, as it were, swelling out with the weight of the pillar lying on it, L.

TOSS POT, a drinker, a drunkard.

TO'TALNESS [*totalitas*, L.] the wholeness or whole sum.

TOTTERING [of *τεαττιαν*, *Sax.* shaking, staggering, reeling, waving, or nodding to and fro, as tho' ready to fall.

TOTUM [with *Logicians*] i. e. the *Whole*, is used to signify such a *Whole* as is composed of several *Parts* really distinct, whose parts are termed integral parts, as the apartments of a house, the precincts of a city, or the provinces of a kingdom; and this they distinguish from another *Whole*, which in *Latin* is call'd *Omne*.

TOU'CAN [in *Astron.*] a constellation of the southern hemisphere.

To **TOUCH** [*toucher*, F.] to try metals by rubbing them on a touch-stone.

TOUCH-Wood, a sort of old, rotten, dry wood, that will take fire with a touch.

TOUCHINESS, aptness to be offended with or angry at.

TOUCHING [of *toucher*, F.] the sense of feeling, is an external sense (dull and inferior in respect to others; yet it is most common, and very necessary to us;) by means of this sense
and

animals receive tangible qualities. That there is also an internal sense of *Touching* or *Feeling*, is evident from pains of the cholick; the nerves and fibres, which are the organs of the senses, being dispersed on the inside as well as the outside of the body, and therefore the veins, arteries, membranes, and their appendages the coats partake of this sense.

TO'UCHY [of *toucher*, F.] apt to be offended with, &c.

TOUPEE } a Peruke of a particular

TOUPET } make, worn by smart and beaux.

TOU'GHNESS [*tohneghe*, Sax.] strongness and unaptness to be broken or disjointed, the opposite to brittleness.

TOUR, a lofty flight. *Milton*.

TOU'RNAMENT [prob. of *ternea-manto*, Ital. *tournoy*, F.] a martial exercise formerly used by persons of note, who desired to gain reputation by feats of arms, even from the king himself to the private gentleman. They encountered one another on horseback with spears or lances. See *Jufts*.

TOURNE' [with *French Herald's*] is us'd for what we call *regardant*, i. e. looking back or behind.

TOURNING [with *Hunters*] a term us'd of a roe going to couple or ingender.

TOURTEAUXES [in *Heraldry*] are small rounds which some will have to be cakes, others bowls, and others wounds, they being always red in *English* coat armour; but the *French* have them of other colours.

TOU'ZED } pulled about, tumb-

TOU'ZLED } led, rumpled.

TOW'ARD [*topeard*, Sax.] inclining to a place, business, &c.

TOW'ARDLINESS [*topeardlicneſſe*, Sax.] inclinableness to that which is laudable, obedientness, orderliness, &c.

TOWERS [in *Coat Armour*] being parts of cities and castles plac'd within walls may represent the constancy, magnanimity and generosity of men who freely expose their bodies for the defence of their country.

TOW'NSHIP, the privileges or dignities appertaining to a town corporate.

TOWNS-Man, one born in the same town.

TOWER, [probably of *ton*, Sax. or *Tower*, on account of towers being usually high built] a high or lofty flight.

To **TOWER**, to soar a-loft, to fly high; to aim at high things.

TOW'RING, soaring aloft, &c.

TOW'RINGNESS, a lofty soaring, high aim, lofty carriage, haughtiness.

TOXICAL [*toxicus*, L. of *τοξικος*, Gr.] venomous.

TOY, a play-thing, a trifle.

To **TOY**, to play with, to caress, to dally with.

TOY'ISH, apt or given to toy with, caress, or use dalliance, &c.

TOY'LET. See *Toilet*.

TOYLIA'RDUS [old *Rec.*] a weather-sheep or ram.

To **TOZE**, to pull asunder, to make soft.

TOZYNESS, softness, like tozed wooll.

TRA'BAL [*trabalis*, L.] belonging to a beam.

TRA'BEATED [*trabeatus*, L.] having an *Entablature*, viz. a projecture on the top of the wall, which supports the timber-work of the roof.

TRABS [with *Meteorologists*] an impression or meteor in the air, like a beam. L.

TRACE, a footstep, track, or print.

TRA'CED [*tracé*, F.] followed by the footsteps; also drawn out by lines on paper, &c. as the draught of an edifice, &c.

TRACHEA [with *Anat.*] the wind-pipe. L. of Gr.

TRACHELAGRA [of *τραχηλος*, the wind-pipe or neck, and *αγρε*, Gr. a capture] the gout in the neck.

TRACHE'LIUM [of *τραχηλιδ*, Gr.] the herb throat-work.

TRACHOMA'TICUM [of *τραχωμα*, Gr.] a sort of medicine for the eyes.

To **TRACK** [of *tracer*, F. or *tractus*, L.] to follow the trace, footsteps, or mark, that any thing leaves behind it in passing.

TRACT [*τρακτ*, Sax. *tractatus*, L. *traite*, F.] a treatise or discourse printed, &c. an essay.

TRA'CTABLENESS [of *tractabilis*, L. and *ness*] a tractable disposition.

TRA'CTATE. See *Tract*.

TRACTION, a drawing, L.

TRA'CTRIX [in *Geometry*] a curve line called also *Catenaria*.

TRA'DER [of *tratta*, Ital. a trade, which *Minshew* conjectures to have been derived of *tradendo*, L. delivering] a dealer, a trafficker, a merchant.

TRA'DESMAN, a buyer or seller by retail, a shopkeeper, &c.

TRADITION, the act of delivering a thing from one hand to another, F. of L.

TRADITION [in *Theolog.*] those laws, doctrines, relations, &c. which have been handed down to us from our forefathers, without being written.

Apostolical **TRADITION** [with the *Romanists*] the unwritten word of god, which descended from the apostles to us, through a continual succession of the faithful.

Ecclesiastical **TRADITIONS**, are certain statutes, ordinances, or regulations concerning the rites and circumstances of religion, instituted since the time of the apostles by councils, popes, &c. and that have continued to the present time, through a constant observance of the church.

Written **TRADITION** [with the *Romanists*] that of which there are some traces in the antient fathers and doctors.

Unwritten **TRADITION**, is that of which no signs or footsteps are to be found in any of the fathers which are now extant.

TRADITORES, traytors, a title given by the primitive christians to those who delivered up their bibles in the time of persecution, *L.*

TRADUCIANS, such who held that original sin was transmitted from fathers to children, or was communicated by way of generation from the father to the child.

TRAGACANTH [*tragacantha*, *L.* of *τράγος ἀκανθα*, *Gr.* i. e. goat's-thorn] gum-dragon, *F.*

TRAGEDY [*tragædia*, *L.* *tragedie*, *F.* *τραγῳδία*, *Gr.*] a lofty sort of play, in which great persons are brought on the stage; the subject-matter of it is always troublesome, and the conclusion of it mournful. *Tragedy* is in imitation of one just, great, and probable action, not told but represented; which, by moving terror and pity, conduces to purge the passions in the minds of men. It is the principal part of dramatick poetry, and the fable or design is the principal part of tragedy. In *Tragedy*, it is not absolutely necessary that there should be historical truths; but there must always be a verisimilitude, and, at the same time, to make it wonderful is one of the most difficult tasks in poetry. There are in it three unities required, *viz.* of action, time, and place; which unities have been established by critics, to bring the drama as near nature as possible. 1. *Unity of action.* Two actions, that are different and independent, will distract the attention and concernment of the audience, and of conse-

quence destroy the poet's design, which is to move terror and pity. 2. *Unity of time.* Mr. *Dryden* ascertains the unity of time to be twenty-four hours: That one act must not take up half a day, but the time of every act be equally divided. And *Aristotle* says, that the time of tragedy ought to be included in that which the sun takes to perform his career in, or very near it. But *Dacier* says, that *Aristotle* meant the course of the sun in a day, from his rising to his setting, fourteen or fifteen hours time; and that, he says, is too long: And that the most perfect pieces are those of *Sophocles*, which require no longer time for the action than the representation takes up, which in *Sophocles*'s best plays is not above four hours. 3. *Unity of place* [in the *Drama*] Mr. *Dryden* says, requires that the scene ought to be the same at the end, that it was at the beginning of the play, the same throughout. But this unity is seldom observed in our taking plays. If the poets were confined to that, they would want intrigue-room.

TRAGELAPHUS [*τραγέλαφος* of *τράγος*, a goat, and *ἔλαφος*, a hart, *Gr.*] a goat-hart or great deer; a certain beast found in the forests of *Bohemia*, and elsewhere, that has a breast and shaggy hair like a goat, but otherwise like a stag, *L.*

TRAGI-Comical [*tragicus-comicus*, *L.* *tragique-comique*, *F.*] partly tragical and partly comical.

TRAGIUM [*τράγον* of *τράγος*, *Gr.* a goat] the herb white dittany; also a certain shrub, resembling *Juniper*, the leaves of which in autumn smell like a goat.

TRAGONATUM [with *Botanists*] the herb wild campion, *L.*

TRAGONIA [*τραγονία*, *Gr.*] the herb terragon, *L.*

TRAGOPOGON [*τραγοπόγον*, *Gr.*] the plant goat's-beard.

TRAGOPYRUM [*τραγοπύρεν*, *Gr.*] a kind of buck-wheat or bollimong, *L.*

TRAGORCHIS [with *Botanists*] the herb ragwort, *L.*

TRAGORIGANUM [*τραγορίγον*, *Gr.*] the herb goat's-origany.

TRAGOS [with *Botanists*] the shrub wood-bind or honey-suckle, *L.*

TRA'INED [*trané*, *F.*] brought up, instructed.

TRAINED-Bands, the militia, or armed soldiers of a city, county, &c. that are or should be trained up in the exercise of arms.

TRAINER,

TRAINER, one who trains up, instructs, &c.

TRAITOROUSNESS [of *traditorius*, L. *de traitre*, F.] treasonableness, perfidiousness.

TRAMMELED [with *Horsemen*] a horse is said to be so, that has blazes or white marks upon the fore and hind foot on one side, before and behind.

Cross **TRAMMELED** [with *Horsemen*] is said of a horse that has white marks in two of his feet, that stand cross-ways like St. Andrew's cross, as in the far fore foot and the near hind-foot, or in the near fore-foot and the far hind-foot.

TRAMPLING [of *trampelu*, Du.] a treading upon with the feet.

TRANCHE [in *French Heraldry*] signifies a manner of counterchanging in an escutcheon of this form. But, by *English* heralds, it is thus blazoned: He bears *per pale Argent and Azure, per Bend counterchang'd*.



TRANGLE [in *Heraldry*] is the diminutive of a fess, and what the *English* heralds commonly call a bar, F.

To **TRANQUILLIZE** [*tranquilliser*, F. *tranquillare*, L.] to make quiet, still, or calm.

TRANQUILLIOUSNESS [of *tranquillus*, L.] quietness, stillness, calmness.

TRANSACTOR, one that negotiates or manages an affair, L.

TRANSANIMATION, the passing of a soul out of one body into another.

TRANSCENDENCE [*transcendentia*, L.] surpassingness, excellence.

TRANSCENDENTNESS, transcendingness, surpassingness.

TRANSCENDENTAL [of *transcendant*, F.] exceeding, going beyond, surpassing.

TRANSCENDENTAL *Curves* [in the *higher Geometry*] are such as cannot be defined by algebraical equations, or which, when expressed by equations, one of their terms is a variable or flowing quantity.

TRANSCENDENTAL [in *Physics*] something raised or elevated above other things, or which passes and transcends the reasons and circumstances of other inferior beings, so as not to be intimately and essentially included under them.

TRANSCENDENTAL *Quantities* [with *Schoolmen*] are particularly apply'd to the continuation of the existence, duration, or time of a being.

TRANSCENDENTAL *Quantities* [with *Geometricians*] are undeterminate quantities, or such as cannot be expressed or affixed to any constant equation.

TRANSCOLATED [*transcolatus*, L.] strained through

TRANSCRIBER [*transcriptor*, L.] a writer out or copier.

TRANSCRIPTION, the act of transcribing or copying, L.

TRANSCURRANCE [of *transcurrere*, L.] a running from one place to another.

TRANSEAT [*School Term*] i. e. let it pass, used when they suppose a proposition to be true without granting it.

TRANSELEMENTATION [with *Schoolmen*] a change of the elements or principles of one body into another.

To **TRANSORATE** [*transoratum*, L.] to make a hole through.

TRANSFULGID [*transfulgidus*, L.] shining through.

TRANSGRESSIONE, a writ commonly call'd a writ or action of trespass.

TRANSIENTNESS [of *transiens*, L. and *ness*] a transient or fleeting nature or quality, shortness of continuance.

TRANSIRE, to go or pass over, a word used in the statutes for a warrant or let-pass.

TRANSITION [with *Rhetoricians*] a figure the same as *Metabasis*, that consists in the passing from one subject to another.

TRANSITIVE [*transitivus*, L.] an epithet given by *Grammarians* to such verbs, as signify an action which passes from the doer to or upon the sufferer, or the subject that receives it.

TRANSITIVELY [*transitive*, L.] after a transitive or transient manner.

TRANSITIVENESS [of *transitivus*, L. and *ness*] transientness or a transitive nature.

TRANSITORINESS [of *transitorius*, L. and *ness*] fleetingness, a transitory or quickly passing nature or quality.

TRANSLATION of *Light and Nature* [with *Astrologers*] a phrase used when a light planet separates from one that is more weighty, and perfectly joins another that is more weighty; as suppose *Saturn* to be in twenty degrees of *Aries*, and *Mars* in fifteen degrees of *Aries*, and *Mercury* in sixteen degrees of the same sign; here *Mercury*, being a light planet, separates from *Mars*, and translates his virtue to *Saturn*.

TRANSLATOR, one that turns out of one language into another, or re-

moves

moves out of one place into another ; also a new vamp of old shoes, &c.

TRANSLUCIDNESS [of *translucidus*, L.] the quality of shining through or permitting light to shine through.

TRANSME'ABLE [*transmeabilis*, L.] that may be passed through.

TRANSMIGRATED [*transmigratus*, L.] having remov'd one's habitation from one place to another.

TRANSMISSION [in *Opticks*, &c.] is the act of a transparent body, passing the rays of light thro' its substance, or suffering them to pass.

TRANSMISSIBLE, that is capable of being conveyed.

To **TRANSMOGRAPHY**, to transform or metamorphose.

TRANSMONTANE [*transmontanus*, L.] dwelling or growing beyond the mountains.

TRANSMOTIO [with *Rhetoricians*] a figure, whereby the orator removes the imputation of any thing from himself. This figure is also call'd *Transitus* and *Variatio*, L. *Metabasis* and *Metastasis*, Gr.

TRANSMUTABLENESS [of *trans* and *mutabilis*, L.] capableness of being changed.

TRANSMUTATION [in the *higher Geometry*] is the converting a figure into another of the same kind and order, the respective parts of which rise to the same dimensions of an equation, admit the same tangents, &c.

TRANSPARENT Bodies [with *Philosophers*] or diaphanous bodies, are such whose pores are all right, and nearly perpendicular to the plane of their surface, so as to let the rays of light pass freely through them, without being refracted; whereas the pores of opacous bodies are in a crooked oblique position, by which means the beams of light cannot pass freely through them, but are variously refracted and lost.

TRANSPARENTLY [of *transparens*, L.] in a manner transparent or that may be seen through.

TRANSPARENTNESS [of *transparens*, L. and *ness*] a transparent nature or quality, *i. e.* that may be seen through.

To **TRANSPECIATE** [of *trans* and *species*, L.] to change from one species to another.

TRANSPIERCED [*transpercé*, F.] bored through.

TRANSPIRA'TION, the insensible passage of excrementitious matter through the pores of the skin; also

some authors use it for the entrance of the air, vapours, &c. through the pores of the skin into the body.

TRANSPIRING [of *trans* and *spirans*, L.] breathing through, exhaling in vapours; also transpiration.

TRANSPLANTA'TION, the removing of plants, trees, or people, from one place to another.

TRANSPLANTATION by a *Magnet* [in *Natural Magick*] is by mixing the excrement of a patient up with earth, to transplant the disease into a vegetable, which shall arise from a seed sown in the same compost, or by inclosing the parings of the nails of a gouty person in an augre-hole made in an oak, &c.

TRANSPLANTATION by *Approximation* [in *Nat. Mag.*] which is more properly called *Approximation*, as when a whitlow is upon a finger, and is cured by rubbing a cat's ear, which is supposed to receive the pain.

TRANSPORTED [of *transportatus*, L. *transporté*, F.] conveyed or carried over to another place; also put beside one's self with joy, &c.

TRANSPOSITION of *Equations* [with *Algebraists*] is the putting over any quantity to the other side of the sign of equality, with a contrary sign to what it had before, thus; suppose $a - 20 = 60$, then $a = 60 + 20$, *i. e.* 40.

TRANSUBSTANTIATED [of *trans* and *substantia* L. or q. *transire in substantiam*] changed or passed into another substance.

TRANSVERSA'LIS abdominis [with *Anat.*] a muscle of the abdomen, lying under the *Obliqui*, arising from the *Cartilago Xiphoides*, from the extremities of the false ribs, and from the transverse apophyses of the *Vertebrae* of the loins, and fixed to the side of the spine of the *Ilium*, and inserted into the *Os Pubis* and *Linea Alba*; so called, because its fibres run across the belly; the use of it is to press it exactly inwards in respiration, L.

TRANSVERSALIS colli [with *Anatomists*] a muscle of the neck, arising from all the transverse processes of the *Vertebrae* of the loins, back, and neck, the two first being excepted, and is inserted by so many distinct tendons into all their superior spines; this moves the whole spine obliquely backwards, as when we look over the shoulder, L.

TRANSVERSALIS dorsi [with *Anatomists*] a muscle that seems to arise fleshy from all the transverse processes

of the *Vertebra* of the *Thorax*, and marching obliquely upwards, is inserted into the superior spines of the said *Vertebra*. These, with the *Quadratus lumborum Sacer* and *Transversalis colli*, acting, move the whole spine or *Vertebra* of the neck, back, and loins, obliquely backward, as when we endeavour to look very much behind us. If they all act together on each side, they assist in erecting the trunk of the body.

TRANSVERSALIS lumborum [with *Anat.*] a muscle that lies under the tendinous part of the *Longissimus dorsi*: It arises fleshy, not only from the *Os Sacrum*, but also from the transverse processes of the *Vertebra* of the loins, and is inserted into their superior spines, *L.*

TRANSVERSALIS pedis, &c. [with *Anat.*] a muscle that proceeds from the bone of the *Metatarsus*, which sustains the toe next the little-toe, and passing a-cross the other bones, is inserted into the *Os Sesamoides* of the great toe; the office of it is to bring all the toes close together, *L.*

TRANSVERSALES penis [in *Anat.*] a pair of muscles arising from the *Ischium*, just by the *Erectores*, and running obliquely to the upper part of the bulb of the *Urethra*; these assist in the erection of the *Penis*, *L.*

TRANSVERSALIS sutura [in *Anat.*] a *Suture* of the *Cranium*, so called on account of its crossing and traversing the face from one side to the other.

TRANSVERSE Axis [in *Conick Sections*] is a third proportional to the line called *Abscissa*, and any ordinate of a *Parabola*.

TRANSUMPTIO [with *Schoolmen*] a syllogism by concession or agreement, used where a question proposed is transferred to another with this condition, that the proof of this latter shall be admitted for a proof of the former, *L.*

TRANSUMPTION, a taking from one to another.

TRANSUMPTIVE [*transumptivus*, *L.*] taking from one to another.



TRAPEZOID [with *Geometricians*] an irregular figure that has all its four sides and angles unequal, and no sides parallel.

TRAPEZIUMS [*τετραγωνον*, *Gr.*] a quadrilateral or square figure, whose four sides and angles are not equal, but two of its sides are parallel.

TRAVALLY } [of *reviller*, *F.* to
TRAVE'LLY } awake] a beat of drum in the morning that summons the soldiers from their beds.

To **TRA'VAS**, to traverse a piece of ordnance.

TRA VE } [with *Farriers*] a place
TRA'VISE } inclosed for shoeing an unruly horse.

TRA'VEE [in *Architecture*] a bay of joists, the space between two beams, *F.*

TRA'VERSE [*transversus*, *L.* *traverse*, *F.*] a-cross, a-thwart.

To **TRAVERSE** [in *Joinery*] a term used for planing a board, or the like, cross the grain.

TRAVERSE [in *Navigation*] is the variation or alteration of the ship's course, upon the shifting of the winds, &c.

TRAVERSE [in *Horsemanship*] a horse is said to traverse, when he cuts his tread cross-wise, throwing his croupe to one side, and his head to another.



TRAVERSE [in *Heral.*] is a partition of an escutcheon in the figure annexed, called *Parted per pale Traverse*.

To **TRAVERSE** [in *Law*] signifies to oppose, overthrow or quash; to deny any part of the matter one is charged with; to put the proof of it upon the plaintiff.

A **TRAVERSE** [in *Carpentry*] a piece of wood or iron placed transversely, to strengthen and fortify another.

TRAVERSES [in *Fortification*] are lines which return back from the ends of the trenches, and run almost parallel with the place attacked, called also *Condee's*.

TRAVERSE in a wet Foss [in *Fortification*] is made by throwing into the foss, over-against the place where the miner is to be put, to the foot of the wall, abundance of fascions, joists, and other pieces of wood, with fascines, stones, earth, and all other things that can help to fill up the foss, and be capable of carrying a gallery for such as use it.

TRAVERSE [in *Fortificat.*] a name given to a wall of earth, or stone, cross a work which is commanded, to cover the men; as at *Cæhorn's* work at *Namure*, which lies on the side of a high ground, and is open to the other side of the *Sambre*, there are two high traverses cross the work, one behind another.

TRA'VESTY [of *travestie*, *F.*] a poem, such as *Virgil's*, &c. turned into burlesque verse.

TRA'VICE, a small inclosure or oblong quadrangle, consisting of four pillars or posts, kept together by cross poles,

poles, for keeping in and holding unruly horses in the time of shoeing, or any other operation.

TRAULOTES [τραυλός, Gr.] a stammering in speech, when a person cannot pronounce some letters, especially L. and R.

TRAUMA [τραῦμα, Gr.] a wound.

TRAUMATICA [τραυματικά, Gr.] decoctions and potions proper for fetching the ferous and sharp humours out of the body, and by that means to thin the blood, so that it may be the more easily brought to the wounded, broken, or bruised parts; also herbs or drugs proper for the curing of wounds, called *Vulneraries*.

TRAYL-BASTON? [prob. so called of **TRYAL-BASTON** *trailler*, to draw, and *Baston*, a staff, F. because they had a staff delivered to them as a badge of their office] as justices of *Trayl-Baston* were judges impowered by king *Edward I.* to make inquisition thro' the realm upon all officers; as sheriffs, mayors, escheators, &c. touching extortion, bribery, and intrusion into other men's lands; as also upon barretors, breakers of the peace, and other offenders.

TREA'CHEROUSNESS [of *triche-rie*, F. cheating] perfidiousness, fraudulence.

TREA'DER [of *troed*, Brit. a foot] one that treads or tramples on.

TREA'DING, a term us'd for the footing or tract of a boar.

TREA'DLES [of *Sheep*] their dung or ordure.

TREADLES [of a *Weaver's Loom*] are what they move with their feet.

TREA SONABLENESS [of *trahison*, and *ness*] disloyalty, treacherousness, either by imagination, word or deed; as compassing or imagining the death of the king, &c. levying war against him, adhering to his enemies, coining false money, counterfeiting the king's privy seal, all which are high treason.

TREA'SURED [*thesaurisatus*, L. *thesaurisé*, F.] laid up choicely, as a treasure, or in a treasury.

TREA'SURER [of the *Navy*] an officer who receives money out of the Exchequer, by a warrant from the lord high treasurer, &c. and pays all the charges of the navy, by a warrant from the principal office of the navy.

TREASURER [of *Collegiate Churches*] a dignitary who antiently had the charge of the vestments, plate, jewels,

reliques, and other treasure belonging to such churches.

TREA'SURERSHIP, the office or dignity of a treasurer.

TREA'SURY [*thesaurarium*, L. *tre-sor*, F.] the treasurer's office, or place where the publick money is deposited.

Lords of the TREASURY, certain Persons of honour appointed as commissioners to execute the office of treasurer of *England*, when it is not committed to a single person.

TREAT 2 [prob. of *tractus* of *tra-*
TREATE 5 *here*, L.] signifying taken out, or withdrawn, as the juror was challenged, because he could not dispend 40*l.* and therefore he was *Treate*.

TREBELLIA'NICA [in the *Roman juris-prudence*] a *Trebellian fourth*, a right belonging to an heir instituted by testament. If the testator after appointing a full and general heir, spent and dispos'd of all his effects in legacies, or above three fourths thereof, in that case the heir was allow'd to retrench and detain one fourth part of the legacies to his own use.

TREE [*tree*, Dan. *ṭree*, *ṭnyr*, *Sax.*] by *Botanists*, is defined to be a plant with a single, woody, perennial stalk or trunk.

TREES, are distinguished into,

1. *Bacciferous*, i. e. such as bear berries, as the juniper and the yew-tree, the strawberry-tree, mistletoe, water-elder, the dwarf, the large laurel, the viburnum or wayfaring tree, the dogberry-tree, the sea-blackthorn, the berry-bearing-elder, the privet barberry, common elder, the holly, the buckthorn, the berry-bearing heath, the bramble, and the spindle-tree or prickwood, &c. Such as have their fruit dry, when it is ripe; as the bladdernut-tree, the box, and the common elm and aspen, the maple, the gaule, or sweet willow, the common heath-broom, dyer's-weed, furz or gorze, the lime-tree, &c. 2. *Coniferous*, or such as bear a squamose or scaly fruit, of a kind of conical figure, and of a woody and hard substance, in which are many seeds. Of this kind are the *Scotch firs*, male and female, the pine, the common alder-tree, and the birch tree, &c. 3. *Lanigerous* ones, or such as bear a woolly, downy substance, as the black, white, and trembling poplar, willows, and others of all kinds. Such as bear their seeds (having an imperfect flower) in leafy membranes or cases, as the horn-beam, or horn-beech. 4. *Pomiferous* ones, as apples, pears,

pears, &c. 5. *Nuciferous*, i. e. such as bear nuts, as the walnut-tree, the hassel-nut-tree, the beech, the chestnut, and the common oak. 6. *Prunigerous* ones, whose fruit is pretty large and soft, with a stone in the middle, as the blackthorn or sloe-tree, the black and white bullace-tree, &c. the cherry-tree, &c.

Dwarf-TREES, such as are kept low, not being suffered to be above half a foot in stem.

Wall-TREES, are such whose branches are spread on each side and nailed against walls.

TREES [in a Ship] are timbers of several sorts.

Chefs-TREES, are the timbers on each side of the ship, for the main tack to run thro' and hale it down.

Cross-TREES, are pieces of timber bolted and let into one another a-cross at the head of the mast, the use of which is to keep the top-masts up.

Tressel-TREES, are those timbers of the cross-trees that stand along ships or fore and aft at the top of the mast.

Waste-TREES, are those timbers of the ship that lie in the waste.

TREFFLE [in Heraldry] as a *Cross-Treffe*, is a cross whose arms end in three semi-circles, each representing the three-leav'd grails or trefoil. This is by some called *St. Lazarus's Cross*. See the Figure.



TRE'FOILS [in Heraldry] call'd, in French, *Treffles*, are frequently borne in coat-armour, and represent three-leav'd grails, and are accounted next to the *Fleur-de-lis*, or lilies. See the Figure.



To **TRE'LLIS** [*treilliser*, F.] to furnish with a trellis, i. e. a sort of lattice-grate or wooden frame for supporting wall-trees.

TRE'MBLING [*tremor*, L.] a shaking with fear.

TREMEBUND [*tremebundus*, L.] fearful, trembling much.

TREME'NDOUSNESS [of *tremendus*, L. and *ness*] a tremendous quality, worthiness to be feared or dreaded.

TRE'MOR, a disease nearly a-kin to a convulsion, being partly convulsive and partly natural.

TRE'MULOUSNESS [of *tremulus*, L. and *ness*] tremblingness.

TRE'NCHER-Man, a hearty eater.

TRE'NCHIA [*old Deeds*] a trench or dike newly cut.

TRENCING [*tranchant*, F. of

trancher, F. to cut] a digging or cutting a ditch or trench in the earth.

TREPIDNESS [*trepiditas*, L.] trepidity, fearfulness.

TREPIGNER [in *Horsemanship*] a word importing the action of a horse, who beats the dust with his fore-feet in managing, without embracing the volt; who makes his motions and times short and near the ground, without being put upon his haunches, F.

General TRESPASS, is where force or violence is used, otherwise called *Trespass vi & armis*.

Special TRESPASS, one done without force, called also *Trespass upon the Case*.

Local TRESPASS [in *Law*] is that which is so annexed to the place certain, that if the defendant join issue upon the place, and traverse the place mentioned in the declaration and aver it, it is enough to defeat the action.

Transitory TRESPASS [in *Law*] is that which cannot be defeated by the defendant's traverse of the place, because the place is not material.

TRE'SSURE [in *Heraldry*] is the diminutive of an *Orle*, and is usually accounted to be only one half of it, and is commonly born *Flory* and *Counterflory*, and it is also often double, and sometimes treble.

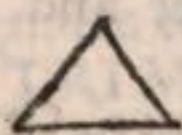


TRE'VE de Dieu, when the disorders and licences of private wars in France, between private lords and families, oblig'd the bishops to forbid such violence within certain times, under canonical penalties, those intervals were called *Treue de Dieu*, i. e. The truce of God.

TRIAL [prob. of *tentare*, L. *tenter*, F.] an essay, experiment, or endeavour; also a temptation.

TRIAL [in *Law*] the examination of causes criminal or civil before a proper judge, of which there are three sorts; as matters of fact are to be try'd by jurors, matters of law by the judges, and matters of record by the record itself.

TRIANGLE [*triangulum*, L. *un triangle*, F.] a figure that has three angles, and as many sides, and is either plain or spherical.



A **Plain TRIANGLE**, is one that is contained under three right lines.

A **Spherical TRIANGLE**, is a triangle that is contained under three arches of a great circle or sphere.

A *Right-angled TRIANGLE*, is one which has one right angle.

An *Acute-angled TRIANGLE*, is one that has all its angles acute.

An *Obtuse-angled TRIANGLE*, is one that has one obtuse angle.

An *Oblique-angled TRIANGLE*, is a triangle that is not right angled.

Equilateral TRIANGLE, is one, all whose sides are equal.

Isosceles TRIANGLE } a triangle that
Equilegged TRIANGLE } has only two legs or sides equal.

Scalenus TRIANGLE, one that has not two sides equal.

TRIANGULAR Compasses, an instrument with three legs or feet, to take off any triangle at once, used on maps, globes, &c.

Similar TRIANGLES, are such as have all their three angles respectively equal to one another: As if the angle A be equal to D, the angle C equal to E, and the angle B equal to F, then is the triangle A, B, C similar or like to D, F, E.

TRIANGULARNESS [of *triangularitas*, L.] a triangular form.

TRIANGULA'TOR [in *Astrology*] a planet that lies in the triplicity, L.

TRIANGULAR Quadrant, is a sector with a loose piece to make it an equilateral triangle, which has the calendar graduated on it with the sun's place, declination, &c. used in dialling, navigation, surveying, &c.

TRI'AS Harmonica [in *Musick*] a compound of three radical sounds heard altogether, of which two are a fifth, and a third above the other, which is a fundamental.

TRIARII [among the *Romans*] one of the four orders of soldiers, who were posted in the rear of the army, and were to assist in time of danger.

TRIARII, so call'd, because they made the third line of battle in the *Roman* army, a sort of infantry arm'd with a pike and a shield, a helmet and a cuirass.

TRI BRACHUS } [τρίβραχυς, Gr.]

TRI BRACHYS } a foot in *Greek* and *Latin* verse, which consists of three short syllables, as *Populus*.

TRIBULUS [τρίβουλος, Gr.] a thistle or bramble.

TRIBUNE [tribunus, L.] two great officers among the *Romans*; the first of the people, whose business was to de-

fend their liberties; the other of the soldiers, who was to see them well armed and ordered.

TRIBUNESHIP, the office or dignity of a tribune.

TRIBUTARINESS [of *tributarius*, L. *tributaire*, F.] the condition or state of those that pay tribute.

TRIBUTORIOUS [tributorius, L.] pertaining to distribution.

TRIBUNI'CIAN [with *Antiquaries*, &c.] of, or pertaining to the office, dignity, or power of a tribune.

TRICA'PSULAR [in *Botan. Writ.*] divided into three partitions, as in *Hypericum* or *St. John's Wort*, L.

TRI'CA incuborum, a disease among the *Polanders*, that makes their hair cling together like a cow's tail; and besides, they are crooked-backed, have their joints loose, breed lice, and are affected with other symptoms, L.

TRICE [prob. of *τρίκεαν*, *Sax.* to give a thrust, *q. d.* in the time that a thrust may be given] in a moment of time.

TRI'CEPS, having three heads, L.

TRICEPS auris [with *Anatomists*] a muscle of the ear, so call'd, because it has three beginnings. It takes its rise from the upper and fore-part of the *Apophysis Mastoidea*, and is inserted into the middle of the *Concha auriculae*, called also *retrahens auriculam*, L.

TRICHI'ASIS [τρίχιασις, Gr.] a growth of much hair; also a fault in the eye-lids when there is a double row of hairs; also a hairy urine caused by phlegmatick humours, so that hairs seem to swim in it.

TRICHOMA'NES [τρίχμινες, Gr.] the herb maiden-hair.

TRICHOPHYLLON [τρίχουλλον, Gr.] an herb whose leaves are like hairs resembling fennel, coralline, L. of Gr.

TRICHORON [τρίχωρον, Gr.] a building with three lodgings or stories.

TRICKED [of *tricher*, F.] cheated, beguiled, deceived by a wile or craft.

TRICKING [of *tricherie*, F.] cheating, beguiling, &c. by craft, wiles, &c.

TRICKISH, guileful, crafty, wily.

TRICO'CCOUS [τρίκοκκος of *τρίς*, three, and *κόκκος*, Gr. a grain] spoken of the fruits of plants, containing three grains or kernels.

TRICORNI'GEROUS [tricorniger, L.] bearing or having three horns.

TRICO'RPORATE } [tricorpor, L.]

TRICO'RPOROUS } that hath three bodies.

TRI-

TRICU'SPIDES [with *Anatomists*] three valves of a triangular shape, situated at the mouth of the right ventricle of the heart, being compos'd of a thin membrane or skin, so as to give passage to the blood into that part, but to hinder it from returning the same way that it came in.

TRIDE [with *Horsemen*] short and swift.

TRIDE-Pace, is a going of short and thick motions, tho' united and uneasy.

TRIDE-Career, a fast gallop that has its times and motions short and nimble.

To work TRIDE [in *Horsemanship*] upon volts, is to mark his time with his haunches short and ready.

TRIDENT [so called by *Sir Isaac Newton*] that kind of *Parabola*, by which *des Cartes* constructed equations of six dimensions. This figure hath four infinite legs, two of which are hyperbolical, tending contrary ways, but placed about an asymptote; and the other two are parabolical and converging, and which, with the other two, form the figure of the trident.

TRIDENTIFEROUS [*tridentifer*, L.] that bears a trident.

TRIETE/RICA [*τρετηνια*, Gr.] certain feasts of *Bacchus* observed every third year.

TRIFEROUS [*trifer*, L.] bearing fruit three times a year.

TRIFLING [some derive it of *tricare*, Ital. others of *trepfelen*, Du.] spending time or pains to little purpose.

TRIFOLIATED Leaf [with *Botan.*] is a kind of digitated leaf, consisting of three fingers, as in clover-grass.

TRIFOLIUM [with *Botan.*] three-leav'd grass, L.

TRIFOLIUM Palustre, marsh-trefoil, L.

TRIFORMITY [of *triformis*, L.] the having three forms or shapes.

TRIFURCATED [*trifurcatus*, L.] three-forked.

TRIGGERED [of *tricker*, Dan. *trucken*, Teut. to press, *Skinner*] having a mark set to stand in playing at nine-pins; also caught or stopped, as a wheel.

TRI'GLYPH [*τρίγλυφ* of *τρεῖς*, three, and *γλυφίς*, Gr. sculpture] a triangular gutter, which seems to have been design'd to convey the *Gutta* or drops that hang a little under them.

TRIGLYPH [in *Architect.*] a member of the frieze of the *Dorick* order, set directly over every pillar, and in certain spaces in the intercolumniations.

TRIGON [in *Natural Magick*] signifies a four-fold change of the starry spirits, according to the number of the four elements, each reigning and lasting two hundred years.

The Airy TRIGON [in *Astrol.*] the airy triplicity, *Gemini*, *Libra*, and *Aquarius*, beholding one another in a trine aspect.

The Earthy TRIGON [in *Astrol.*] the earthy triplicity, *Taurus*, *Virgo*, and *Capricornus*, beholding one another in a trine aspect.

Fiery TRIGON [with *Astrol.*] the fiery triplicity, *Aries*, *Leo*, and *Sagittarius*, beholding one another in a trine aspect.

The Watery TRIGON [with *Astrol.*] the watery triplicity, *Cancer*, *Scorpio*, and *Pisces*, beholding one another in a trine aspect.

TRIGONOCRA'TORIES [of *τρίγωνον* and *κρατία*, Gr. dominion or power] a name of the planets, on account of their being lords or governors of trigons, as *Saturn* and *Mercury* of the airy trigon, *Venus* and the *Moon* of the earthy, the *Sun* and *Jupiter* of the fiery, and *Mars* of the watery.

TRIGONOME'TRICAL [of *τρίγωνον*, a triangle, and *μέτρον*, Gr. of measure] of or belonging to trigonometry.

Plain TRIGONOMETRY, treats of rectilinear triangles, and teaches from three given parts of a plain triangle to find the rest.

Spherical TRIGONOMETRY, is an art that teaches from three given parts of a spherical triangle to find the rest.

TRILA'TERALNESS [of *tres* or *tris lateralis*, L. and *angulus*] the having three sides.

TRILLION? [in *Arithm.*] the number of a billion of billions.

TRILU'MINAR ? [*triluminaris*, L.] having three lights.

To find the TRIM [of a *Ship*] is to find the best way of making any ship sail swiftly, or how she will sail best.

To TRIM a Piece [in *Carpentry*, &c.] signifies to fit a piece into other work.

TRIMMED [*ζετρυμμενός*, Sax.] neat or adorned with clothes; also having the beard shaven.

TRIM, neat in clothes, spruce, fine.
TRIMMER, one who carries it fair with two parties; also a setter off; also a shaver.

TRIMMING, shaving the beard; also carrying it fair between two parties; also

also laces, fringes, &c. the ornaments of garments.

TRIMO'RION ? [τεμόριον, Gr.]

TRIMÆ'RION the joining together of three signs that are very near one another, whereby a square aspect is made to the *Apheta* or giver of life in the figure, which, when it comes to that direction, is imagined commonly to cut off the thread of life.

TRIMNESS [of τrimman, Sax.] neatness, gayness, spruceness in drefs.

TRINE [trinum, L, tria, F, τρεῖς of τρεῖς, Gr. three] pertaining to the number three.

TRINE *Aspect of the Planets* [in *Astrol.*] is represented by the characteristick Δ.

TRINE'RVIA *Plantago* [with *Botanists*] the least sort of plantane, so denominated from its having three fibres or strings.

TRINITY, the herb heart's ease.

TRIOCTILE [with *Astrol.*] an aspect or situation of two Planets, with regard to the earth, when they are three octaves or eight parts of a circle distant from each other.

TRIO'RCUS [of τριόρχος, Gr.] a medlar with three kernels.

TRIO'RCUS [with *Botanists*] a kind of marygold, a sun-flower, L.

TRIPETALODES [with *Botanists*] is deeply cut into three parts, which seem to be three distinct leaves, but are all joined at the bottom.

TRIPETALOUS *Flower* [with *Botanists*] is that which has three petals; as in water plantane

TRIPH'THONGUS [τριφθονγος, Gr.] is the joining together of three vowels, as *aou*, *eau*, *iau*, *iea*, which is common with the *French*, and sometimes used with the *English*, especially in those words they borrow from the *French*, but never with the *Latins*.

TRIPHYLLON [τριφυλλον, Gr.] the herb trefoil, L.

TRIPHYLLOS [in *Botan. Writ.*] whose leaf consists of three parts.

The TRIPLE-coloured Bow, the rainbow. *Milton*.

The TRIPLE-Tree, the gallows.

TRIPPLICATED [triplicatus, L. triplis, F.] made or done three times.

TRIPPLICATE *ratio* [with *Mathem.*] is the reason or ratio of the cubes one to another, and is to be well distinguished from *Triple Ratio*, as in these geometrical proportions, 2, 4, 8, 16, 32, 64; the first term 2 to 16, the fourth term is triplicate, or as 8, which is the cube of 2 to 64, the cube of 4.

TRIPO'LIUM [with *Botanists*] the herb starwort, L.

TRI'POLY, the herb called turbith or blue camomile.

TRIPOS [τρεῖς of τρεῖς, three, and πῆξ, Gr. a foot] a three-footed stool on which a Priestess of *Apollo* at *Delphos*, used to sit, when she gave forth her oracles. Tho' some say this was a pot full of dust, thro' which the *Afflatus* past into the virgin's belly, and thence proceeded out of her mouth. Others, that it was a wide-mouthed brass pot filled with pebbles, by the leaping of which the Prophetess made her conjectures. Others, that it was a large vessel supported with three feet, into which the Prophetess plunged herself when she expected to be inspired. But the most common and best proved opinion is, that it was not a vessel, but a table or seat, upon which the *Pythia* sat or leaned. The *Scholiast* upon *Aristophanes* will have the three legs of the *Tripes* to signify the knowledge of the true God, as distinguished into three parts of time, *past*, *present*, and *to come*. The same *Tripes* was not always used. The first was of brass, placed there by the inhabitants of the neighbouring country, when *Pelops* married *Hippodamia*, which *Tripes* was said to have been made by *Vulcan* of brass. The other was of gold, dedicated to *Apollo* on the following account: Certain fishermen of *Miletus*, having sold their next draught to some Person that stood by, cast their net into the water, and drew up a golden *Tripes*; upon which there arose a hot contention between the fishermen and their chapman; who at length submitted to the determination of *Apollo*, and coming to *Delphos*, he gave this answer, That they should give it to the wisest. This oracle being given at the time that the seven wise men flourished in *Greece*, it was presented to them all, one after another; which they refusing, it was resolved, to present it to *Apollo* himself, as being the fountain of all wisdom.

TRIPOS [at *Cambridge*] the *Prævaricator* at the university, the same as *Terra-Filius* at *Oxford*.

TRIPPANT [in *Heraldry*] tripping.

TRIPPING [prob. of tripudians, L. or of trippen, Du.] walking nimbly or lightly upon the toes; also stumbling with the feet; also faltering with the tongue.

TRIPTOLEMUS, the son of *Celeus*, king of *Attica*, who, as it is said, first espying corn to grow of its own accord reaped.

reaped it; and after that plowed and sowed more, and grew so skilful, that he wrote commentaries of tillage, and sent them abroad into the world. Upon which the Poets have feigned, that he travelled over the world to teach men to plant corn, and to abstain from flesh. They also tell us, that he was carried by a winged dragon, which was no other but a long ship, in which he sailed to the neighbouring isles. He is said to have lived A. M. 1414. or as others 1543. and left *Athens* three Precepts. 1. To worship the Gods. 2. To worship their Parents. 3. To abstain from flesh.

TRIPYRE'NOS [in *Botan. Writ.*] which has three seeds or kernels, as *Berberis*, *Alaternus*, &c.

TRIRO'DA *Terra* [old *Rec.*] a parcel of land containing three rods or perches.

TRISACRAMENTA'LES, those who admit of three sacraments in the Christian religion, and no more.

TRISE'CTION, a dividing or cutting a thing into three parts.

TRISMEGISTUS [*τρεῖς μέγιστος*, Gr. i. e. thrice greatest, so called, because he was the greatest Philosopher, the chiefest Priest, and most prudent Prince] a ruler in *Egypt* in the time of *Moses* and *Pharaoh*, who is said to have invented characters to write by, but not letters, but certain shapes and postures of beasts, trees, &c. whereby, in brief, they might express their minds; which characters are called *Hieroglyphicks*. Some *Jews* are of opinion, that *Moses* was the man so called, and that those broken relations are but the heathen report of him.

TRISMUS ? [of *τρίσσω*, Gr.] the grinding of the teeth, or the convulsion of the muscles of the temples, which causes an involuntary gnashing of the teeth.

TRISOLYMPIONICES [of *τρίσς* and *ολυμπιονίκης*, Gr.] a Person who had three times bore away the prize at the *Olympick Games*.

TRISPE'RMOS [in *Botan. Writ.*] which bears three seeds, as *Nasturtium Indicum*, L.

TRISSA'GO [*τρίσαγον*, Gr.] the herb *Germander*.

TRITE *Diezeugmenon* [in *Musick*] the note called *C-sol-fa*.

TRITE *Hyperbolæon*, the note called *F-faut*.

TRITE *Synemmenon*, the note called *B-fa-be-mi*.

TRITENESS [of *tritus*, L. and *ness*] wornness, the being much worn or used.

TRITÆ'US [with *Physicians*] an ague that comes every third day, a tertian, L.

TRITHE'ISM [of *τρεῖς*, three, and *Θεός*, Gr. God] an opinion that consists in admitting not only three Persons in the godhead, but of three substances, three essences or *Hypostases*, and so three gods.

TRI'THING. See *Thrithing* and *Triding*.

TRITIANA *brassica*, a kind of large coleworts.

TRI'TON [*τῶν τετῶν μετέχων*, Gr. i. e. of the *Air*, of the *Water*, and the *Earth*] according to the Poets, the son of *Neptune* and the nymph *Calais*, *Neptune's* trumpeter, whom they feign to have been a man upwards, as far as to the middle, a dolphin below, and his fore feet like those of a horse, and two circular tails. This monster, some say, was only a whale, by whom, many having been overturn'd and drowned, at last he was superstitiously adored as the god of the sea. *Triton* was painted, &c. with a blue skin, and a purple mantle, having a horn in his hand, and the tail of a mermaid.

TRITURA'TION [in *Physick*] the action of the stomach on the food.

TRIVIALNESS [of *trivialis*, L. and *ness*] commonness, insignificance.

TRIUMPH [*Hieroglyphically*] is represented by a chaplet of laurel on the top of a *Sella Curulis*.

TRIUMPHAL *Crown* [among the *Romans*] was a garland of laurel, granted to be worn by generals that had vanquished their enemies, and on that account, to whom the senate granted a triumph.

The original of using these crowns, in token of triumph, is said to be from *Apollo's* crowning his head with laurel, after he had killed the serpent at *Delphos*.

TRIUMPHANTNESS [of *triumphans*, L. and *ness*] a triumphant quality; also boastingness, glorying.

TRIUMPHING [*triumphans*, L.] making a triumphant procession; also glorying.

TRIXA'GO [with *Botan.*] a kind of vervain, L.

TROCHA'NTERS [*τροχαῖες*, Gr.] two processes in the upper part of the thigh-bone, otherwise called *Rotator major* & *minor*, in which the tendons of many muscles are terminated.

TROCHA'ICK [in *Latin Poetry*] a kind of verse consisting of trochee's.

TROCHEE [*τροχαιον*, Gr.] a foot in verse which consists of two syllables, the first long and the other short.

TROCHITAE, a sort of figured fossil stones, resembling plants, vulgarly called *St. Cuthbert's-beard*.

TROCHOID [with *Geometricians*] a figure made by the upper end of the diameter of a circle, turned about a right line.

TROD [of *τρεδαν*, *Sax.* to tread] did tread; also was trodden.

TROGLODYTE, a little bird, a wren, a hedge sparrow.

TRONCONNÉE' [in *Heraldry*] signifies a cross or some other thing cut in pieces; yet so, that all the pieces are so placed, as to keep up the form, tho' set at a small distance one from the other, as a cross *Tronconnée*. See the figure.



TROP } [of *τροπος*, *Sax.*
THROP } a village] at the end of
THORP } proper names of places,
denotes a village, as *Cracanthorp*.

TROPE [in *Rhetorick*] the word is derived from *τροπή*, to turn. A trope signifies the thing to which it is apply'd, only on account of the connection and relation it has to that whose proper name it is; or it is, when a word is carried from a thing, which it signifies properly, to another that it signifies but indifferently. And tho' we may reckon as many sorts of tropes, as we can denote different relations, yet *Rhetoricians* have established but a few, as *Metonymy*, *Synecdoche*, *Metonymasia*, a *Metaphor*, an *Allegory*, a *Litotes*, an *Hyperbole*, an *Irony*, and *Catachresis*.

Tropes, when aptly us'd, are a lively picture of the things treated of; as when a great general is called the *Thunder of the War*, the image of thunder is a sensible representation of the courage and power with which this general conquers. In using *Tropes*, great care ought to be taken that there is always a proportion between the natural idea of the *Trope*, and that you would infuse into those that hear or read it, especially, that it does not beget one quite contrary to what you intended by it. The riches of a language are said to consist in *Tropes*; and as too much riches oftentimes breed disorders in government, so too many *Tropes* will occasion much disorders in a discourse: they should not be used, but to express something that could not be ex-

pressed so well in the common terms; and when we are obliged by necessity to use them, they ought to be clear, and proportioned to the idea of which we would give an image. As to the necessity of using *Tropes*: if a person would give an idea of a rock of an extraordinary height, the words *great* and *high*, being words that are apply'd to rocks of a common size and height, will not do; but if he says, a rock that threatens the skies, then the idea of the skies, that are above all things else, and the idea of threatening (that agrees with a man that is above others) will form an idea of the extraordinary height of the rock, which could not well be expressed any other way, but by this *Hyperbole*. Besides, as those *Tropes* are quick expressions, foreign to the subject, which we are supply'd with by use and art, to be the signs not only of the emotions of our thoughts, but of our wits; so also the passions have a particular character, by which they paint out themselves in discourse. (See *Passion*.) Though the barrenness of languages frequently obliges us to make use of tropick expressions, even when we are calm, and in repose; yet the common use of them (which generally makes objects appear extraordinary) should only be where ordinary terms will not represent them so lively as we would have them.

TROPHO'NIUS, a cunning soothsayer, who made a great cave in *Boetia*, whence he usually gave out his oracles. After his death, a spirit was thought to enter into it, which supplied his place in giving oracles. The manner of consulting this oracle is delivered to us by *Pausanias*, to the purpose following: He that goes into this cave, must first make his abode in the chapel of *Good Genius*, and *Good Fortune*, employing himself in performing of some ceremonies by way of atonement for former offences, and is to bathe in the river of *Hercyne*. At his going down he sacrifices to *Trophonius* and other deities; and the priest consults the bowels of the victim, and accordingly pronounces, whether the deity will give an auspicious and satisfactory answer. Then the consulter is brought after bathing by the priest, to drink a dose of the water of the river call'd *Lethe* or *Oblivion*; and after that he takes the water of *Mnemosyne* or *Remembrance*, that he may remember what shall be exhibited to him in his descent. Among which is exposed a statue adorn'd with admirable carving, which is given out to have been

the workmanship of *Dædalus* himself. Then having done obeysance, and muttered over a prayer or two, being clothed in a linnen habit, and set off with ribbons, &c. he approaches the oracle, which is situated within a mountain near a grove, the foundation of which is built spherical-wise, of white stone, about the size and circumference of a threshing-floor, but scarce two cubits high, supporting brazen obelisks, encompassed round with ligaments of brass, between which there are doors that guide the passage into the middle of the floor, where there is a sort of a cave, not the product of rude nature, but built with the nicest accuracy of mechanism and proportion; the form of it is like an oven, the breadth about nine cubits, the depth eight, but there are no stairs; but all that come bring with them a narrow light ladder, by which they have descended to the bottom. There is a cave between the roof and pavement, having a very narrow entrance; at the mouth of which the person lies all along, and shoves himself feet foremost into the cave, and then he thrusts his knees; after a while the rest of his body is roll'd along, by a force not unlike that of a great rapid river, which over-powering a man with its the vortex tumbles him over head and ears, and afterwards he returns the same way back, with his feet foremost. When the consultant is return'd, the priest places him on *Mnemofyne's* throne, which is not far from the shrine, and enquires of him what he had seen and heard, and relates it to others, he being yet stupified, and full of amazement; then he carries him to the temple of *Good Genius*, and *Good Fortune*, and some time after he is restored to his former senses.

TROPISTS, such as explain the scripture altogether by tropes and figures.

TROPITES [of *τρέπω*, Gr. to turn] a sect who maintained that the word was turn'd into flesh or into man.

TROPOSCHEMATOLOGY [of *τρόπος* a manner, *σχῆμα* a scheme, and *λέγω*, Gr.] a treatise or discourse of the method of drawing schemes.

TROT [with *Horsemen*] is the pace or going of a horse, in which the motion is two legs in the air, and two upon the ground cross-wise; continuing alternately to raise at once the hind-leg of one side, and fore-leg of the other, leaving the other hind and fore-leg upon the ground, till the former come down.

TROUBA'DOURS, antient Poets of *Provence in France*.

TROU'BLESOME [of *troublant*, F. and the termination *some*] troubling, perplexing, disturbing, &c.

TROU'BLESOMENESS [of *troubler*, *some* and *ness*] a troublesome quality, nature or faculty.

TROU'BLOUS [of *troubler*, F.] troublesome, perplexing, or difficult.

TROU'BLOUSNESS, disturbedness, perplexedness, &c.

To **TROULE**, to roll on smoothly. *Milton*.

TROUSEQUEVE [with *Horsemen*] a large case of leather as long as the dock of a horse's tail, which serves for a covering for the tails of leaping horses. F.

TROUSEQUIN [with *Horsemen*] a piece of wood cut archwise, raised above the hinder bow of a great saddle, which serves to keep the bolsters tight.

TROUT-coloured [spoken of *Horses*] is white speckled with spots of black, bay, or sorrel, particularly about the head and neck.

TROW'LING [of *troller*, F.] moving or wandring about.

TRUA'NTISE, a truanting or playing truant.

TRU'DMOULDY } a dirty drab. a
TRUGMOULDY } nasty flatteringly woman.

TRUCKLE-Bed [of *trochlea*, L. a pulley or wheel] a low bed with wheels to run under another bed.

TRU'CKING [*troquant*, of *troquer*, F. *truccare*, Ital.] bartering or exchanging.

TRU'CULENCE } [of *trucu-*
TRU'CULENTNESS } *lentia*, L. cruelty, savageness, sternness.

TRU'ENESS, genuineness, unfeignedness, certainness, faithfulness, trustiness.

TRULLIZA'TION [in *antient Architecture*] all kinds of couches or layers of mortar, wrought with the trowel in the inside of the vaults; or the hatches made on the layers of mortar, to retain the lining of the *Stria*.

TRULY [*εὐπρόσπες*, *Sax*] in truth, sincerely, unfeignedly, faithfully, &c.

To **TRUMP** [*prendre avec un triomphe*, F.] to play a trump-card.

TRUMPETER [*un trompette*, F.] one who sounds a trumpet.

To **TRUN'CATE** [*truncatum*, L.] to cut shorter, to maim.

TRUNCATED Pyramid [with *Geometricians*] one whose top is cut off by a plane parallel to its base.

TRUNK [in *Architecture*] the fust or shaft of a column.

TRUNK the *Proboscis* or snout of an elephant.

TRUNK

TRUNK-Roots [with *Botanists*] small roots breaking or growing out of the trunks of plants, which are of two sorts.

1. Roots growing by a downright descent, sometimes all along the trunk as in mint, &c, sometimes only at the ends or points, as in brambles.

2. Such Roots as neither descend nor ascend, but shoot forth at right angles with the trunk.

TRU'SSED [spoken of *Horses*] a horse is said to be well trussed, when his thighs are large and proportioned to the roundness of the croup.

TRUSSED [*trouffe*, F.] tied or girded up; also hanged on a tree; also snatched up, spoken of a leveret by an eagle or bird of prey.

TRU'STED [of *ῥητορικῆς*, *Sax.* to trust] credited, relied upon, depended upon.

TRU'STILY [*ῥητορικῆς*, *Sax.*] faithfully, with fidelity.

TRUTH [according to Mr. *Lock*] consists in the joining or separating of signs, as the things signified by them do agree or disagree one with another.

TRUTH [*ῥητορικῆς*, *Sax.*] trueness, in opposition to falsity; certainty, fidelity, faithfulness.

Metaphysical TRUTH, is the conformity of the things with the divine understanding.

Logical TRUTH, is the conformity of the thing with the idea itself. This is seen in true propositions, such as agree with their rule; which is the things themselves of which they treat.

Moral TRUTH, is the conformity of words, gestures, and actions with the heart, when a man's heart and mouth go together; when he speaks what he thinks, and is in reality what he would appear to be by his show and appearance.

TRUTH in Being [in *Metaphysics*] is the agreeableness of the essence of any thing to the understanding of god.

TRUTH in signifying [in *Metaphysics*] is where there is an exact correspondence between the sign and the thing signified.

TRUTH in knowing [in *Metaphysics*] is when by its ideas the understanding represents the thing that is to be understood exactly as it is.

Artificial TRUTH [in *Metaphysics*] is such a truth, the immediate rule of which is the understanding of the artificer.

Natural TRUTH [in *Metaphysics*] is such a truth, of which the under-

standing of God is the immediate rule.

TRUTH [in *Hieroglyphicks*] was represented by a heart on the lips of a man.

TRU'TINATED [*trutinatus*, L.] weighed, examined, considered.

To lie a TRY [*Sea-Phrase*] is when the wind blows so hard, that the ship cannot maintain or bear out the main-sail, and they make her *lie a Try* under the mizen-sail only.

TRYAL. See *Trial*.

TRY'CHNOS [*τρυχνος*, Gr.] the herb night-shade.

TUB of Vermilion, from three to four hundred weight.

TUBE [*tubus*, L.] a conduit-pipe, any long pipe thro' which water or other liquor is conveyed; also the pipe or hollow trunk of a prospect-glass.

TU'BEROUS Root [by *Botanists*] is defined to be such as consists of an uniform, fleshy substance, and is of a roundish figure, as in a turnip, &c.

TUBERO'SITY [with *Surgeons*] a knot or tumour growing naturally on any part, in opposition to tumours that rise accidentally or from a disease.

TU'BEROUS Plants [with *Botanists*] plants full of bunches or knots.

TU'BEROUSNESS [*tuberositas*, L. *tuberosite*, F.] knottiness, or being full of knots and bunches; also the bunching out of some parts of the body.

TUBILU'STRIUM [among the *Romans*] a ceremony or festival at the purification of their sacred trumpets.

TU'BULATED [*tubulatus*, L.] made hollow like a pipe.

TU'BULOUSNESS [of *tubulus*, L. a pipe] hollowness as a pipe.

TUCKED [of *trucken*, *Tent.* according to *Skinner*] turned or gathered up.

TUFT [with *Botanists*] a thicket of trees, bunch of grass, &c.

TUFTED [of *tonffe*, F.] having, or trimmed with tufts.

TUISCO, is by some supposed to have been one of *Noah's* great grandsons; according to the opinion of *Verstegan*, the son of *Asenaz*, the son of *Gomer*, the son of *Japhet*, the son of *Noah*, who settled in *Germany*; who after his decease was adored by all his posterity. The inhabitants of that country are still called *Tuitsh* or *Duytshmen* from him; and a day of our week is named *Tuesday*, because it was appointed for the adoration of that idol, as *Verstegan* says; but others say it was called after *Thesa*, a certain goddess, the wife of the god *Thor*; which

Thesa



Ihesa was looked upon to be the goddess of justice. *Sebastian Munster* is of opinion that *Tuisco* was the son of *Noah* by his wife *Araxa* or *Arexia* (by others called *Typhia*) born after the flood, and that coming with his people out of *Asia* into *Europe*, he extended his dominion from the river *Tanais* unto the *Rhine*.

TULIPÆ MANIA, Tulip-madness, a name given to the extravagancy of some persons formerly of giving excessive prices, as five, ten, or more pounds for a Tulip-root. *L.*

TU'MBLING [*tombant*, *F.*] throwing down, &c. rumpling; also showing agility of body by tumbling-tricks.

TU'MIDNESS [*tumiditas*, *L.*] swolnness, or swellingness.

TU'MOUR [*tumor*, *L.* *tumeur*, *F.*] a rising or swelling caused by a settling of humours in some parts of the body, when they are enlarged and stretched out beyond their due proportion, so as to be rendered unfit to perform their natural function.

TU'MULATED [*tumulatus*, *L.*] buried, interred.

TUMULO'SE [*tumulosus*, *L.*] full of little hills or knops.

TUMULO'SITY [*tumulositas*, *L.*] hilliness.

TUMULTUARINESS [of *tumultuarius*, *L.* *tumultaire*, *F.*] a tumultuous quality, state, &c.

TUMULTUOUSNESS [of *tumuluosus*, *L.* *tumultueux*, *F.* and *ness*] a disordered, confused, troubled state or condition.

TUN ? [of *tun*, *Sax.* a hedge or
TON ? ditch or any thing of that kind surrounding a place to defend it] at the end of names of places, by a metaphor, signifies a village, town, or habitation. Nor is it improbable but that the *Saxon* *tun* might originally come from the *British* *Dun*, which signifies a mountain, because antiently towns were generally built upon hills.

TUN'ABLENESS [of *tonus*, *L.* *ton*, *F.* *able* and *ness*] melodiousness, harmoniousness; also capableness; also capableness of being put into tune.

TUN-bellied, having a great belly like a tun, gor-bellied.

TUNE [*tonus*, *L.* of *τῶν*, *Gr.*] agreeableness in sound, a harmonious composition.

Out of **TUNE**, out of order, frame, or temper.

TUNELESS, without any tune.

TUNEGREVE [*tunegreve*, *Sax.*] a reeve or bailiff of a manour.

TU'NIC [*tunica*, *L.* *tunique*, *F.*] a sort of coat without sleeves.

TU'NICA [among the *Romans*] a garment worn under the *Toga*, *L.*

TUNICA [with *Botanists*] the herb betony, or a kind of gilliflower, *L.*

TUNICA [with *Anat.*] a tunick membrane, or thin skin, *L.*

TUNICA cornea, the horny tunic or coat of the eye, *L.*

TUNICA Retiformis [with *Anat.*] one of the tunicles or coats of the eye, which resembles the figure of a net, and is the principal instrument of sight, called also the *Retina*, *L.*

TU'NICK ? [with *Anatom.*] a little
TU'NICLE ? coat, membrane or skin, covering any part of the body.

The **TUNICLES** [of the *Eye*] are four noted ones, *viz.* the *Corneous*, the *Crystalline*, the *Vitreous*, and the *Uveous*, which are answered by as many humours.

The **TUNICLES** [of the *Testicles* or *Cods*] are four, *viz.* the *Scrotum*, the *Erythroides*, the *Epididymis*, and the *Dartos*.

TUNI'LATED Root [with *Bot.*] is that kind of bulbous root, which consists of several coats involving one another, as in an onion.

TUNNELED [*tonnelle*, *F.*] put into vessels with a tunnel.

TUNNELING, a sort of fowling with a tunnel-net.

TUPPING [of *Tup* a male sheep] a ram's covering an ewe.

TU'RBARY [*tu'rye*, *Sax.* *tourbe*, *F.*] a right of digging turf.

TURBARIA *bruaria*, a flaw-turf or heath-turf.

TU'RBID [*turbidus*, *L.*] troublesome, disturbed.

TURBINA'TION, a fashioning like a Top, a sharpening at one end.

TU'RBIDNESS [*turbiditas*, *L.*] troublesomeness.

TURBO [in *Meteorology*] a whirlwind.

TU'RBULENTNESS [of *turbulentus*, *L.* and *ness*] noisiness, troublesomeness, boisterousness, a blustering state, condition or temper.

TU'RDINESS [of *tu'rd*, *Sax.* ordure filthiness with ordure, also humourfomeness, capriciousness, moroseness.

TU'RDY, morose, peevish, &c.

TURFINNESS, the being turfy or abounding with turf.

TURGE'SCENT [*turgescens*, *L.*] swelling or growing big.

TU'RGIDNESS [of *turgidus*, *L.*] swelledness, as being puffed up.

TU'RKEY. *Turkies* were first brought into *England* in the fourteenth year of king *Henry VIII.*

TURKISH *Language*, being originally *Tartarian*, borrowed from the *Arabick* their words of religion, from the *Persian*, their words of state, and from the *Grecians*, their words and terms of war, and from the *Italians*, their terms of navigation; and this is call'd the *Sclavonian Language*. The *Turkish* character is the same as the *Arabick*; which language some authors say is so enchanting, that it is usually said the saints in heaven and those in *Paradise* speak it.

TURLUPINADE, a low, dry jest or witticism.

TURLUPINES, a sect or sort of people, who made a publick profession of impudence, going naked without covering so much as their privy parts, and were not ashamed to have to do with women in the open market.

Sea-TURN, a wind which upon some coasts blows all night from the shore.

TURN'E'TUM [old *Rec.*] a duty paid to the sheriff for holding his turn or county-court.

TURNER [*tornator*, *L.* *tourneur*, *F.* *τερνης*, *Gr.*] one who turns vessels or utensils in wood or metal.



Turners were incorporated *Anno* 1603: they are a master, 2 wardens, 24 assistants, and 118 on the livery; the livery fine 8*l.* the steward 12. Their armorial ensigns are *Sable*, a

catherine wheel Or; their hall is in *Philpot-Lane*.

TURN-SOLE [*tourne-sol*, *F.*] the Sun-flower.

TU'RPENTINY [of *terebinthinus*, *L.* *terebinthine*, *F.* of *τερεβινθος*, *Gr.*] of the nature of, also dawbed or mixed with Turpentine.

TURPIFIED [*turpefactus*, *L.*] made unclean, defiled.

TURQUOISE, a precious stone of an azure or bluish colour, so called, because frequently brought to us from the *Turks*.

TURRIGIS [with *Botan.*] an herb, a sort of cresses.

TUSCAN *Order*. The pedestal is one module in height, and the base of the column is to be of the height of half its thickness. Its capital base and entablement have no ornaments, and but few mouldings.

TUSCAN *Work* is rarely used, except in vaults, in some rustick Edifices and huge piles of building, such as the *Amphitheatres*, &c.

TU'SHES [*tu'xay*, *Sax.*] the great

TUSKS } standing out teeth of a boar; also the fore teeth of a horse, seated beyond the corner teeth upon the bars, where they shoot forth on each side of the Jaws, two above and two below, about the age of three, and three and an half, &c. and no milk or foal-teeth ever-come forth in the place where they grow.

TUSK [in *Carpentry*] a bevel shoulder made to strengthen the tenon of a joist, which is let into the Girder.

TUSSILA'GO [with *Botan.*] the herb foal's foot or colt's-foot. *L.*

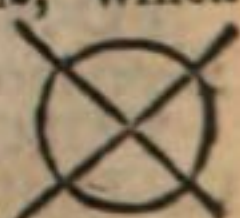
A TUSLE, a bustle, a striving with a person.

TUTOR. See *Tutorage*.

TUTORAGE [in the *Civil Law*] the same as Guardianship in the Common-Law, the office of a tutor above-mentioned.

TU'TY } [*tutie*, *F.*] the sparkles

TUTTY'S or foot of brass, which sticks to the Furnace while melting, and is formed into concave flakes, by chymical writers is express'd by this character,



TWANG,

TWANG, a root or forked branch at the bottom of a great tooth.

TWAT, *Pudendum Muliebre*.

TWAT-Scowerer, a surgeon or doctor. *E. Ward*.

To **TWATTLE** [prob. of *tattelen*, *Dn.*] to prate.

A-TWEAGUE vexation, perplexity, trouble.

TWEE'ZERS, a sort of small pincers and other instruments in a pocket-case.

TWE'NTIETH [of *ṭpentig*, *Sax.*] the 20th or XXth.

To **TWIFALLOW** [of *ṭpi*, twice, and *ṭealga*, *Sax.* an harrow] to till or plow ground a second time before sowing.

TWIGEN [of *ṭpiḡa*, *Sax.* a twig]

TWIGGY made of twigs.

TWILIGHT [*ṭpy-leohṭ*, *Sax.*] that dubious or half light occasioned by the earth's atmosphere refracting the rays of the sun, and reflecting them from the particles thereof.

TWINGING [of *ṭwinger*, *Dan.*] griping, pinching.

TWINING [of *ṭpinunḡ*, *Sax.*] twisting or clinging about.

TWINING Stalk [with *Botan.*] a stalk that twists about any prop without the help of tendrils, as the kidney-bean.

TWINKLING [prob. of *pinclian*, *Sax.* to move quick] winking with the eyes, or sparkling as the stars.

TWIRLING [prob. *q. d.* whirling, of *ṭpyrjan*, *Sax.*] turning swiftly about.

TWIST [with *Horsemen*] the inside or flat part of a man's thigh, upon which a true horseman rests on horseback.

TWISTED [of *ḡeṭpijan*, *Sax.*] wrung round; also complicated together, as several threads.

TWISTING [with *Horsemen*] is the reducing a horse to the same state of impotence with a gelding by the violent wringing or twisting of his testicles, twice about, which dries them up and deprives them of nourishment.

TWITTING [of *ḡeṭpitan*, *Sax.*] upbraiding, hitting in the teeth.

TWITCHING [of *ṭpiccian*, *Sax.*] pinching or giving pinches, sudden pulls or twinges.

TWIT'TERING, [prob. of *zitter* *Tent.*] sneering or laughing scornfully.

TWIT'TLE-TWATTLE, silly, childish prating.

TWO [*ṭpa*, *Sax.* *duo*, *L.* *deux*, *F.*] 2 or II. The number 2 is call'd the father of even numbers, but the ruin of

unity, for to divide a thing is to destroy it; but *Zaratas*, *Pythagoras*'s master, call'd 2 the mother of numbers, and 1 the father.

TYBER, the famous river of *Italy*, is represented in the *Vatican* at *Rome* by the statue of a man with a grave countenance, a long beard, with a garland of flowers on his head, in marble, lying along, resting his right leg upon an oar, and holding under his right arm a she-wolf, with two small infants sucking at her teats, leaning upon an urn or pitcher, out of which its stream issueth. In the left hand he holds a cornucopia of delicate fruits.

TY'GER [emblematically] signifies swiftness, revenge, and falshood. The ancients dedicated the tyger to *Apollo*, on account of its swiftness; and to *Bacchus*, on account of its rabidness, because, when men have drank too much wine, it makes them rave extravagantly; but others give another reason, for it, because wine mollifies some savage tempers. It is reported that those, that rob a tyger of her whelps, lay pieces of looking glass in the way that she is to take in pursuing them, in which she looking and seeing herself stops, and by that means they have time to escape.

TYCHONIC System [in *Astronomy*] so called of *Tycho Brahe* a nobleman of *Denmark*, this system like that of *Ptolemy* has the earth placed in the middle and is supposed to be immoveable, the sun and moon revolving in orbits respecting the same as a center; but according to *Copernicus* the other five planets are supposed to revolve round the sun as their center.

TYLO'MA [of *ṭύλον*, *Gr.* a callus] callous or hard flesh, or that substance that grows about fractured bones.

TY'MPAN [with *Printers*] is a frame of iron belonging to a Printing-Press, having a parchment stretched over it, on which they place the sheets of Paper, one after another, in the printing them off.

TYPE [in *Theology*] a symbol, sign, or figure of something to come.

TYPHOMANI'A [*ṭυφμανία*, *Gr.*] a delirium with a frenzy, a disease of the brain, whereby the Patient not being able to sleep, tho' greatly inclined to sleep, lies with his eyes shut, talks absurdly, and tumbles and tosses.

TY'PHA aquatica [in *Botany*] the herb water-torch, cat's-tail, or reed-mace, *L.*

TY'PICALLY [*typice*, L.] in a typical sense.

TY'PICALNESS [of *τυπικός*, Gr.] a typical quality.

TYRA'NNICALNESS [of *tyrannis*, L. *tyrannie*, F. of *τύραννις*, Gr.] a tyrannical nature, disposition, or behaviour.

TY'RANT [*tyrannus*, L. *τύραννος* of *τύρραννος*, Gr. i. e. the *Tyrrenians*, who were a cruel People, or of *Tyrha*, a city of *Lyfia*, where *Gyges* first play'd the tyrant; or, as others say, of *τύραν*, Gr. to oppress; or of *τιπρεν* *τὰς λαὸς καὶ ἀνίας ἐπ' ἐρευν*, Gr. to vex the People, and bring trouble upon them.] The name tyrant was at first used in a good sense; and the *Greeks* in old time call'd the supreme governor of every city a tyrant or king; but now it is generally used in a bad sense, for one who governs with cruelty and injustice; also either for a rightful prince that misuses his royal power in oppressing his subjects, or for one who usurps the sovereign power in a state.

TY'RUS [in *Physick*] the order which intermitting fevers observe in their increasing and decreasing.

TY'THLAN [in *Sax. Law*] an accusation or charge in law for an offence.

V.

V *U* *v* *u*, Roman; *V* *u*, Italick; **U** *u*, English; *V* *U* *p*, Saxon, are the twentieth letters in order of their respective alphabets; *Υ υ*, in Greek, generally written by a **U** *p*, in English, the twentieth of the Greek alphabet, and **ו**, Hebrew, the sixth of that.

The *V* consonant and *U* vowel ought to be carefully distinguish'd in reading, as *Vomit*, *Vulgar*, *Union*, *University*, &c. the *U* vowel is not heard in the words *Guards*, *Guinea*, &c. and it very seldom ends any English words.

V, in *Latin* Numbers, stands for five.

V, with a dash at top, stood for 5000.

V. frequently stands for *Vide*, i. e. See.

V. R. [with the *Romans*] was frequently used for the phrase *uti rogas*, i. e. as thou askest or desirest, and was a mark for a vote or suffrage in the passing of a law.

VA'CANCY [in *Law*] a post or benefice wanting a regular officer or incumbent.

VA'CANTNESS [of *vacance*, F. or *vacans*, L. and *ness*] emptiness.

VACA'TION *Barristers*, are such as

are newly call'd to the bar, who are obliged to attend the exercise of the house for the six next long vacations, viz. in *Lent* and *Summer*, and are therefore so styled during these three years.

VA'CANT Effects [in *Law*] are such as are abandoned for want of an heir, after the death or flight of their former owner.

VACCA'RIA [with *Botanists*] the herb cow-basil or thorough-wax, L.

VACCA'RIOUS [in *antient Deeds*] a herd's-man that looks after the common herds of cows.

VA'CCARY } a cow house; also a

VA'CCHARY } dairy-house; also a certain compass of ground within the forest of *Ashdown*, Stat. 37 H. VIII.

VACCINIUM, a blackberry, bilberry, or huckleberry; also a violet-flower, L.

VACCINIUM [with *Botanists*] the flower of the plant *Hyacinthus* or crow's-toes, L.

VACILLATING [*vacillans*, L. *vacillant*, F.] reeling. staggering, &c.

VACUA'TION, an emptying, L.

VACU'ITIES [with *Physicians*] those days in which an imperfect or ill crisis of a distemper often happens, viz. the sixth, eighth, tenth, twelfth, sixteenth, and eighteenth, which days are also call'd *Medicinal Days*, because medicines may be given on them.

VACU'NA [so call'd of *vacando*, i. e. being at leisure, supposed to preside over them that are at leisure] the goddesses of rest, to whom the husbandmen did sacrifice after harvest.

VA'CUUM [with *Physiologists*] is supposed to be a space devoid or empty of all matter or body; and is distinguished by them into *vacuum disseminatum*, or *interspersum*, and *vacuum coactum*.

VACUUM Boyleanum, that approach to a real *Vacuum* which is arrived at by means of an air-pump.

VACUUM disseminatum } are small

VACUUM interspersum } void spaces interspersed about, between the particles of all bodies: That there is this *Vacuum*, appears from the following argument: If some vacuities are not supposed to be interspersed among bodies, it will be very difficult to account for motion. For if there be an absolute *Fleum*, the least body in nature cannot move, but all bodies that are must move with it; and yet into what places they should move, when all places are already full, is not easy to conceive.

VADIA'RE duellum [in *Ant. Writ.*] signifies to wage a combat; as, when a person

person gave another a challenge to decide a controversy by a camp fight or duel, and threw down a gauntlet or the like sign of defiance, if the other took it up, that was *Vadiare duellum*, i. e. both to give and take mutual pledges of fighting.

VA'FROUSNESS } [*vasfrities*, L.]

VA'FRITY } craftiness, subtlety.

VA'GABUND [*vagabundus*, L.] wandering, roaming about.

VA'GA [*arthritis* [with *Physicians*]] a wandering gout, that flies or moves about, causing pain, sometimes in one limb, and sometimes in another.

VAGARY [of *vagatio*, L.] a freak, a prank, a caprice, a whimsey.

VAGINA [in *Architectura*] a term used for the lower part of a *Terminus*, so call'd on account of its resemblance to a sheath, out of which the statue seems to issue.

VAGINA'LIS [with *Anat.*] the vaginal tunicle, the second proper coat which immediately wraps up or covers the testicles, L.

VAGINALIS *Gula* [with *Anat.*] the musculous coat of the *Gula*, it being supposed to be a proper muscle conspiring with the *Oesophagus*, in thrusting down the aliment, when enter'd.

VAGINALIS *tunica*, the same as *Elythyroides*.

VAGRANTNESS [of *vagus*, wandering, and *errans*, L. wandering, and *ness*] vagrancy, an unsettled course of life.

VA'GUM [with *Anat.*] the eighth pair of nerves of the *Medulla oblongata*, called the *par Vagum*, because dispersed to divers parts of the body.

To **VAIL** [*velare*, F.] to cover with a veil.

VAILES [*unde derivatur incertum*, unless prob. of *valedictio*, q. d. money given to servants by guests for salutations] gifts or profits given or allowed to servants above their wages.

VAI'NNESS [*vanitas*, L. *vanité*, F.] emptiness, unprofitableness, &c.

VAIN-GLO'RIOUSNESS [of *vana* and *gloria*, L.] vain-glory, empty boasting, &c.

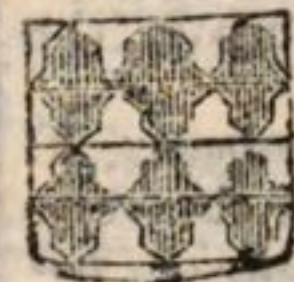
VAIR } [either of *variè* of *variis*

VAIRY } *coloribus*, i. e. various colours; or, as some say, of *varius*, the name of an animal, whose back is a blue grey, and its belly white] it is the second sort of furr or doubling, formerly used for lining of the garments of great men and knights of renown; it is when

a field of a coat of arms is chequered into two colours by the figures of little bells; and if these two colours are *Argent* and *Azure*; it is a *Vairy Proper*, and you need say no more but *Vairy*; but if the colours are any other, they must be expressly named in blazoning the coat. See *Verry*.



VARY Copy } [in *Her-*
Potent Counter } *valdry*] is a bearing the form in the escutcheon, and in blazon the colours must be express'd, as *Azure* and *Argent*.



Contre-VARY, is when the metals and colours are so ranged, that the figure, which is *Azure*, touches either with its edge or foot another *Azure* figure, being placed and joined together, breech to breech, one upon another, the point of the one tending towards the chief of the escutcheon, and that of the other towards the base; as in the figure.

VAIRE en Pale, is when the figures stand exactly one upon another, flat upon the points.

VALE [*vallis*, L. *val*, F.] a hollow place or space of ground surrounded with hills.

VA'LECT. See *Valet*.

VA'LENTINIANS [so call'd of *Valentinian*, their leader] an antient sect of the gnosticks.

VALE'SIANS [so call'd of *Valens*, their leader] a sect of christians, who admitted none into their society but eunuchs.

VA'LET [with *Horsemen*] is a stick armed at one end with a blunt point of iron, to prick and aid a leaping horse.

VALET } [*un valet*, F.] in

VA'LECT } antient times was

VA'DELECT } used to signify a young gentleman of good descent or quality; and afterwards it was applied to the rank of yeomen: And, in the account of the *Inner-Temple*, it is understood of a benchers clerk or servant, which by a corruption is called *Varlet*; also the butler of the house.

VALETU'DINARY [*valetudinarius*, L.] a person of a weak, sickly, or crazy constitution, who is frequently out of order.

VA'LIDNESS [*validitas*, L. *validité*, F.] validity, ability, power; also authentickness, &c.

VA'LLAR Crown [in *Heraldry*] was a crown given by the general of an army, to him who first broke into an enemies fortified



fortified camp, or forced any place pallisaded, and it was in the form annexed, representing pallisadoes standing up above the circle.

VALLARINE, of or pertaining to *Vallar*.

VALLIES [in *Architect.*] the gutters over the sleepers in the roof of a building.

VALORE *Batitagii* } [in *Law*] a
VALORE *Maritagii* } writ which
antiently lay for the lord, after having proffered suitable marriage to an infant who refused the same, to recover the value of the marriage, *L.*

VALOROUSNESS [of *valoreux*, *F.* and *ness*] valiantness, stoutness, bravery.

VALUABLENESS [of *valor*, *L.* *va-leur*, *F.* *able* and *ness*] preciousness, worthiness, &c.

VALVE [in *Hydraulicks*, &c.] a kind of lid or cover of a tube, &c. opening one way, which, the more forcibly it is pressed the other, the more closely it shuts the aperture.

VALVULA *major* [with *Anat.*] the upper part or cover of the *Isthmus*, lying between the *Testes* and foremost worm-like process of the *Cerebellum*. It is of a marrowy substance, and the use of it is to keep the *Lympha* from falling out about the nerves in the basis of the skull, *L.*

VALVULÆ *conniventes* [with *Anat.*] the wrinkles found in the guts *Ileum* and *Jejunum*: For the inner coat of those guts being longer than the middle of the outward one, it wrinkles or bags out in many places; so that, the passages being straitened, the matter contained in them descends more slowly, and the *Lacteal* vessels have the more time to draw in the chyle, *L.*

VAMPLET, a piece of steel sometimes in the shape of a tunnel, used in tilting spears, just before the hand, to secure and defend it; it was made to be taken off and put on at pleasure.

VANDALS, a barbarous and fierce People of a part of *Sweden*, afterwards from the *Goths*, their successors, called *Gothland*, who, leaving their native soil, took pleasure in ranging to and fro and spoiling countries.

VAN-FOSS [in *Fortific.*] a ditch dug without the counter-scarp and running all along the glacis, usually full of water.

VANES [of *Mathematical Instruments*] are sights made to move and slide upon them.

VANI'LLA, a little seed growing in longish pods, a principal ingredient in the composition of chocolate, to give it strength and an agreeable flavour.

VANILOQUENT [*vani loquus*, *L.*] talking vainly.

VA'NQUISHER [*vainqueur*, *F.* *vi'ctor*, *L.*] a conqueror, &c.

VA'PIDNESS [*vapiditas*, *L.*] deadness, flatness, palledness of liquors.

VAPORIFEROUSNESS [of *vaporifer*, *L.* and *ness*] an exhaling or vapour-producing quality.

VAPOROSE [*vaporosus*, *L.*] full of vapours.

VAPORO'SENESS [of *vaporeus*, *L.* *vaporeux*, *F.* and *ness*] fulness of vapours, or a vaporous quality.

VA'POROSUM *Balneum* [with *Physicians*] a vaporous bath, when the vessel that contains the matter is set in another half full of water, and is heated by the vapours or steams that arise from the hot or boiling water, *L.*

VA'POURING [of *vaporans*, *L.*] huffing, hectoring, bragging, or boasting.

VA'POURS [*vapores*, *L.*] are those watery particles which are sever'd from others by the motion of the air, and are carried about in several ways, according to the wind or warmth of the air. They derive their original, not only from the surface of the water, but from moist earth, clouds, snow, &c. for the parts of these bodies being not firmly united, are easily disjoined, and so break forth into the air, there meeting with them, because the air as well as exhalations contribute much to the violence of the winds.

VA'R DINGAL [*vertugadin*, *F.*] a whale-bone circle that ladies formerly wore on their hips, and upon which they tied their petticoats, a hoop-petticoat, a fardingal.

VA'RI [with *Physicians*] small, hard, ruddy, tumours, about the size of an hemp-seed, on the face and neck of young People, especially such as are addicted to *Vener*y.

VARIABLE [in the *new Doctrine of Infinites*] is a term apply'd by the foreign *Mathematicians* to such quantities as either increase or diminish, according as some other quantities increase or diminish.

VARIABLENESS [of *variabilis*, *L.* and *ness*] changeableness, subjectness or liability to change.

VARIA'TION [in *Astron.*] a term used by *Tycho Brahe* for the third inequality

quality in the motion of the moon, arising from her *Apogæum*'s being changed, as her system is carried round the sun by the earth.

VARIATION [in *Law*] an alteration or change of condition in a person or thing; after some former concern or transaction therewith.

VARIA'TION-Chart, a chart designed by Dr. *Halley*: The projection of which is according to *Mercator*'s; and the situation and form of the surface of the terraqueous globe, as to its principal parts, and the dimensions of the several oceans are therein ascertained with the utmost accuracy, as well from astronomical observations, as from journals.

VARIATION [in *Geography*] the deviation of the magnetical needle or compass from the north point either towards the east or west.

VARIATION of Variation [in *Navigation*] is the variation of the needle or mariner's compass; so called, because it is not always the same in the same place, but varies in process of time from what it was.

VA'RICES [with *Anat.*] the greater veins of the hips, thighs, and stones, &c. *L.*

VARICOSE [*varicosus, L.*] that hath the veins puffed up and swollen more than ordinary with corrupt blood.

VA'RIEGATION [with *Florists*] the art of streaking or diversifying the leaves of flowers or plants with several colours.

VARIFORMITY [of *varius* and *forma, L.*] variousness of form.

VARIORUM [in *Classic Literature*] as *Notis Variorum*, a term used of those *Latin* authors printed with the notes or comments of various grammarians or critics.

VA'RNISH [with *Medallists*] a colour or sort of gloss that medals have gotten by lying in the earth.

To **VA'RY** [*variare, L.*] to alter, change, diversify, or make different.

VA'SA Concordiæ [in *Hydraulicks*] two vessels so constructed, as that one of them, tho' full of wine, will not run a drop, unless the other, being full of water, do run also, *L.*

VASA Capillaria [with *Anat.*] the capillary vessels, small veins and arteries like threads or hairs, *L.*

VA'SCULAR [*vascularis, L.*] is by *Anatomists* apply'd to any thing consisting of divers veins, vessels, arteries, &c.

VASE [of a *Church Candlestick*] the middle of it, which is usually of a round figure.

VA'SES [in *Architect.*] are ornaments placed on cornices, socles, or pedestals, representing such vessels as the ancients used in sacrifices, as incense-pots, &c. often enriched with *Basso Relievo*'s; also the body of a *Corinthian* and composite capital, called the tambour.

VASES [*vasa, L.*] a sort of flower-pots, *F.*

Rere-VA'SSAL, one who holds of a lord who himself is vassal of another lord.

VASSA'LEUS [in *Law*] a vassal who is obliged to serve and shew respect to his master, and yet is in a manner his companion.

VASSALEUS homologus, one who swears service with exception of a higher lord.

VASSALEUS non homologus, one who swears without exception.

VASTE'LLUM [*old Deeds*] a wastel-bowl or piece of plate, antiently used to be set at the upper end of an abbot's table, with which he used to begin the health or *Grace-Cup* to strangers or to his fraternity, *L.*

External VASTUS [in *Anat.*] a muscle which springs from the root of the great *Trochanter*, and from the *Linea Aspera* externally tendinous and internally fleshy, and descends obliquely forwards, till it meet the tendon of the *Rectus*, and is inserted with it.

Internus VASTUS [with *Anat.*] is a muscle that arises partly tendinous and partly fleshy from the *Linea Aspera*, immediately below the lesser *Trochanter*, till within three fingers breadth of the lower *Appendix* of the thigh-bone, and at last its tendons join those of the *Rectus*, *Vastus*, *externus* and *crureus*, and is inserted with them.

VA'TICAN Library, is one of the most celebrated in the world; it was founded by Pope *Sixtus IV.* who stored it with the choicest books that could be picked up in *Europe*, antient manuscripts, &c.

To **VAULT a Shoe** [with *Horsemen*] is to forge it hollow for horses that have high and round soles, to the end that the shoe may not bear upon the sole that is then higher than the hoof.

VAU'LTING [*voltigeant, F.*] leaping or going cleverly over a wooden horse, or over any thing by laying one hand on it and throwing over the body.

VAULTS [in *Architect.*] a piece of masonry arch'd on the outside, and supported in the air by the artful placing of the stones which form it; the principal use of which is for a cover or shelter.

Master-

Master-VAULT, the chief vault in a building, is the chief vault to distinguish it from others that are less vaults, which serve only to cover gates, windows, passages, &c.

Double VAULTS, are such as are built over other vaults to make the beauty and decoration of the inside consistent with that on the out-side, a chasm or vacancy being left between the convexity of the one and the concavity of the other, as it is in the cathedral of St. Paul's at London.

The Key of a VAULT, is a stone or brick in the middle of a vault in the form of a truncated cone, serving to bind or fasten all the rest.

The Ribs of a VAULT, or the fillings up, are the sides which sustain it.

The Pendentive of a VAULT, is the part suspended between the arches or ogives.

The Impost of a VAULT, is the stone whereon the first *Voussoir* or stone of the vault is laid.

VAUNTING [*vanterie*, F.] boasting, bragging, glorying, &c.

VAUNTULARY [among *Hunters*] a setting of hounds in a readiness where the chase is to pass, and casting off before the kennel come in.

UBEROUSNESS { *uberofitas*, L. }
UBERTY { *ubertas*, L. }
plentifulness, fertility.

UBI, where, L. signifies the presence of a being in a place.

UBIETY [in *Metaphysicks*] is the presence of any thing in the *ubi* or place.

Infinite UBIETY [with *Metaphysicians*] is the undetermined presence of a thing in every place; this is the property of God, and is the same as ubiquity.

Finite UBIETY [in *Metaphysicks*] is the determinate presence of a being in a place, and is either *circumscriptive* or *definitive*.

Circumscriptive UBIETY [with *Metaphysicians*] is that by which a thing is exactly circumscrib'd in its *ubi*, and this is properly call'd place; this is the condition of all bodies.

Definitive UBIETY [in *Metaphysicks*] is when a thing is so in a place without any circumscription, as to be no where else. After this manner *Accidents*, *Matterial Forms*, and *Spirits* are in a place. The title of definitive is given to it, because it may be defined to be here, and not there.

UBIQUITARINESS [of *ubiquitaire*, F. of *ubique*, L. and *ness*] an ubiquitary

temper or quality; also a being undivided, a being here and there.

UBIQUITY [*ubiquite*, F. of *ubique*, L. every where] a quality of being every-where or in all places at the same time; an attribute of God, whereby he is always intimately present to all things; gives the *Esse* to all things; knows, preserves, and works all in all things.

VEERING [with *Sailors*] a ship is said to go *loft veering* i. e. at large, neither by a wind, nor directly before the wind, but betwixt both, when she sails with the sheet veered out; the same that is termed *Quartering*.

VEGETATIVE Soul, that principle whereby trees and plants live, grow, produce their kind, &c.

VEGETATIVENESS [of *vegetativus*, L. *vegetatif*, F. and *ness*] a vegetative quality.

VEHEMENTNESS, eagerness, great warmth of spirit, heat, passionateness, boisterousness, or fierceness.

VEHICLE [*vehiculum*, L.] any thing that serves to carry or bear any thing along. So the *Pythagoreans*, *Platonists*, and others hold, that even the purest angels have bodily vehicles.

VEHICLE [with *Anatomists*] the *Serum* or watery humour is said to be the vehicle that conveys the small parts of the blood, and disperses them all over the body.

VEININESS [of *venosus*, L. *veneux*, F. and *ness*, of *vena*, L. a vein] fulness of veins.

VEINS [with *Anatomists*] are long and round pipes or canals, consisting of four coats. viz. a nervous, a glandulous, a muscular, and a membranous one. Their office is to receive the blood that remains after nourishment is taken, and to carry it back to the heart to be revived and improved. These veins are distinguished by several names, according to the different parts they pass thro', as the *Axillary*, the *Basilisk*, the *Cephalick*, the *Pulmonary*, &c.

VEJUPITER [*q. d.* little *Jupiter*] a mischievous god amongst the *Romans*, which they worshipped, not from any hope of help from him, but lest he should hurt them.

VELIFICK [*velificus*, L.] done or performed with sails.

VELLICATING [*vellicans*, L.] twitching, plucking, nipping.

VELVETY, like velvet, soft, &c.

VENA Cava [with *Anatomists*] the hollow vein, the largest vein in the body,

body, so called from its great cavity or hollow space, into which, as into a common channel, all the lesser veins except the *Pulmonaris* empty themselves. It is divided into two thick branches, call'd the ascending and descending trunks. This vein receives the blood from the liver and other parts, and carries it to the right ventricle of the heart, that it may be new improved and inspirited there, *L.*

Portæ VENA [in *Anat.*] the port-vein, so named from the two eminences which *Hippocrates* calls *πύλαι*, *Gr. i. e. Portæ*, *L. Gates*, between which it enters the liver, *L.*

Lactæ VENÆ [with *Anat.*] they take their rise from the innermost membranes of the bowels, and pass into the glandules of the mesentery, *L.*

Præputii VENÆ [in *Anat.*] certain veins that pass into those veins which spring from the *Corpora Cavernosa Penis*.

VE'NALNESS [venalitas, *L.*] a being venal, saleableness.

VE'NDIBLENESS [of vendibilis, *L.* and *ness*] saleableness.

VENEE'RING & [with *Cabinet-makers*, &c.] a kind of marquetry or in-laid-work, whereby several thin slices or leaves of fine woods of different sorts are fastened or glued on a ground of some common wood.

VE'NEFICAL [veneficus, *L.*] venomous, poisonous.

VE'NEFICKNESS [of veneficus, *L.* and *ness*] poisonousness.

VE'NENATED [venenatus, *L.*] poisoned, venommed.

VENENI'FEROUSNESS [of venenifer, *L.* and *ness*] a poison-bearing quality or nature.

VENENO'SE [venenosus, *L.* veneneux, *F.*] full of venom or poison.

VE'NE'NOUSNESS [venenositas, *L.*] fulness of poison.

VE'NERABLENESS [venerabilitas, *L.*] merit of reverence, worshipfulness.

VE'NE'REALNESS & [of venerens, *L.* and *ness*]

a venereal, lustful, lecherous quality or constitution; also infectedness with the venereal disease or French Pox.

VE'NERY [plaisir venerien, *F.* appetitus venerens, *L.*] lustfulness; also coition or carnal copulation.

Beasts of VENERY, are of five kinds, the *Hart*, the *Hind*, the *Hare*, the *Boar*, and the *Wolf*; which are properly beasts of the forest, where they keep their shelter, avoiding as much as possible the coming out into the plains,

VE'NGEFUL, revengeful, prone to take revenge.

VE'NGEFULNESS [of vengeance, *F.* full and *ness*] a vindictive or revengeful temper or nature.

VE'NIALNESS [of venialis, *L.* veniel, *F.* and *ness*] pardonableness.

VE'NOMOUSNESS [of venenosus of venenum, *L.* or veneneux, or venim, *F.* poison, and *ness*] a poisonous nature or quality

VE'NOUSNESS [of venosus, *L.* and *ness*] fulness of, or having veins.

VENT [of ventus, *L.* the wind] a vent-hole or spiracle, which is a little hole pierced in vessels of liquor that are tapp'd, to let in the air that the liquor may run out; also a small aperture left in the tubes or pipes of fountains, to facilitate the going out of the wind, or to give them air that they may not burst in frosty weather, &c.

To VENT, to disclose or reveal a secret; to utter and declare the thoughts; to vent the Passions, to let them break out.

VE'NTER [with *Anat.*] a cavity in the body of an animal, containing the *Viscera* or other organs, necessary for the performance of divers functions. This they divide into three regions or cavities; the first is the head, which contains the brain; the second the breast, as far as the *Diaphragm*, which contains the organs of respiration; the third is properly that which is called the venter or belly, which contains the intestines and organs of generation and digestion, called the *Abdomen*.

Equinus VENTER [with *Chymists*] i. e. a horse's belly, a dunghil wherein are inclosed certain vessels for particular operations to be performed by the gentle operation of the heat thereof, *L.*

VENTER [in our Customs] is us'd for the partition of the effects of a father and mother, among children born or accruing from different marriages.

VENTER, is also used for the children whereof a woman is deliver'd at one pregnancy.

VENTS [with *Essayers*, *Glass-makers*, &c.] is a term applied to the covers of wind-furnaces, by which the air enters, which serve for bellows, and are stopped with registers or flues, according to what degree of heat is required.

VENTS [in *Architect.*] pipes of lead, or potters ware, one end of which opens into a cell of a necessary-house, the other reaching to the roof of it, for the conveyance

conveyance of the fetid air ; also apertures made in those walls that sustain terrasses to furnish air, and to give a passage for the waters.

VENTIDUCTS, spiracles or subterraneous passages, where fresh cool winds being kept are made to communicate by means of ducts, funnels, or vaults with the chambers or other apartments of a house, to cool them in sultry weather.

VENTOSE [*ventosus*, L.] windy ; metaphorically, empty, bragging, taunting.

VENTO'SENESS [*ventositas*, L.] ventosity, windiness.

VENTRICTE [*ventriculus*, L. i. e. the lower belly] the stomach, a skinny bowel, seated in the lower belly under the midriff, between the liver and the spleen. It is constituted of four tunicles, viz. a nervous, a fibrous, a glandulous, and a membranous one ; the office of which is to ferment or digest the meat.

VENTRICULO'SE [*ventriculosus*, L.] paunch-bellied.

VENTRICULUS [with *Anat.*] a ventricle, the stomach, L.

VENTRICULUS [with *Surgeons*] a core in a botch or boil that is broken.

VENTRIFLUOUS [*ventrifluus*, L.] laxative, purging the belly.

VENTRILOQUOUS, a term applied to a person who forms his speech by drawing the air into the lungs, so that the voice comes out of the *Thorax*, and to a by-stander seems to come from a distance.

VENTUROUS [*aventureux*, F.] daring, bold, &c.

VENTURESOMNESS [of *aventureux*, F. and *ness*, &c.] adventurousness, boldness, daringness, hardiness.

VENUS [so called, as some say, of *a veniendo*, coming, because she comes to every thing. But *Varro* derives *Venus* of *viendo*, i. e. binding, because she binds and unites souls together. The *Greeks* call her *Αφροδίτη* of *ἀφρός*, froth, as being produced out of the foam of the sea, as follows.] Some tell us, that when *Saturn* had committed an action full of impiety, and with his graceless scythe had cut off the genitals of his father *Cælus* (by that means to deprive him of the power of begetting) he threw them into the sea ; where, by the continual agitation of the waves, they found a favourable womb among the froth, and out of this bleeding substance *Venus* was produced. Again, other of the

Poets tell us, that she was the daughter of *Jupiter* and the goddess *Dione*. The Poets also make mention of three *Venus's* : The first, the daughter of *Cælus* ; the second crept out of the froth of the sea (as before), and the third the daughter of *Jupiter* and *Dione*, who was married to *Vulcan*. *Venus* was the goddess of love and pleasure, on account of her extraordinary beauty. Her chariot was drawn by swans and doves, accounted lascivious birds. The Poets ascribe to her several children, as *Hymenaus*, the god of marriages, and the three *Charities* or *Graces* were her daughters and companions ; also the two *Cupids*, the gods of love, the one of honest love, and the other of unlawful and carnal pleasures ; and that infamous deity *Priapus* was accounted her son ; and also *Æneas* ; but she never had any children by her husband *Vulcan*. *Venus* had several temples built to her in the city of *Rome*. One to *Venus Erycina*, where was the statue of *Amor Latheus*, dipping his arrows in a river ; another to *Venus Libitina*, where the urns and coffins of the most considerable Persons of *Rome* were placed ; another to *Venus Verticordia*, who was called *Venus Viriplaca*, where the women appeared with their husbands when there was any difference between them, to find some way of reconciliation. The usual sacrifices offered to her were doves, swans, sparrows, &c. and to her was dedicated the rose, an inducement to love, and the myrtle-tree a symbol of peace. *Venus* is often painted with a beautiful countenance, golden hair, attired in a robe of black, scarlet, or dun colour, with her son *Cupid* by her ; and sometimes doves and cypress-trees ; and sometimes in a chariot drawn by swans or doves. It is very probable that *Venus* was said to have been born of the sea, for no other reason than because the cause, that effects all things, requires moisture and motion. And the sea has both these in a very large degree. They seem to be of this opinion, who say she was the daughter of *Diana* : For moisture is *δυσπρ*, i. e. something splendid and vivid. *Αφροδίτη*, is that power which produces male and female, as *αφροδι*, signifies frothing, because the seed of animals is frothy. *Euripides* fetches it from hence, that those that are captivated by *Venus* are *ἀφρονες*, i. e. foolish, mad, and doating, *Venus* is feigned to be extremely beautiful, because she affords men the pleasure of coition, which they find to surpass by far all things else.

elfe. She is decorated with the title of *ἡδονή*, i. e. delighted in laughter, because she is very prone to laughter. The cause of this epithet is, mirth and laughter frequently accompany the venereal act, and persons are then very familiar. The *Graces* are represented as sitting by *Venus*, and are her companions and attendants; also *Suadela* and *Mercury*. But why? Because those that are loved are pleased with amorous orations and favour (*Love*) or with the pleasure that *Venus* affords in venereal embraces. She is called *Cytherea* from *κύπρις*, i. e. impregnation, which follows coition, or because for the most part it uses to slacken or lay venereal desires. She is signified by these three *ἑρμῆς*, i. e. heavenly, *παιδαγωγός*, i. e. vulgar or common, and *παύση*, i. e. the cause of all things; which intimate that her power and efficacy is conspicuous in heaven, earth, and sea. Among the birds she delights in none so much as the dove, because of its chastity and amorous courtship; for the dove is amorous, and the symbol of true love, on account of its manner of kissing. She has an antipathy to swine, because of their filthiness. Among plants the myrtle is dedicated to *Venus*, because the myrtle is accounted proper to engage or promote love. Also *Philyra* is sacred to her, because it promotes venery; and they make use of that chiefly in making garlands, *Phurnutius*.

VENUS [with *Astron.*] is one of the seven Planets, the brightest of all the stars, except the sun and moon: It performs its periodical motion in 224 days, 17 hours, and its motion round its axis is performed in 23 hours. The diameter of it is almost equal to the diameter of the earth.

VENUS [with *Astrol.*] is accounted a feminine planet, and the lesser fortune.

VENUS [with *Chym.*] is taken for copper, and the character is, ♀

VENUSTNESS [*venustus*, L.]

VENUSTITY ♀ beautifulness.

VERATRUM [with *Botan.*] hellebore, L.

VERB [*verbum*, L.] a word which serves to express what we affirm of any subject, as *is*, *loves*, *hears*, *reads*, &c.

Active VERB, is such an one as expresses an action that passes on another subject or object, as *to love God*, *to write a Letter*, &c.

Passive VERB, is one which expresses passion or suffering, or receives the action of some agent, as *I am loved*.

Neuter VERB, is such as expresses an action that has no particular object on which to fall, as *I run*, *I sleep*, &c.

Substantive VERB, is such a one as expresses the being or substance which the mind forms to itself or supposes to be in the object, whether it be there, or not, as *I am*, *thou art*, &c.

Auxiliary VERBS, are such as serve in conjugating active and passive verbs, as *am*, *was*, *have*, *had*, &c.

Regular VERBS, are such as are conjugated after some one manner, rule, or analogy.

Irregular VERBS, are such as have something singular in their termination, or the formation of their tenses.

Impersonal VERBS, are such as have only the third person, as *it becometh*, &c.

VERBAL [*verbalis*, L.] that which appertains to words or verbs; also spoken with the mouth, as a verbal contract.

VERBAL Adjectives [with *Grammar.*] are such adjectives as are formed from a verb, as *possible*, from *possum*, &c.

VERBAL Substantives [with *Gram.*] are such substantives as are formed of verbs; as *Government*, from *to govern*, *Gifts*, from *to give*, *Apprehension*, from *to apprehend*, &c.

VERBALLY [of *verbalis*, L.] in words, by word of mouth.

VERBA'SCULUM [with *Botan.*] the herb cowslip, oxlip, or primrose, L.

VERBA'SCUM [with *Botan.*] the herb petty-mullein, wooll blade, hige taper, and long-wort, L.

VERBERATION [in *Physick*] a term used to express the cause of sound, which arises from a verberation of the air, when struck in divers manners by the several parts of the sonorous body, first put into a vibratory motion.

VERBO'SENESS [of *verbosus*, L. and *ness*] verbosity, the using many words, fulness of words, prolixity in discourse.

VERDANTNESS [of *verdoyant*, q. d. *viridans*, F. and *ness*] a flourishing, bright, or lively greenness.

VERDEGREASE [*verdegris*, F. q. d. *viror* or *viriditas*, L. the greenness, *Aris*, of brass] the rust of copper, gathered by laying plates of that metal in beds, with the husks of pressed grapes, and then scraping off the rust of the plates made by so lying; also a sort of magistery of the common verdegrease, which is dissolved in distilled vinegar, and then chrySTALLIZ'd in a cool place, call'd also *Crystals of Venus*, made by *Vinegar*.

A General VERDICT, is a verdict that is brought in by a jury to the court in general terms as guilty of the indictment, &c.

Special VERDICT, is one where the jury find such or such facts to be done, and as to the law upon the facts, leave it to the judgment of the court.

VERDUROUS, full of verdure, green.

VERECUNDIUM [*old Law*] an injury, trespass, damage.

VERECUNDNESS [*verecundia*, L.] modesty, bashfulness, verecundity.

VERGE [*of virga*, L.] a wand, rod, or sergeant's mace.

VERGE [*of vergere*, L. to bend or incline downward] the compass or extent of judicature, &c.

Court of VERGE, is a court or tribunal in the manner of a King's Bench, which takes cognizance of all crimes and misdemeanours committed within the *Verge* of the King's Court.

Tenant of the VERGE, a tenant, so called, because he held a stick or rod in his hand, when he was admitted a tenant, and swore fealty to the lord of the manour.

VERGENTNESS [*of vergens*, L. and *ness*] bendingness, incliningness, either from or to.



VERGETTE [*in Heraldry*] is what, by the *English* heralds, is called a pallet or small pale, as in the figure annexed, F.

VERGETTE [*in Heraldry*] is the same that the *English* heralds call *Paly*, i. e. several small pales or pallets dividing the shield into so many parts, F.

VERGILIAE [*in Astron.*] constellations, the appearance of which denotes the approach of the spring, L.

VERIDICALNESS [*of veridicus*, L. *veridique*, F. and *ness*] truth-speaking, or the quality or faculty of speaking truth.

VERIFICATED & [*verificatus*, L. **VERIFIED** & [*verifié*, F.] proved to be true, made good.

VERILOQUIOUS [*veriloquus*, L.] speaking the truth.

VERISIMILAR [*verisimilis*, L. *verasemblable*, F.] likely, probable.

VERITABLE, true, F.

VERMICULAR [*vermicularis*, L.] of, pertaining to, or bearing a resemblance to a worm.

VERMICULARIS [*with Botan.*] worm-grass; the lesser houseleek; the herb stone-crop, mouse-tail, or wall-pepper.

To VERMICULATE [*vermiculatus*, L.] to in-lay, to work with chequer-work or pieces of divers colours.

VERMICULATION [*with Physicians*] the griping of the guts, L.

VERMICULOSE [*vermiculosus*, L.] full of worms.

VERMICULOSITY [*vermiculositas*, L.] abundance or fulness of worms.

VERMI-FUGOUS [*of vermes* and *fugo*, L. to chase or drive away] expelling worms.

VERMINOUSNESS [*of verminosus*, L. and *ness*] fulness of worms, worm-eatenness.

VERMI PAROUSNESS [*of vermes*, worms, and *pario*, L. to bring forth young] a worm breeding quality.

VERMI-VOROUSNESS of *vermes* and *vorax*, devouring, L. and *ness*] a worm-devouring nature.

VERNA' CULARNESS [*of vernaculus*, L. and *ness*] properness or peculiarness to one's own country.

VERNAL Signs [*in Astron.*] those signs the sun is in, during the spring-season, viz. *Aries*, *Taurus*, and *Gemini*.

VERNANT [*vernans*, L.] springing, growing green.

VERNICLE. See *Veronica*.

VERONICA [an abbreviation of *Veronica quasi vera icon*, L. a true image] those portraits or representations of the face of our Saviour on handkerchiefs, which are said to be impressed by Christ's wiping his face, as he carried the cross, with the handkerchief of St. *Veronica*, or laid over it in the sepulchre.

VERONICA [*in Botan.*] the herb fluellin, L.

VERRUCA'RIA [*with Botan.*] the herb wart-wort or turn-sole, L.

VERRUCO' SENESE [*of verrucosus*, L. and *ness*] fulness of warts.

VERRY & [*in Heraldry*] is a sort of **VARY** & chequer-work, in the



shape of little bells; and if it be *Argent* and *Azure*, it is enough to say *Verry* alone; but, if the colours are any other, they must be expressed. See the *Escutcheon*.

VERSABILITY & [*versabilitas*, L. **VE'RSABLENESS** & L.] aptness to be turned, or wound any way.

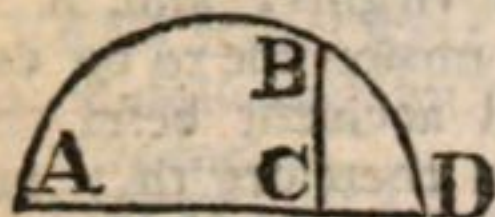
VERSA' TILENESS [*of versatilis*, L. and *ness*] aptness to be turned or wound any way.

VERSE [*versus*, L.] a line or part of a discourse in *Poetry*, or a discourse consisting of a certain number of long and short syllables which run with an agreeable

able cadence, the like being reiterated in the continuation of the piece.

VERSED [*versatus*, L.] well skilled, instructed, &c. in any art or science.

VERSED *Sine* [in *Mathemat.*] is a segment of the diameter of a circle, lying between the right line and the lower extremity of



the arch, as in the figure; as A B is the versed sine of the arch A C, and D B the versed sine of the arch C D.

VERSIFICATION [*versificatorius*, L.] belonging to versifying.

VERSIFORM [*versiformis*, L.] that changes its shape.

VERSILOQUY [of *versus* and *eloquium*, L.] a speaking in verse.

VERSUTILOQUOUS [*versutiloquus*, L.] talking cunningly or craftily.



VERT [in *Heraldry*] signifies green, and, in graving, is expressed by diagonal lines, drawn from the dexter chief corner to

the sinister base. A green colour is called *Vert*, in the blazon of the coats of all under the degree of noble; but in the coats of noblemen, it is called *Emeraude*, and in those of kings *Venus*. See the *Escutcheon*. *Heralds* say, that *Vert*, of christian virtues, denotes charity and hope; and, among secular virtues, honour, civility, and courtesy; also joy, love, and plenty; of the elements, the *Earth*; of the planets, *Mercury*; of precious stones, the *Emerald*; of metals, *Quicksilver*; of constitutions, the *Phlegmatick*; of the ages of man, *Youth*; of the months of the year, *April* and *May*. They say likewise, that those, who bear *Vert* in their coat-armour, are obliged to support peasants and labourers, and particularly the poor that are oppressed. *Sylvanus Morgan* says, *Vert* with *Or* signifies pleasure and joy, and with *Argent*, innocent love.

VERTAGUS, a hound that will hunt by himself, and bring home his game; a tumbler, L.

VERTEBRA [with *Anatomists*] any turning-joint in the body; a joint of the back-bone, L.

VERTEBRAL [of *vertebra*, L.] belonging to the *Vertebrae* or turning-joints of the body.

VERTEBRÆ ? [in *Anat.*] a chain

VERTEBRESS of little bones reaching from the neck down the back to the *Os Sacrum*, and forming the third part of a human skeleton, call'd the *Spina Dorsi*, L.

VE'RTX of a Figure [in *Geometry*] is the vertex or the opposite to the base.

VERTIBLENES [of *vertibilis*, L. and *ness*] aptness or easiness to turn.

VERTICALITY ? [of *vertical*, F. and *ness*] the being right over one's head.

VERTICALNESS [*verticalis*, L. and *ness*] the being right over one's head.

VERTICAL Plane [in *Perspective*] is a plane perpendicular to the geometrical plane, passing thro' the eye and cutting the perspective-plane at right angles.

Prime VERTICAL [in *Astron.*] is that vertical circle or azimuth which passes through the poles of the meridian, or which is perpendicular to the meridian and passes thro' the equinoctial Points.

VERTICALURE [with *Astron.*] the meridian-circle, so call'd, because it passes through the *Zenith* or vertical Point.

VERTICITY [of *vertere*, L. to turn] the nature or quality of the loadstone, or a touched needle, of pointing towards the north and south.

VERTICILLATED [*verticillatus*, L.] knit together as a joint; apt to turn.

VERTIGINOUSNESS [of *vertiginosus*, L. *vertigineux*, F. and *ness*] giddiness.

VERTIGO, a giddiness or swimming in the head, an indisposition of the brain, wherein the Patient sees the objects about him as if they turned round, and fancies he turns round himself tho' he is all the while at rest.

VERTUE [*virtus*, L. *virtu*, F.] is defined to be a firm purpose of doing those things which reason tells us are best; or, as others define it, a habit of the soul, by which a man is inclined to do good, and to shun evil: Moral honesty, good principles. And as it is a common saying in the schools, all the virtues are link'd together; so we may conclude, that all the (cardinal) virtues are helpful and assistant one to the other; for it is impossible for any one to be prudent, without being a partaker of fortitude, temperance, and justice. The antients [in *Painting*, &c.] represented virtue by *Hercules*, only clothed with a lion's skin and his club, performing some one of his twelve labours; as offering to strike a dragon, guarding an apple-tree, &c. or holding in his hand three golden apples. His being naked denoted the simplicity of virtue; the dragon did signify all manner of vices; the lion's skin was an emblem of magnanimity; his oaken club signified reason; the knottiness of his club intimated the

the difficulty and labour in seeking after virtue; and the three golden apples were emblems of the three virtues *Moderation, Content, and Labour*.

The Cardinal VERTUES [with Moralists] are *Prudence, Justice, Fortitude, and Temperance*.

All the VERTUES had Temples built to them by the Antients, and Sacrifices were perform'd to them, and Festivals solemnized; as the Temples of *Peace, Concord, Quietness, Liberty, Safety, Honour, Felicity, Piety, Charity, Chastity, &c.*

VERTUOUSNESS [of *virtuosus* L. *virtueux*, F. and *ness*] incliningness to virtue, a virtuous disposition.

VERU [with *Meteorologists*] a Comet that resembles a spit, being pretty much of the same kind with the *Lonchites*, only its head is rounder, and its tail longer, and sharper pointed. L.

VE'RVAIN *verbena*, L. *virvine*, F.] an herb antiently used about sacred rites and ceremonies, called also *Holy herb, Pigeons-grass*, and *Juno's-tears*.

VERVILA GO [with *Botanists*] the black chamelion-thistle. L.

VERU *Montanum* [with *Anatomists*] a sort of little valve in the place where the ejaculatory ducts enter the urethra.

VESICA'RIA [with *Botanists*] the plant *Alkakengi* or winter cherry. L.

VE SICLES [*vesicula*, L.] little bladders. F.

VESICULÆ *Adiposæ* [with *Anatomists*] certain bladders of fat about the skin, and in the spaces between the muscles.

VESICULÆ *Seminales* [with *Anatomists*] the seed bladder, which consists of one thin membrane, divided into many little cells, like those in a pomegranate, or somewhat resembling a bunch of grapes. They are in number two, and, by a peculiar passage, send forth the Semen contained in them into the Urethra, L.

A VEST [an *vest*, F.] a garment for a child.

VESTA [so called of *vestiendo*, L. clothing, because it clothes all things; or, as others say, because *vi sua stat*, it stands by its own power] a name given to the earth, or the goddess of nature, under whose name the antients worshipped the earth. The goddess *Vesta* was highly honoured by the Romans: they appointed to her particular sacrifices and temples, altho' the poets do confound the name of *Vesta* with that of *Cybele*. She was accounted the goddess of ele-

mental fire: her temple was round, and in it were two lamps continually burning. Some say that there was, in the innermost part of it, a fire suspended in the air in pots of earth, kept always alive by the *Vestal* virgins; and, if it happened by any misfortune to be extinct, some fearful accident befel the Roman empire, and therefore they punished the *Vestal* virgins, by whose negligence the fire went out, in a very cruel manner. *Vesta* was also sometimes stiled *Mater*, and had her statues standing in many porches, as the chief of the household goddesses. Her temple was magnificent, and in it was deposited the *Palladium* or image of *Pallas*, which *Aeneas* is said to have brought with him from *Troy*; this was highly esteemed by the Romans, because the oracle had pronounced, that the safety of the empire depended upon the preservation of it. On the top of *Vesta's* temple was placed her effigies sitting, having little *Jupiter* in her arms: her priestesses were to keep their virginity thirty years, which was the time appointed for their attendance. They were had in such high honour, that, if they casually met in the streets an offender, they could procure his pardon; but, if they dishonoured the service of their goddesses by carnal copulation with any man, they were to die without mercy, being condemned to be buried alive with water and bread.

VESTA'LIA, feasts held on the 5th of June, in honour of the goddess *Vesta*.

VESTALS, *Vestal* virgins, were chosen out of the noblest families of Rome, for the keeping of the *Vestal* fire above-mentioned; which, if it happened to go out, it was not to be lighted again by any fire but the beams of the sun.

VE'STIBLE [*vestibulum*, L.] was a large open space before the door, or at the entry of a house, which the Romans called *Atrium populatum* and *Vestibulum*; which some derive from the goddess *Vesta*, q. d. *stabilum Veste*, it being usual for people to stop here before they entered the house; others derive it from *Vestis* a garment and *ambulare* to walk, because the vestibles in the modern houses being open places at the bottom of large stair-cases, which serve as thorough-fares to the several apartments in the house, when visits of ceremony are made, they let fall their robes in the *Vestible*.

A VESTIBLE is also used for a kind of anti-chamber before the entrance of an ordinary apartment.

VESTI'BULUM [with *Anatomists*] a cavity or hollow bone in the part call'd *Os petrosum*, which is situated behind the *Fenestrella Ovalis*, in the barrel of the ear, and covered with a thin membrane, *L.*

VE'STIGATED [*vestigatus*, *L.*] traced or followed by the track, searched out diligently.

VESTITU'RA [with *Fendists*] a delivery of possession by a spear or staff

VE'STMENTS [*vestimenta*, *L.* *vestements*, *F.*] cloths, raiments.

VESTRY [*vestiarium*, *L.* *le vestiaire*, *F.*] an apartment joining to a church, where the priests vestments and holy utensils are kept.



VESTU [in *Heraldry*] is when there is in an ordinary some division only by lines, and signifies clothed, as tho' some garment were laid upon it. See the escutcheon.



VESTU *a dextra* [with *Heralds*] i. e. clothed on the right side, and *Vestu a sinistra*, i. e. clothed on the left side, are, as represented in the escutcheon, and *è contra*.

VESTU'RA [in *old Rec.*] an allowance of some set portions of the fruits of the earth, as corn, grass, wood, &c. as a part of the salary or wages due to some officer, servant or labourer, for his livery or vest.

VETO'NICA [with *Botanists*] the herb betony, *L.*

VETU'STNESS [*vetustas*, *L.*] anti-entness, antiquity.

V. G. [for *verbi gratiâ*, *L.* i. e. to instance in a word] as for instance, namely.

VEXA'TIOUSNESS [of *vexation*, *F.* of *L.* and *ness*] a troublesome, perplexing, vexing quality, nature, or circumstance.

VEXI'LLUM, a Banner. *L.*

VEXILLUM [in *Botan Writers*] the banner of the broad single leaf, which stands upright: *Vexillo*, in or with a banner: *Vexillis*, in or with banners. *L.*

U'GLINESS [prob. of *o'ga*, *Sax.* horror; whence *o'gelicneyfe*, *Sax.*] deformedness, mishapedness of countenance, body, &c.

The **VIA lactea**, this circle is call'd the *Galaxia* or milky-way. It was not legal that *Jupiter's* sons should obtain heavenly honours, before they had suck'd *Juno's* breast. For which reason they say *Mercury* brought *Hercules*, when he was new born, and put him to *Juno's*

breast, and that he did indeed suck; but *Juno* apprehending the matter put him away, and so her milk flowing out plentifully made this milky circle, *Eratothe-nes*.

VIE primæ [with *Physic.*] are the stomach and guts, including the whole length of the alimentary duct from the mouth to the *Sphincter ani*, *L.*

VIA'LES [with *Mythologists*] a name which the *Romans* gave to those deities who, as they imagined, had the care and guardianship of the roads and highways, *L.*

VIA'TICATED [*viaticatus*, *L.*] furnished with things necessary for a journey.

VIBO, the flower of the herb *Britannica*, *L.*

VI'BRABLE [*vibrabilis*, *L.*] that may be shaken or brandished.

VIBRATING [*vibrans*, *L.* of *vibrare*, *L.*] brandishing, shaking; also swinging to and fro, as the *Pendulum* of a clock.

VIBRATING Motion [with *Naturalists*] is a very quick and short motion of the solid parts of bodies, caused by the pulse or stroke of some body upon them. So the rays of light or fire, striking upon the small particles of bodies, do excite in them such vibrations, and cause them to grow hot and shine. For all fixed solid bodies, being heated to a due degree, will emit light and shine, and bodies which abound with earthy particles, and especially such as are sulphureous, do emit light, which way soever their parts come to be agitated into these vibrating motions, whether it be by *Heat*, by *Rubbing* or *Striking*, or by *Putrefaction*, or some animal or vital motion. Thus *Quicksilver* emits a light, when shook in *Vacuo*. The sea-water shines, or (as they call it) burns in a storm. The back of a cat or neck of a horse, when rubb'd with the hand in the dark. Thus wet hay kindles: and thus vapours shine which arise from putrid waters as the *Ignis fatuus*.

VIBRI'SSÆ [with *Anat.*] the hairs that grow in the nostrils, *L.*

VICA'RIOUSNESS [of *vicarius*, and *ness*] subordinateness.

VICE [of *vices*, *L.* i. e. course, place, stead a turn] an instrument used by smiths and many other artificers

VICE [in *Ethicks*] an elective habit, deviating either in excess or defect from a just medium, wherein virtue is placed.

VICENARY [*vicenarius*, *L.*] belonging to twenty.

VI'CIIOUSNESS [of *vitiositas*, L.] a vicious nature, &c.

VICTIM [*victima*, L. *victime*, F. of *victoria*, L.] a sacrifice properly such as the antient *Romans* offered to their gods after a victory; and thence it is figuratively apply'd to a person that suffers persecution or death, to satisfy the revenge or passion of great men.

VICTIMA'RIOUS [among the *Romans*] a minister or servant of the priests, whose office was to bind the victims and prepare the water, knife, cake, and other things necessary to the sacrifice.

VICTO'RIA [*victoria*, L.] was represented by the antients as a lady clad all in gold, holding a helmet in one hand, and a pomegranate in the other. The helmet was an emblem of love, and the pomegranate of the trinity of wit and counsel. Sometimes she was drawn with wings ready to fly, standing upon a globe, with a garland of bays in one hand, and the coronet of the emperor in the other.

VICTO'RIAL [*victorialis*, L.] belonging to victory.

VICTORIO'LA [in *Botan.*] the laurel of *Alexandria*, tongue-laurel, L.

VICTO'RIOUSNESS [*victoria*, L. *victorie*, F.] conquering or successfulness in arms.

VICTUALLING [of *avitailant* of *avitailier*, F. of *victus*, L.] furnishing or supplying with food or victuals.

To VIEW an Enemy [*reconnoitre*, F.] is to approach as near to their camp as may be, to discover the nature of the ground, and the avenues to it, and also the strength and weakness of their encampment; where they may be best attacked, or whether it may be proper to run the hazard of bringing them to an action.

To VIEW [*reconnoitre*, F.] is when the quarter-master-general of an army goes with a strong party to view the ways for the march of the army, and to find out the most convenient place for an encampment; as where water and forage may be had, and not to be too much expos'd to the insults of the enemy.

VIEW'LESS, invisible, not to be view'd, *Milton*.

VIGE'SIMAL [*vigesimalis*, L.] the twentieth.

VIGESIMA'TION [among the *Romans*] a putting to death every twentieth man, L.

VIGILANTNESS [*vigilantia*, L. *vigilance*, F.] vigilancy watchfulness.

VIGINTIVIRATE, a dignity a-

mong the *Romans* consisting of twenty men, whereof three judged all criminal cases, three others had the inspection of coins and coinage, four took care of the streets of *Rome*, and the others were judges in civil affairs.

VIGNERO'NS the dressers or owners of vineyards, F.

VIGOROUSNESS [of *vigor* or *vigorousus*, L. and *ness*] sprightliness, fulness of life and vigour.

VILENESS } [*vilitas*, *vileté*, F. or
VILITY } *vilis*, L. and *ness*] meanness, worthlessness, baseness, wickedness.

VILLANIOUSNESS [of *villainous* and *ness*] baseness, shamefulness, wickedness.

Tenants in VILLENAGE [in *Law*] those which are now called copy-holders, who were bound to perform certain services agreed on between both parties; as to plough the lord's ground at certain times, to carry the lord's dung, to plash his hedges, reap his corn, &c.

VILLO'SE } [*villosus*, L.] hairy.

VILLOUS }
VINA'CEOUS [of *vinum*, L.] of, pertaining to, or like wine, as of a *vinaceous* flavour.

VINCIBLENESS [of *vincibilis*, L. and *ness*] capableness or liableness to be conquered or overcome.

VINCA [with *Botanists*] the herb periwinkle, so call'd because it binds or intangles every thing that is near it with its sprigs, L.

VINCTURE [*vincitura*, L.] a binding.

VINCULUM [in *Fluxions*] denotes some compound surd quantity's being multiply'd into a fluxion, &c. Thus in this Expression $\sqrt{ax} \sqrt{ax} = oa$ the *Vinculum* is the compound surd $\sqrt{ox}$ — aa which is xd into ax .

VINDICA'TION [in the *Civil Law*] a claiming.

VINDI'CTA [among the *Romans*] a rod or switch with which the *Roman* prætor touch'd the head of a slave, when he was made free; and thence it was taken to signify liberty or freedom itself.

VINDI'CTIVENESS [of *vindicta*, L. and *ness*] a revengeful temper.

VINEGAR [*vinaigre*, q. *vinum acre*, i. e. acid wine, beer, &c. render'd sour] by chymical writers is express'd by this character $\times$ or $\div$, and distill'd Vinegar by this . π . or . π

VINEWY [prob. of *evanidus*, L.] mouldy, hoary, musty.

VINEWINESS, mouldiness, hoariness, mustiness.

VIOLENCE } [*violentia*, L.]

VIOLENTNESS } drunkenness.

VINOSE [*vinosus*, L.] that has the smell or taste of wine.

VINOUSNESS [of *vinosus*, L. *vineux*, F. and *ness*] a winy quality, taste or smell.

VIOL [with *Mariners*] a term used of a three-stroud-rope. when it is bound fast with nippers to the cable and brought to the jeer-capstan, for the better and more commodious weighing of the anchor.

VIOLA *Matronalis* [with *Botanists*] dames-violet. L.

VIOLABLENESS [of *violabilis*, L. and *ness*] capableness of being violated, &c.

VIOLENT [with *Schoolmen*] a thing is said to be violent when effected by some external principle; the body that undergoes it contributing nothing to it; but struggling against it.

VIOLENTNESS [*violentia*, L. and *ness*, F.] violence, forcibleness, vehemence, sharpness, boisterousness, outrageousness.

VIOLIN [*violon*, F.] a fiddle.

VIOLIST, a player on a violin.

VIO RNA [with *Botanists*] the herb called *Traveller's Joy*, L.

VIPER [*vipera*, L.] a poisonous reptile of the serpent kind; an adder. Tho' this serpent is one of the most dangerous poisons in the animal kingdom; yet the flesh is of very great use in medicine. The body is of two colours, ash-coloured or yellow, and the ground speckled with longish brown spots. It has Scales under its belly which look like well polished steel; the male vipers have two sets of genital instruments, and the females two matrixes, &c. they don't lay eggs and hatch them, but are *viviparous*, bringing forth their young alive; which being wrapped up in thin skins burst on the third day, and they are set at liberty. The antients did believe that vipers kill'd their mother upon their delivery; but this has been found to be a mistake. The number of young brought forth in 20 days time, by the female, is 20; but one on each day. As for the form of this reptile, the head is the largest and flattest of all the serpentine race, the snout resembling that of a hog; they are usually half an ell long and an inch thick.

It never leaps like other serpents, but creeps, and that slowly; but yet is nimble enough to bite, when provok'd. It has 16 immoveable teeth in each jaw; but these are not those with which they give the deadly bite, they being two other large sharp teeth, hooked, hollow, and transparent, called *Canine Teeth*. These are situated in the upper jaw, one on each side. These teeth are flexible in their articulations, and usually lie flat along the Jaw, the viper never erecting them, but when it would bite. These two teeth are encompass'd at the roots or basis with a vesicle or bladder, which contains a yellow, insipid, salivous juice, about the quantity of a large drop. Its body is not at all fetid, whereas the inward parts of all other serpents are intolerably noisome.

A **VIPER** [*Hieroglyphically*] was put to represent a wicked angel; for as the poison of vipers is quick and powerful, so those destroying spirits were thought to be quick and nimble in bringing about the destruction of mankind. It was also used to represent the danger of too much love and ingratitude; because it is related that the female viper destroys the male at the time of copulation, and that the young ones revenge the death of their sire, by gnawing out the belly of their dam, and so opening a passage into the world.

VIPERALIS [with *Botan.*] the herb rue or herb-grace, L.

VIPERA'RIA [with *Botan.*] the herb viper's-grass.

VIPERINA [with *Botan.*] the herb viper's-bugloss, L.

VIPEROUSNESS [of *viperens*, L. and *ness*] a viperous nature.

VIRA'GO, a man-like woman, a termagant, a maid or woman of extraordinary stature, who, with the mien and air of a man, performs the actions and exercises of a man, L.

VIRGA *pastoris* [with *Botan.*] the herb teasel or fullers thistle, L.

VIRGATE, was antiently no more than a certain extent or compass of ground, surrounded with such bounds and limits; the same that was call'd a yard-land, the quantity of which was uncertain, according to the difference of places and customs.

VIRGIN [*virginus*, L.] of, or pertaining to a virgin.

VIRGIN-Oil, is that which oozes spontaneously out of the *Olive*, &c. without pressing.

VIRGIN-Gold, is gold as it is gotten out of the ore without any mixture or alloy, in which state it is so soft that it will take the impression of a seal.

VIRGIN-Copper, is that which has never been melted down.

VIRGIN-Wax, is that which has never been wrought, but remains as it came out of the hive.

VIRGIN-Mercury, is that which is found perfectly form'd and fluid in the veins of mines, or that is gotten from the mineral earth by lotion without fire.

Knights of the Order of the VIRGIN MARY, in mount *Carmel*, a French order appointed by king *Henry IV.* in 1607, and consisting of one hundred French gentlemen.

VIRGINALE claustrum [with *Anat.*] the same as *Hymen*, L.

VIRGINAL Milk, a chymical composition, made by dissolving *Saccharum Saturni*, in a great deal of water till it turns as white as milk.

VIRGO, *Hesiod* in his *Theogonia* says, that she was the daughter of *Jupiter* and *Themis*, and was called *Δίκη*. *Aratus* in his history following him says, that at first she was immortal, and dwelt on earth, among men, and was call'd *Δίκη* by them; but after men grew corrupt, and left off to observe justice, she forbore conversation with them, and withdrew into the mountains. And when seditions and war grew rife among them, because of the dishonesty that was generally practised, she intirely forsook the earth and retir'd to heaven. There are many things reported concerning her; some say she was *Ceres*, because she held an ear of corn; others that she was *Isis*, others *Atergatis*, and some *Fortune*.

Divinatoria VIRGULA, a hazel-rod shaped into two branches in the form of the letter Y, which being cut at the time of some planetary aspect, and held in both hands by the two forked ends (some writers affirm) will serve to direct the bearer where to find a vein of rich metal or valuable ore in the earth. Others again tie a hazel-wand to another strait stick, and walk over the hills and places where they expect to find metals, holding it in their hands.

VIRGULA [with *Grammarians*] a point in writing, the same that we usually call a comma (,).

VIRGULA divina, a forked branch in the form of a Y, cut off a hazle-tree, by means whereof some pretend to discover mines, springs, &c. under-ground.

VIRGULTUM [in *ant. Law-Books*] an holt or plantation of twigs and oziers.

VIRILENESS [virilitas, L. virilité, F.] manhood, manliness.

VIRI/POTENT [of *viripotens*, L.] marriageable, fit for marriage.

VIROLLE' [in *French Heraldry*] a term us'd of the mouth of a hunting horn or such other like instruments to be apply'd to a man's mouth, to be set with some metal or colour different from the horn it self.

VIRTUA/LITY [virtualitas, L.] is by the *Schoolmen* defined to be some mode or analogy in an object, which in reality is the same with some other mode, but out of regard to contradictory predicates is looked on, as if really distinct therefrom.

VIR/TUE [virtus L. vertu, F.] a firm purpose of doing those things that reason tells us are best.

Moral VIRTUE [in *Ethicks*] is an elective habit placed in a mediocrity, determined by reason, and as a prudent man would determine.

Intellectual VIRTUE [in *Ethicks*] is a habit of the reasonable soul, whereby it conceives or speaks the truth either in affirming or denying.

VIRTUES [in *Scripture*] one of the orders of angels, of the third rank or choir.

VIRTUOUSNESS [virtuositas, L.] a virtuous disposition or behaviour.

VIRTUE was worshipped as a goddess, she had a temple dedicated to her by *Marcellus*; she was represented as an elderly matron sitting upon a square stone: the way to the temple of *Virtue* was the temple of *Honour*, to intimate that true honour is attain'd by virtue.

VIRULENTNESS [of *virulentus*, L. and *ness*] a poisonous nature also maliciousness, &c.

VIR/TU'TE officii [in *Law*] a good and justifiable act, such as is done by virtue of an office or in pursuance of it, and is the opposite of *Color officii*, L.

VI/SCERATED [visceratus, L.] having the bowels taken out.

VISCO/SE [viscosus, L.] clammy, sticky, glewy.

A VISCOUNT [vicecomes, L. vicomte, F.] a nobleman, next in degree to a count or earl. There were no viscounts in *England* before the reign of king *Henry VI.*

A VISCOUNT'S Coronet has neither flowers nor points raised above the circle, like those of the other superior



perior degrees, but only pearls placed on the circle itself without any limited number, which is the prerogative of a viscount beyond a baron, who is limited to six.

VISCOUSNESS [*viscositas*, L. *vis*, *cosité*, F.] stickiness, clamminess.

VI'SIBLENESS [*visibilitas*, L.] visibility, capableness of being seen.

Grand VIZIER } [among the *Turks*]

Prime VIZIER } a principal officer and states-man next to the grand signior, who governs the whole empire.

VISION [in *Opticks*] the physical cause of vision or sight seems to be that the rays of light, striking on the bottom of the eye, do there excite certain vibrations in the *Tunica Retina*; which vibrations being propagated, as far as the brain by the *solid Fibres of the Optick Nerves*, do there cause the sense of *Seeing*. For as dense bodies do retain their heat longest, and that in proportion to their density, they retain it longer as they are more dense; so the vibrations of their particles are of a more durable nature than those of rarer bodies, and can be propagated to greater distances; wherefore the solid and dense fibres of the nerves, whose matter is of an homogeneous and uniform nature, are very proper to transmit to the brain such motions as are impress'd on the external organs of our senses. For that motion, which can preserve itself a good while in one and the same part of any body, can also be propagated a great way from one part of it to another; provided the body be of an homogeneous nature, and that the motion be not reflected, refracted, interrupted, or disturbed by any inequality in that body.

Faint VISION, is when a few rays make up one pencil; and tho' this may be distinct, yet it may be obscure and dark, at least not so bright and strong, as if a greater number of rays met together.

Refracted VISION [in *Opticks*] is that performed by means of rays refracted or turned out of their way, by passing through mediums of different densities, chiefly through glasses and lenses.

VISITING [*visitans*, L. *visitant*, F.] going to see.

VISITING [in a *Theological Sense*] afflicting, inflicting.

VI'SNE [in *Law*] a neighbouring place or a place near at hand. See *Ver-*

VI'SOR [*visiere*, F.] the sight of an head-piece.

VITA, life, *i. e.* a kind of active, operative existence, and is therefore conceived to consist in motion, L.

VITA corporis, *i. e.* the life of the body, consists in an uninterrupted motion therein L.

VITA mentis, *i. e.* the Life of the mind, is supposed, by the *Cartesians*, to consist in a perpetual cogitation or an uninterrupted course of thinking, L.

VITA hominis [according to Mr. *Locke*] the life of man consists in a continued communication of body and mind, or in the operations to which both the motions of the body and the ideas of the mind contribute, L.

VITAL Functions or Actions, are such actions of the vital parts, whereby life is effected, such as it cannot subsist without; of these are the musculous actions of the heart; the secretory action of the *Cerebellum*; the respiratory action of the *Lungs*; and the circulation of the blood and spirits through the *Arteries*, *Veins* and *Nerves*.

VITALNESS [*vitalitas*, L.] the spirit of life whereby we live.

VITALS [*partes vitales*, L.] those parts of the body that are the principal seats of life, as the heart, brain, lungs, and liver.

VITELLIANI, a kind of pocket or table book, in which the antients wrote down their ingenious humours, wanton fancies and impertinences; what we call a *Trifle Book*.

VI'TIOUSNESS } [*vitiositas*, L.]
VITIOSITY } naughtiness, lewdness

VITREOUS Tunicle, a thin film or coat which is said to separate the *Vitreous* or glassy humour from the *Crystalline*; but it is deny'd by others that there is any such coat, before the humours are taken out and exposed to the air.

VITREOUS Humour [with *Oculists*] the glassy humour of the eye, being the third humour of it, so called from its resemblance to melted glass: it is thicker than the *Aqueous* humour, but not so solid as the *Crystalline*: it is round or convex behind, and somewhat plain before, only hollowed a little in the middle, where it receives the *Crystalline*. It exceeds both the humours in quantity.

VI'TREOUSNESS [of *vitreus*, L. and *ness*] glassiness.

VITRIFICABLE, capable of being turned into glass.

VITRIFICATION [with *Chymists*] the art of changing any natural body into glass by the means of fire; which they account to be the last action of fire. So that (generally speaking) bodies which have once gained the form of glass continue in it, and are not capable of putting on any other form.

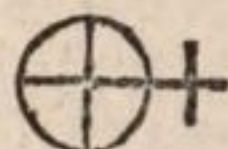
VITRIOL [*vitriolum*, L.] a kind of fossil or mineral salt, compounded of an acid salt and sulphureous earth; of which there are four sorts, the white, the blue, the green, and the red.

VITRIOL [in *Chymical Writ.*] is express'd by this character 

White Vitriol by this



Blue Vitriol by this



VITROSE [*vitrosus*, L.] glassy, full of glass.

VITRUM, the plant called woad, L.

VIVACIOUSNESS [*vivacitas*, L.] liveliness, briskness.

The **VIVES** [*avives*, F.] a disease in horses, a swelling in the glandules on the sides of the throat.

VIVIDNESS, liveliness in colour.

VIVIFICK [*vivificus*, L.] giving life.

VIVIFICATIVE } [*vivificans*, L.]

VIVIFYING } [*vivifiant*, F.]

quickenings, making alive.

VIXENING [prob. of *verieren*, *Teut.* to vex] scolding, raving, or brawling frowardly.

Simple **ULCER**, one which happens in a good constitution and proves easy of cure.

Compound **ULCER**, is one which happening in a scorbutick, dropical, or scrophulous constitution, may be attended with pain, a fever, and other maladies.

Phagedenic **ULCER**, is one of a corrosive nature, eating away the adjacent parts all around, the lips of it remaining tumefied.

Varicous **ULCER**, is one seated in the veins, which, becoming painful and inflammatory, swells up the parts it possesses.

Sinuous **ULCER**, one which runs along or side-ways from its orifice.

ULCERATED [*ulceratus*, L. *ulceré*, F.] turned to or broken out into an ulcer.

ULCEROUSNESS [of *ulcerosus*, L. and *ness*] an ulcerous state, condition, or quality.

ULMA'RIA [with *Botan.*] the herb meadow-sweet or moon-wort, L.

ULMUS [with *Botanists*] the elm-tree, L.

ULOME'LIA [*ὀλομελία*, Gr.] the soundness of a whole member.

ULOPHO'NON [*ὀλοφόνον*, Gr.] the black chameleon thistle, L.

ULPICUM [with *Botan.*] great or wild garlick, L.

ULTE'RIOR, on the farther side, L.

ULTERIOR [in *Geography*] is said of those parts of a country, province, &c. situated on the farther side of a river, mountain, or other boundary which divides the country.

ULVOSE [*ulvosus*, L.] full of reeds or weeds.

U'MBEL [with *Botan.*] is the extremity of a stalk or branch divided into several pedicles or rays, beginning from the same point, and opening in such a manner as to form a kind of inverted cone, as in a *Parsnip*: When the pedicles, into which a stalk is divided, are again divided into others of the same form, upon which the flowers are disposed; the first order is called rays, and the second pedicles.

U'MBELLATED [*umbellatus*, L.] bossed.

UMBELLA'TUS, *a, um* [in *Botan. Writ.*] is said of flowers when many of them grow together, disposed somewhat like an *Umbrella*. The make is a sort of broad, roundish surface of the whole, supported by many foot-stalks, as in the flowers of *Tansy*, *Helichrysum*, some sorts of *Star worts*, *Parsnips*, &c.

UMBELLIFER, *era, um* [in *Botan. Writ.*] signifies a plant that bears many flowers, dispos'd somewhat like an *Umbrella*, growing upon many foot-stalks proceeding from the same centre, and chiefly appropriated to the tribe of plants; whose flowers, generally growing in the manner mentioned, are composed of five leaves, and each flower produces two seeds join'd close together, as *Fennel*, *Parsnips*, &c. L.

UMBI'LICALIS *ductus* [with *Anat.*] the naval passage belonging to a child in the womb.

UMBI'LICATED [in *Botan. Writ.*] navelled, *i. e.* when the top of the fruit sinks in a little, and there appear in it some remains of the *Calix* of the flower, as in apples, pomegranates, &c. L.

UMBI'LICUS *Marinus* [with *Botan.*] sea navel-wort, L.

UMBILICUS *Veneris* [with *Botan.*] navel-wort, L.

UMBILICUS, the naval, the middle of the mid-part of the lower *Venter*, whereto

whereto the navel-string of a young child in the womb is joined, and which is cut off after delivery.

UMBRA GEOUS [*umbrageux*, F.] shady. *Milton*.

UMBRO'SENESS [*umbrositas*, L.] a thick shadow of trees, shadiness.

UNA'BLENESS [of *in* and *habilitas*, L.] inability, incapableness, &c.

UNA'CCENDABLE [of *un* and *accensibilis*, L.] that cannot be kindled or lighted.

UNACCE'PTABLENESS [of *in*, *acceptabilis*, L. and *nefs*] displeasingness, unsuitableness to the desire, &c.

UNA'CCESSIBLE [of *inaccessibilis*, L.] not to be approached or gone to.

UNACCO'MPANIABLE [of *un* and *compagnon*, F.] that cannot be kept company with, unfociable.

UNACCO UNTABLENESS, unreasonableness.

UNA'CTIVENESS, inactivity, idleness, &c.

UNADMO'NISHED [of *un* and *admonitus*, L.] not admonished, informed, or warned of. *Milton*.

UNADVI'SEDNESS [of *un*, *avisé*, and *nefs*] inconsiderateness, rashness, &c. indiscretion.

UNAFFE'CTEDNESS, freeness from affectation, simplicity.

UNAFFE'CTING [*non afficiens*, L.] that does not move the affections, &c.

UNAID'ED [of *un* and *aider*, F.] not helped or assisted.

UNA'LIENABLENESS, incapableness of being alienated.

UNALLOWED [of *un* and *alloüé*, F.] disallowed.

UNA'LTERABLENESS, incapableness of being, or unlawfulness to be altered.

UNAMA'ZED [of *un* and *amazé*, Sax.] without amazement.

UNA'NIMOUSNESS [*unanimitas*, L. *unanimité*, F.] an agreement in mind and will.

UNA'NSWERABLE [of *un*, Neg. any *pañe*, Sax. and *able*] that cannot be answered.

UNA'NSWERABLENESS [of *un*, any *pañian*, *able*, and *neye*, Sax.] incapableness of being answered.

UNAPPA'RENT [of *un* and *apparens*, L.] not appearing. *Milton*.

UNAPPEA'SABLE [of *un*, *appaiser*, F. and *able*] that cannot be appeased, implacable.

UNAPPEA'SABLENESS, implacableness, &c.

UNAPPRO'ACHABLE [of *un* ap-

procher, F. and *able*] inaccessible, that cannot be approached.

UNAPPRO'ACHABLENESS, inaccessibleness.

UNA'PT [*ineptus*, L.] unready, not disposed to.

UNA'PTNESS [*ineptitudo*, L.] unfitness, indisposition.

UNA'RGUED [of *un* and *arguere*, L.] not argued, reasoned, or disputed.

UNA'RMED [*inermis*, L. *sans armes*, F.] without arms.

UNARRE'STED [of *un* and *arresté*, F.] not taken in order to be imprisoned, &c.

UNASSA'YED [of *un* and *essayé*, F.] unproved, untried.

UNASSISTED [of *un* and *assisté*, F.] without assistance.

UNASSURED [of *un* and *assuré*, F.] not assured.

UNASSWA'GED [prob. of *un* and *suadeo*, L.] unappeased.

UNATTAINABLE [of *un*, *attinere*, L. and *able*] not to be attained.

UNATTEMPTED [of *un* and *attemtare*, L.] untried.

UNATTENTIVE [of *un* and *attentif*, F.] not giving ear to, &c.

UNAVAILABLE [of *un*, *valere*, L. *valour*, F. and *able*] that does not or cannot avail or succeed.

UNAVAILABLENESS, the being not conducive, successful, or prevailing, unprofitableness.

UNAVOIDABLE [*inevitabilis*, L.] inevitable.

UNAVOIDABLENESS, impossibility of being avoided.

UNAWAKABLE [of *un* and *pacian*, Sax.] that cannot be rowzed from sleep.

UNAWAKED [of *un* and *pacian*, Sax.] not awakened.

To **UNBA'R** [*debarrer*, F.] to take away a bar.

To **UNBA'RB** a Horse [of *un* and *bar'be*, F.] to take off his harness or trappings.

UNBECOMING [of *un* and *bequemen*, Teut. or *be* and *cpeman*, Sax.] unseemly, indecent.

UNBECOMINGNESS, indecency.

UNBEFRIENDED [of *un* and *þneond*, Sax.] not dealt with friendly, not having friends.

UNBEGOTTEN [of *un* and *beȝetan*, Sax.] not begotten.

UNBEGUN [of *un* and *aȝinnan*, Sax.] not begun.

UNBEHELD [of *un* and *behealdian*, Sax.] not seen or looked upon.

UN-

UNBELIEF [of *un* and *geleaxa*, *Sax*] unbelieving, diffidence.

UNBELIEVABLE [of *un* and *geleaxan*, *Sax*.] incredible.

UNBELIEVER [of *un* and *geleaxan*, *Sax* to believe] an infidel.

UNBENIGN [of *un* and *benignus*, *L.*] unfavourable, not bountiful. *Milton*.

UNBENIGHTED, not overtaken with night or darkness, not darkened or obscured.

UNBENT, slackened, made strait, &c.

To **UNBENUM** [of *un* and *beny-man*, *Sax*.] to dispel or take away numness.

UNBESE'EMINGNESS [of *un*, *be* and *yeon*, *Sax*. or *beziemen*, *Teut*] unbecomingness.

UNBESOU'GHT [of *un* and *geye-can*, *Sax*.] without being beseeched or sought to. *Milton*.

To **UNBEWI'TCH** [of *un*, *be* and *piece*, *Sax*.] to deliver from witchcraft.

UNBI'DDEN [of *un* and *beoðan*, *Sax*.] uncommanded, uninvited.

To **UNBIND** [of *un* and *binðan*, *Sax*.] to loosen what is bound.

UNBLA'MEABLE [of *un* and *blama-ble*, *F.*] not to be found fault with, innocent, &c.

UNBLA'MEABLENESS [of *un*, *blameable*, *F.* and *ness*] undeservingness of blame.

UNBLE'ST [of *un* and *bleytian*, *Sax*.] not blest. *Milton*.

UNBLOO'DY [of *un* and *bloðið*, *Sax*.] not bloody.

UNBOILED [of *un* and *bouille*, *F.*] not boiled.

To **UNBO'LT** [of *un* and *bolτ*, *Sax*.] to draw back a bolt.

UNBONED [of *un* and *ban*, *Sax*. or *been*, *Dan*.] having the bones taken out, without bones.

UNBOOTED [of *un* and *deboté*, *F.*] without boots.

UNBO'RN [of *un* and *beajan*, *Sax*.] not born.

UNBO'RDRED [*debordé*, *F.*] having no border, or the border taken off, &c.

To **UNBO'SOM** [of *un* and *bojom*, *Sax*.] to open or declare the mind freely.

UNBOU'GHT [of *un* and *bohτ*, prob. of *bycgean*, *Sax*. to buy] not bought.

UNBOUN'D [of *un*, and prob. *bon-den* of *binðan*, *Sax*.] loosened, not tied up.

UNBOUNDED [of *un* and *bernes*, *F.*] unlimited.

UNBO'WELLED [of *un* and *boyeaux*, *F.*] having the bowels taken out.

UNBOW'R'D [of *un* and *bupe*, *Sax*.] divested of, or not in a bower or shade, *L.*

UNBREA'KABLE [of *un*, *bpecan*, *Sax* and *able* of *habilis*, *L.*] that cannot be broken.

UNBRIDLED [of *un* and *bpiðelian*, *Sax*. *debridé*, *F.*] without a bridle, &c. also unruly.

UNBROKEN [of *un* and *bpecan*, *Sax*.] whole.

To **UNBU'CKLE** [of *deboucler*, *F.*] to loose a buckle.

UNBUILT [of *un* and *bytlian*, *Sax*.] not builded.

To **UNBU'NG** [prob. of *un* and *bunð*, *Sax*. *debondonner*, *F.*] to take out a bung.

UNBU'RIED [of *un* and *bypiðean*, *Sax*.] not buried.

To **UNBU'RTHEN** [of *un* and *bypiðen*, *Sax*.] to ease of a burthen.

To **UNBU'TTON** [*deboutonner*, *F.*] to undo buttons.

UNCALLED [of *un* and *kaldet*, *Dan*.] not called.

UNCANO'NICALNESS [of *un*, *canonicus*, *L.* and *ness*] the not being canonical or conformable to the canons.

UNCA PABLE [*incapax*, *L.* *incapable*, *F.*] not capable.

UNCA PABLENESS [*incapacitas*, *L.*] incapacity.

To **UNCA'SE** [of *un* and *casse*, *F.* of *casa*, *L.* a cottage, &c.] to take out of the case.

UNCA'SING of a Fox [with Sportsmen] is the cutting it up, or fleaing it.

UNCAUGHT [prob. of *un* and *captatus*, *L.*] not caught.

UNCE'RTAIN [*incertus*, *L.* *incertain*, *F.*] not certain, doubtful.

UNCE'RTAINTY ? [*incertitudo*, *F.* of *L.*] dubiousness

UNCE'RTAINNESS } [*incertitudo*, *F.* of *L.*] dubiousness

UNCE'SSANT [*non cessans*, *L.*] without giving over.

UNCE'SSANTLY [*incessanter*, *L.* *incessamment*, *F.*] continually.

To **UNCHA'IN** [*dechainer*, *F.*] to take off a chain.

UNCHANGEABLE [of *un* and *changeant*, *F.*] immutable.

UNCHANGEABLENESS [of *un*, *changeant*, *F.* and *ness*] immutability.

UNCHA'RITABLE [of *incharitable*, *F.*] not charitable, &c.

UNCHA'RITABLENESS [of *incharitable*, *F.* and *ness*] an uncharitable disposition.

To UNCHA'RM [*decharmer*, F.] to undo or take away a charm.

UNCHA'ST [of *un chaste*, F. of *incastus*, L.] not endued with chastity.

UNCHA'STNESS [of *un chasteté*, F. *castitas*, L. and *nefs*] incontinency, lewdness.

UNCHE'WED [of *un* and *ceopian*, *Sax.*] not chewed.

UNCHRI'STENED [of *un* and *christian*] not baptized.

UNCHURCHED [of *un* and *kerche*, *Teut.* *cypic*, *Sax.*] dissolved from being a church, excommunicated; also not churched, as a woman that has lain-in.

U'NCIÆ [in *Algebra*] are the numbers prefixed to the letters of the numbers of any power produced from a binominal, residual, or multinomial root: Thus in the fourth power of $a+b$ that is $a^4 + 4a^3b + 6a^2b^2 + 4ab^3 + b^4$, the *Unciæ* are 4 6 4.

U'NCIAL [with *Antiquaries*] an epithet given to certain large sized letters or characters, antiently used in inscriptions, epitaphs, &c.

UNCIRCUMCISED [*incircumciscus*, L.] not circumcised.

UNCIRCUMCIS'ION, an uncircumcised state.

UNCIRCUMSPECT [of *un* and *circumspectus*, L.] unwary.

UNCIRCUMSPECTION, uncircumspectness, want of due care and caution.

UNCI'VIL [*incivilis*, L. *incivil*, F.] not courteous.

UNCIVILITY } [*incivilitas*, L.

UNCIVILNESS } *incivilité*, F.] uncourteousness, rudeness.

UNCLA'D [of *un* and *clad* or *cladian*, *Sax.*] without clothes.

To UNCLA'SP [of *un* and *cleopan*, *Sax.*] to unloose clasps.

UNCLE [*avunculus*, L. *oncle*, F.] a father's or mother's brother.

UNCLEA'N [of *un* and *clæne*, *Sax.*] foul, polluted, &c.

UNCLEA'NNESS [of *un* and *clænne*, *Sax.*] filthiness, impurity.

UNCLEA'NSED [of *un* and *clæn*, *Sax.*] not cleansed.

UNCLE'FT [of *un* and *cleo*, *Sax.*] not cleaved or split.

To UNCLO'SE [of *un* and *cly*, *Sax.*] to open.

UNCLOYED [of *un* and *enclouer*, F.] not cloyed or glutted with meat, &c. unstopped, as a piece of ordnance that has been nailed up.

UNCOIFFED [*decoiffé*, F.] having the coif pulled off, without a coif.

UNCOLLE'CTED [of *un* and *collectus*, L.] not gathered together.

UNCO'MBED [of *un* and *cæmban*, *Sax.*] not combed.

UN-COME-AT-ABLE, not to be come at or gotten.

UN-COME-AT-ABLENESS, uncaptableness of being come at or attained to.

UNCOMELINESS, unbeseemingness, indecentness, unbeautifulness.

UNCOMELY, unseemly, unhand-some.

UNCO'MFORTABLE [of *un*, *Neg.* *comfortare*, L. to strengthen, and *able*] without comfort, ease, pleasure, or satisfaction of mind.

UNCOMFORTABLENESS [of *un*, *confort*, F. of *confortatio*, L. and *nefs*] uneasiness, displeasingness, unsatisfyingness.

UNCO'MMON [of *un* and *communis*, L.] unusual, rare.

UNCOMMONNESS, extraordinariness, &c.

UNCOMPLE'TE [of *un* and *completus*, L.] not finished, imperfect.

UNCOMPO'UNDED [of *incompositus*, L.] not mixed, simple.

UNCOMPO'UNDEDNESS [of *un* and *componere*, L.] simple nature or quality, a being without mixture.

UMCONCEIVABLE [*inconceivable*, F.] not to be conceived or imagined.

UNCONCEIVABLENESS, incomprehensibleness.

UNCONCE'RNED [of *un* and *concerné*, F.] not concerned, &c.

UNCONCE'RNEDNESS [of *un*, *concerné*, F. and *nefs*] indifference, regardlessness.

UNCONDE'MNABLE [of *un* and *condamnabile*, F.] not deserving to be condemned.

UNCONDE'MNED [of *un* and *condemnatus*, L.] not condemned.

UNCONFORMABLE [of *un*, *conformare*, L. and *able*] that does not conform.

UNCONFORMABLENESS, the not conforming to, disagreeingness.

UNCO'NQUERABLENESS [of *un*, *conquerir*, F. *able* and *nefs*] invincibleness.

UNCO'NSCIONABLE, unreasonable, unjust, &c.

UNCO'NSCIONABLENESS [of *un*, *consciens*, L. *able* and *nefs*] want of conscience, unreasonableness.

An UNCO'NSTANT Person [*Hieroglyphically*] was represented by a sea-mew,

mew, that bird being so light that it is carried every way by the wind; and such an one was also signified by a crab-fish, because it goes not always in the same manner, but sometimes forwards, and sometimes backwards.

UNCONSTR'INABLE [of *un* and *contraignable*, F.] that cannot be constrained, &c.

UNCONSTR'INED [of *un* and *constraint*, F.] uncompelled.

UNCONSU'MABLE [of *un* and *consumptibilis*, L.] that cannot be consumed.

UNCONSUMED [*inconsumptus*, L. or *un* and *consume*, F.] not wasted, spent, &c.

UNCONTA'MINATED [*incontaminatus*, L.] undefiled.

UNCONTE'MNED [*non contemptus*, L.] not despised.

UNCONTE'STABLE [*incontestabile*, F.] without dispute.

UNCONTROLLED [of *un* and *contrôle*, F.] without controul.

UNCORDED [of *un* and *cordé*, F.] unbound, &c.

UNCOU'RTEOUSNESS [of *un* and *courtoise*, F.] unaffable, uncivil, unkind, ill-bred behaviour.

UNCORRE'CTED [*incorrectus*, L.] unpunished, unmended.

UNCORRU'PTNESS, incorruption.

To UNCO'VER [*découvrir*, F.] to take off a cover, &c.

To UNCO'UPLE [*découpler*, F.] to separate.

UNCOU'THNESS [of *uncu'sneyje*, Sax.] hardness to be understood, unusualness, strangeness, roughness, harshness, barbarousness.

UNCREA'TED [*increatus*, L. *incrée*, F.] not created.

UNCREA'TEDNESS, the state of not being created, self existence.

UNCRO'WNED [of *incoronatus*, L.] not crowned; also deprived of the crown, deposed.

To UNCRU'MPLE [of *un* and *crompeh't*, Sax.] to make plain, smooth and even that which was crumpled.

UNCTUOUSNESS [of *unctuosité*, F. *unctio*, L. and *nefs*] oiliness, greasiness.

UNCULTIVABLE [of *un* and *cultivé*, F. and *able*] that cannot be cultivated.

UNCU'L'TIVATED [*incultus*, L. *inculté*, F.] not tilled, &c.

UNCU'RABLENESS [of *incurable*, F. and *nefs*] uncapableness of being cured.

UNCU'RED [of *un* and *cyratus*, L.] unhealed.

UNCU STOMABLE [of *un* *contumes* F. and *able*] not liable to pay custom.

UNDAUNTED [*indomitus*, L. *indomté*, F.] not disheartened, intrepid.

UNDAUNTEDNESS, intrepidity.

UNDE'CAGON [*endekagōnos*, Gr.] a regular polygon of eleven sides.

UNDE'CENT [*indecent*, F. of L.] unbecoming.

UNDE'CENTNESS [*indecentia*, L.] unbecomingness.

UNDECI'DED [*indecis*, F. of *un* and *decisus*, L.] not determined.

UNDECLI'NED [*un* and *declinatus*, L.] not declined.

UNDEFA'CEABLE [of *un* and *defacer*, F.] that cannot be disfigured or erased.

UNDEFI'LED [of *un*, neg. and *yaul*, Sax. foul] unpolluted.

UNDEFRA'YED [of *un* and *defrayé*, F.] not pay'd.

To UNDER-BID [of *un'de-j-bi'dan*, Sax.] to bid less than the value.

To UNDER-BIND [of *un'de-j-bin'dan*, Sax.] to bind underneath.

UNDER-FOOT [of *un'de-j-fo't*, Sax.]

To UNDER-GI'RD [of *un'de-j-gy-j-dan*, Sax.] to gird underneath.

To UNDER GO [of *un'de-j-gan*, Sax.] to bear or suffer.

UNDER HAND [*un'de-j-han'd*, Sax.] clandestinely.

To UNDER-LAY [of *un'de-j-lec'gan*, Sax.] to put under.

UNDERMINED [of *un'de-j*, Sax. and *miné*, F.] made hollow underneath; also circumvented.

UNDERMOST [*un'de-j-mæj't*, Sax.] the lowest.

UNDERNE'ATH [*un'de-j-beneop*, Sax.] below.

To UNDER PIN [*un'de-j-pin'dan*, Sax.] to put pins in below.

UNDER-PINNING [in *Architect.*] a term used to express the bringing up a building with stone under the groundsels.

To UNDER-PRO'P [*under-prop-pen*, Du.] to support with a prop.

To UNDER SELL [of *un'de-j* and prob. *yellan*, Sax.] to sell cheaper than the common price or value.

UNDER the Sun-Beams [in *Astrol.*] is when a planet is not full seventeen degrees distant from the body of the sun, either before or after it.

To UNDERPROP, to heave up, by putting a prop or lever underneath.

UNDERSTA'NDING, apprehension, knowledge.

UNDERSTANDING [in *Ethicks*] is defined to be a faculty of the reasonable soul, conversant about intelligible things, considered as intelligible.

Active **UNDERSTANDING**, is that faculty of the soul, by which the species and images of intelligible things are framed on occasion of the present phantasms or appearances thereof.

Passive **UNDERSTANDING**, is that which receives the species framed by the active understanding, breaks forth into actual knowledge.

UNDERSTANDING [in *Hieroglyph.*] an understanding employed in the search of sublime mysteries, was, by the ancients, represented by an eagle,

UNDERTAKEN [of *undēn*, *Sax.* and *tager*, *Dan.* or *underrangen*, *Teut.*] enterprised; answered for another, &c.

To **UNDERVA'LU**E [of *undēn*, *Sax.* and *valeur*, *F.* of *valor*, *L.*] to esteem or account less than the worth, &c.

UNDERVA'LUEMENT, a disparagement, &c.

To **UNDER-WO**RK [of *undēn*, *peopjean*, *Sax.*] to work for an under price.

UNDER-WRITTEN [of *undēn*, *pjiitan*, *Sax.*] subscribed.

UNDESE'RVED [of *un*, neg. and *de* and *servi*, *F.*] unmerited.

UNDETERMINABLE [of *un* and *determinare*, *L.*] that cannot be determined.

UNDETERMINED [of *indeterminatus*, *L.* *indeterminé*, *F.*] not determined.

UNDEVOUT [*indevo*t, *F.*] irreverent.

UNDIGE'STIBLE [of *un* and *digestibilis*, *L.*] that cannot be digested.

UNDI'LIGENT [*indiligens*, *L.*] negligent.

UNDIMINISH'D [of *un* and *diminue*, *F.* of *diminutus*, *L.*] not lessened.

UNDISCHA'RGED [of *un* and *dechargé*, *F.*] not discharged.

UNDI'SCIPLINED [of *un* and *discipliné*, *F.*] uninstructed or taught, &c.

UNDISCREE'TNESS [*indiscretion*, *F.*] indiscretion.

UNDISMA'YD [of *un* and *desmayer*, *Span.*] not dejected, discouraged, disheartened.

UNDISTI'NGUISHED [of *un* and *distingue*, *F.*] not discerned from others, &c.

UNDISTI'NGUISHABLENESS [of *indistinguibilis*, *L.* and *ness*] incapableness of being distinguished.

UNDISTU'RBED [of *in* and *disturbatus*, *L.*] not molested, let alone, quiet.

UNDIVI'DABLE [*indivisibilis*, *L.*] that cannot be divided.

UNDIVI'NABLE [of *un* and *divinare*, *L.*] that cannot be known beforehand by divination.

To **UNDO** a Boar [with *Hunters*] is to dress it.

UNDO'NE [of *undoen*, *Sax.*] not wrought, performed, &c. also ruined.

UNDOUTABLE [*un* and *douter*, *F.*] that cannot be doubted of, certain.

UNDOU'BTED [*indubitatus*, *L.*] certain.

UNDRA'NABLE [of *un* and *trainer*, *F.*] that cannot be drained or drawn off.

UNDREA'DED [of *un* and *þræð*, *Sax.*] not greatly feared.

To **UNDRE'SS** [prob. of *un* and *dresser*, *F.*] to pull off one's clothes.

UNDRESS, a dishabille.

UNDRIED [of *un* and *aðnjigan*, *Sax.*] not dried.

UNDUE [*indue*, *F.*] not due, undeserved.

UNDULA'TION [in *Physicks*] a kind of tremulous motion or vibration in a liquid, or a sort of wavy motion whereby a liquid alternately rises and falls like the waves of the sea.

UNDULA'TION [in *Surgery*] a motion ensuing in the matter contained in an abscess upon squeezing it.

UNDULA'TORY Motion, the same as *Undulation*.

UNDU'TIFULNESS [of *un*, neg. *den* of *devoir*, *F.* and *ness*] disobedience to parents, &c.

UNDY'ING [*Incertæ Etymologiæ*] immortal.

UNEARN'D [of *un* and *earnian*, *Sax.*] not merited by labour.

UNEASINESS [of *un*, neg. *aïse*, *F.* and *ness*] uneasiness of mind, a being in pain, &c.

UNEASY [*mal-aïse*, *F.*] pained, disturbed in mind.

UNEATABLE [of *un* and *ætan*, *Sax.*] not fit to be eat, that cannot be eaten.

UNEFFE'CTUAL [of *inefficax*, *L.*] ineffectual.

UNELA'STICK [of *un* and *ἐλαστικός*, *Gr.*] not having a spongy or elastick power.

UNELOQUENTNESS [of *un* *eloquens*, *L.* and *ness*] want of eloquence.

UNEMPLOYED [of *un* and *employé*, *F.*] not used or employ'd.

UNENDOWED [of *un*, neg. and *douairé*, *F.*] having no dowry.

UNENVIED [of *un* and *envié*, F.] not look'd upon, &c. invidiously.

UNEQUALNESS [*inequalitas*, L. *inegalité*, F.] inequality.

UNE'RRING [of *un*, neg. and *errans*, L.] infallible.

UNESPY'D [of *un* and *espié* or *epie*, F.] not discovered by the sight.

UNEVNESS [of *un*, *æven* and *neye*, Sax.] unevenness, a not having plainness or smoothness.

UNEXCUSABLE [*inexcusabilis*, L.] that cannot be excused.

UNEXAM'PLED [of *un* and *exemplum*, L.] of which there has been no example.

UNEXECUTED [of *un* and *executé*, F.] not executed.

UNEXPECTED [of *un* and *expectatus*, L.] not looked for.

UNEXPECTEDNESS [of *un*, *expectatus*, L. and *ness*] the not being looked for; surprizingness.

UNEXPERIENCED [of *un* and *experientia*, L.] not having try'd.

UNEXPERTNESS [*inexpertus*, L. and *ness*] unskilfulness.

UNEXPUGNABLE [*inexpugnabilis*, L.] that cannot be conquered or won by fighting.

UNEXTERMINABLE [*inextermibilis*, L.] that cannot be thrust out.

UNEXTINGUISHABLE [of *inextinguibilis*, L. &c. unquenchableness.

UNEXPRESSIBLENESS [of *un*, *expressus*, L. *able* and *ness*] unutterableness.

UNFAIR [of *un* and *ægeþ*, Sax.] unjust, dishonest.

UNFAIRNESS [of *un* and *ægeþneýe*, Sax.] unjustness, dishonesty.

UNFAITHFULNESS [*infidélité*, F. of L.] infidelity.

UNFAMED [*infamatus*, L. or *un*, neg. and *famé*, F. of L.] not famous; also infamous.

UNFA'SHIONED [of *un* *façonne*, F.] unformed, &c.

To **UNFA'STEN** [of *un* and *anfasten*, Teut.] to unloose or undo what was fast.

UNFEATHERED [of *un* and *æþeþ*, Sax.] not fledged or covered with feathers.

UNFE'D [of *un* and *fedan*, Dan. *þeþan*, Sax.] not fed.

UNFEIGNED [of *un* *feint*, F. of *finger*, L.] sincere.

UNFEIGNEDNESS, sincerity.

UNFENCED [prob. of *indefensus*, L.] having no fence.

UNFERTILENESS [of *infertilis*, L. *infertilite*, F.] unfruitfulness.

UNFE'TTERED [of *un* and *þeþeþian*, Sax.] without fetters, &c.

UNFILLABLE [of *un* and *þillan*, Sax. and *able*] not capable of being filled.

UNFINISHED [of *un* and *fini*, F. of *finitus*, L.] not ended, &c.

UNFITNESS [prob. of *un* *fait*, F. and *ness*] unaptness, unmeetness.

UNFIXEDNESS [of *un*, neg. and *fixe*, F. of *fixus*, L. and *ness*] an unfixed state or temper, unsettledness.

To **UNFOLD** [of *un* and *þeþeþan*, Sax.] to lay open, to explain.

UNFO'RBID [of *un* and *þoþbeþan*, Sax.] not prohibited.

UNFORCED [of *un*, neg. and *forcé*, F.] unconstrained.

UNFO'RCIBLE [of *un* and *forcer*, F.] inexpugnable.

UNFOREKNOW'N [of *un*, *þoþe* and *cnapan*, Sax.] not known beforehand.

UNFORESEEN [of *un* and *þoþeþeþon*, Sax.] not seen beforehand.

UNFOREWA'RNED [of *un*, *þoþe* and *þeþian*, Sax.] not having caution given beforehand.

UNFO'RTIFIED [of *un* and *fortifié*, F.] not fortified.

UNFORTUNATE [of *infortune*, F. of *infortunatus*, L.] unlucky, unhappy.

UNFORTUNATENESS [*infortunitas*, L. *infortune*, F. and *ness*] unhappiness, unluckiness.

UNFOUND [of *un* and *þinþan*, Sax.] not found.

UNFREQUE'NTED [of *un* *frequentatus*, L. *frequenté*, F.] not o'ten gone to.

UNFRE'QUENTNESS [*infrequentia*, L.] the seldomness.

UNFRIENDLINESS [of *un*, *þneþlice* and *neye*, Sax.] an unfriendly disposition or treatment.

UNFRUITFULNESS [of *un* *fruit*, F. of *fructus*, L. and *þullneye*, Sax.] sterility, barrenness.

UNFU'MED [of *un* and *fumeux*, F.] not artificially perfumed. Milton.

UNFU'RNISHED [of *un* and *fourni*, F.] without furniture.

UNGA'GED [of *un* and *jaugée*, F.] not measured by the gager's art.

UNGAIN, awkward, unhandy.

UNGAIN'NESS, awkwardness.

UNGAINFUL [of *un* *gagne*, F. and *full*] not producing gain.

UNGA'RNISHED [of *un*, neg. and *garni*, F.] not set off with garniture.

UNGA'THERED [of *un* and *þaþeþian*, Sax.] not gathered.

UNGEN-

UNGENTI'LENESS [of *un*, *gentilitas*, L. *gentileſſe*, F.] ungentility.

UNGE'NTLENESS [of *un*, neg. *gentilis*, L.] untameness, rudeness, the opposite to mildness.

To UNGIRD [of *un* and *gyrdan*, Sax.] to loosen or untie a girdle, &c.

UNGIRT [of *un* and *gyrdel*, Sax.] ungirded.

To UNGLUE [of *un* and *glutinare*, L.] to unfasten what is glued.

UNGO DLILY [of *un*, and *gōdlice*, Sax.] impiously, &c.

UNGO DLINESS [of *un*, *gōdlicneſſe*, Sax.] impiouſneſs, &c.

UNGO'DLY [of *un*, *gōdlic*, Sax.] not fearing God, &c.

UNGO'VERNABLENESS [of *un*, *gouverner* and *habilité* of *habilitas*, L.] an ungovernable temper.

UNGRA'CIOUS [*ungracieux*, F. of *gratiosus*, L.] void of grace.

UNGRA'CIOUSNESS [of *un*, *gracieuſité*, F. *gratiositas*, L.] voidneſs of grace.

To UNGRA'PPLE [of *un* and *krappelen*, Teut.] to diſengage what was grappled.

UNGRA'TEFUL [*ingratus*, L. *in-grat*, F.] unthankful.

UNGRA'TEFULNESS [*ingratus*, L. and *ſullneſſe*, Sax.] ingratitude.

UNGRA'CEFUL [of *un*, *grace*, F. and *ſull*, Sax.] not having a good or becoming aſpect, mien, air.

UNGUA'RDED [of *un* and *gardé*, F.] not defended or kept by a guard.

UNGUENTA'RIA, the art of compounding and making ointments, L.

UNGUE'NTUM, a ſweet ointment, a perfume, a ſalve, L.

UNGU'ILTINESS [of *un*, *gildan*, Sax. to pay a fine, and *neſſe*, Sax.] innocent ſtate or condition.

U'NGULED [in *Heraldry*] the hoofs of tame beaſts, when of a different colour from the body, are ſaid to be *un-guled*.

U'NGULUS } [with *Botaniſts*] a

UNGUI'CULUS } little ſpeck of a different colour from the reſt of the *Petala* or flower leaves, L.

UNHA'BITABLE [of *un*, neg. and *habitable*, F. of L.] not capable or fit to be inhabited,

UNHA'BITABLENESS, an uninhabitable quality, &c.

UNHA'BITED [of *un* and *habitus*, L. *dreſs*, or *habitus*, L. inhabited] undreſſ'd; alſo uninhabited.

To UNHA'FT [of *un* and *hæft*, Sax.] to take off the haſt of a knife, &c.

UNHA'LOWED [of *un* and *hal-tian*, Sax.] unſanctified, prophane.

UNHA'LTED [of *un* and *halter*, Du. *halſtje*, Sax.] without a halter, &c.

UNHA'NDINESS [of *un* and *handig*, Du. and *neſs*] awkwardneſs.

UNHA'NDSOMENESS [Incerte *Etyim.* unleſs prob. of *un*, neg. *hand-ſom* and *neſſe*, Sax. *q. d.* not done by any artful hand] indecency, unbecom-ingneſs, rudeneſs.

UNHA'PPINESS [of *un*, neg. and prob. *happus*, Brit. and *neſs*] unfor-tunateneneſs, wretchedneſs, &c.

To UNHA'RBOUR [of *un* and *he-jebeſa*, Sax.] to diſlodge.

UNHA'RMONIOUS [of *in* and *har-monieus*, F.] not muſical, not agreeing one with the other,

To UNHA'RNESS [of *deſharnacher*, F.] to take off the harneſs.

To UNHA'SP [of *un* and *hæſp*, Sax.] to undo a haſp.

UNHEA'LABLE [of *un* and *hælan*, Sax.] incurable.

UNHEA'LTHFULNESS } [of *un*
UNHEA'LTHINESS } *hæl* and
ſullneſſe, Sax.] ſicklineſs, an un-
heathful quality or condition.

UNHEARD [of *un* and *hyan*, Sax. to hear] not heard.

UNHEARTY [of *un* and *heorta*, Sax.] inſincere.

UNHE'EDED [of *un* and *hedan*, Sax.] not minded or regarded.

UNHEEDFULNESS [of *un*, *he-dan*, and *ſullneſſe*, Sax.] careleſneſs, regardleſneſs.

UNHI'DEBOUND [of *un*, *hīde* and *bindan*, Sax.] not having the ſkin cleaving to the bones; not niggardly.

To UNHINGE [of *un* and *hinge*, Du.] to take off the hinges; to diſorder.

To UNHO'ARD [of *un* and *hoſa*, Sax.] to take out of a hoard, to diſcloſe, to ſteal *Milton*.

UNHO'LINESS [of *un*, *halig* and *neſſe*, Sax.] unſanctifiedneſs, profane-neſs.

UNHO'NEST [*inhoneſtus*, L.] diſho-neſt.

UNHOPEFULNESS [of *un*, *hope-ſull* and *neſſe*, Sax.] viciousneſs.

To UNHOO'DWINK [of *un*, *hōd* and *pinſian*, Sax.] to remove any thing that obſtructs the ſight.

To UNHOO'K [of *un* and *hōce*, Sax.] to take off from a hook.

To UNHORSE [of *un* and *hoſe*, Sax.] to pull off a horſe.

To UNHOSE [of *un* and *hōsa* Sax.] to pull off the hose or stockings.

UNHOSPITABLENESS [in*hospita-*
litas, L.] inhospitable quality.

UNHUMAN [in*humanus* L.] unkind, barbarous, cruel.

UNHURT [of *un* and *hyrt*, Sax.] having receiv'd no injury. &c.

UNHUSBANDED [of *un* *huf* an house, and *bonða*, Sax. a husband] not managed with good husbandry.

UNICA'PSULAR [of *unicapsularis*, L.] having but one single seed vessel.

UNICORN [of *unus* one, and *cornu*, L. a horn] is by some supposed to be a very rare and beautiful beast, like an horse, having one long horn in the middle of the forehead twisted. But this creature not being well attested to have been seen may well be thought to exist rather from its being mentioned in scripture; some persons suppose there must be such a creature, and that it has long hair under the chin like a goat, and cloven feet; that its horn is an antidote against poison, and therefore it dips the same in the water before it drinks, and other beasts for the same reason wait to see it drink first; and that it is wonderful fond of chaste persons, and therefore, in order to take it, a virgin is plac'd in its way, whom when the unicorn spies, he lies down by her and lays his head on her lap and so falls a sleep; when the virgin making a signal, the hunters come in and take the beast which could never be caught any other way, because it would rather cast itself headlong from a rock and die.

To UNHUSK [of *un* and *husche*, Du.] to take off the husk or shell.

UNIFORMITY [un*iformitas*, L.] regularity, a similitude or resemblance, as in figures of many sides and angles respectively equal and answerable one to the other.

UNIFORMLY [un*iformiter*, L. un*iformement*, F.] after an uniform manner.

UNILA'BATED [of *unus* one, and *labium*, L. a lip] having but one lip, spoken of flowers.

UNIMA'GINABLE [of *un* and *ima-*
ginable, F.] not to be imagined.

UNIMMO'RTAL [of *un* and *immor-*
talis, L.] not immortal, mortal, Milton.

UNIMPLY'D [of *un* and *employe*, F.] not made use of, &c.

UNIMPRE'GNATED [of *un* neg. and *impregnatus*, L.] not gotten with child.

UNINDEARED, not having gain'd affection.

UNINHA'BITED [of *un* and *inhabi-*
tatus, L.] not dwelt in.

UNINTELLIGIBLENESS [of un-
intelligible, F. of L. and *ness*] uncapable-
ness of being understood.

UNINTERRUPTED [of *un* and *in-*
terruptus, L.] continual.

UNINTHRALL'D [of *un* *in* and
þræl Sax.] not enslaved or brought in
to thrall.

UNINVITED [of *un* and *invite*, F.
of L.] not invited.

UNJOINED [of *un* and *jointe*, F.]
not joined together.

To UNJOINT [de*joindre*, F.] to put
out of joint.

UNION, the combining or joining
several things into one society, concord,
or agreement, especially that which ari-
ses from solemn leagues, offensive and
defensive, made by sovereign princes
and states.

UNION [in an *Ecclesiastical Sense*]
is a combining or consolidating of two
churches into one.

UNION of *Accession*, is when the uni-
ted benefice becomes a member and ac-
cessory of the principal.

UNION by *Confusion*, is that where
the two titles are suppressed and a new
one created including both.

UNION [in *Architect.*] is the harmo-
ny between the colours in the materials
of a building.

UNION [in *Metaphysics*] is the con-
course of many *Beings* in order to make
one *Individual*.

Essential UNION [in *Metaphysics*] is
when many *incomplete Beings*, adapted to
one another, concur to make one *Essen-*
tial Individual. Thus as in the compo-
sition of a body, matter and form are
more *essentially* united; so the elements
in all mixt bodies, are united by an *essen-*
tial Union.

Personal UNION [in *Metaphysics*] is
when two natures are so united as to
make one person. The union of the di-
vine and human nature, in the person
of our saviour Christ, is the only in-
stance that can be given of this union.

Accidental UNION [in *Metaphysics*]
is when many causes accidentally occur
to make one thing by *Accident*.

Verbal UNION [in *Metaphysics*] con-
sists only in the bare agreement of
words.

Real UNION [in *Metaphysics*] is the
concourse of many distinct *Beings*, in
order to the forming one *Individual*.

UNION [in *Painting*] is the symme-
try or agreement between the several
parts

parts of a piece of painting, so that they apparently conspire to form one thing.

U'NIT [*unitas*, L. *unité*, F.] the first significant figure of a number, or the figure 1, as in 322, the last figure on the right-hand is the unit or place of units.

UNITA'RIANS, a name assumed by the *Antitrinitarians*, as making a profession of preserving the glory and attribute of divinity to one only.

UNITY it is the abstract or quality that constitutes or denominates a thing *unum* or one.

UNITY [in *God*] is an incommunicable attribute by which he is one and no more.

UNITY [in *Metaphysics*] is the *Indivision* of any being, *i. e.* the division of its essence implying such a contradiction, that, except a thing can be divided from itself, it is impossible to divide it.

Real UNITY [in *Metaphysics*] is that which, without any operation of the mind, is really in every particular being.

Rational UNITY [in *Metaphysics*] is that common nature that is diffused in all the particulars of any kind, yet by the operation of the understanding is made one.

UNITY of *Possession* [in *Law*] a joint possession of two rights by several titles; as when a man, holding land by lease, afterwards buys the fee-simple, which extinguishes his lease, and he is now become lord of the same.

UNITY [in *Dramatick Performances*] is three-fold, of action, time, and place. These unities have been established by critics to bring the drama as near nature as is possible.

UNITY of *Action*, is the first of the three unities appropriated to the drama; two actions that are different and independent will distract the attention and concernment of the auditors, and so of consequence frustrate the design of the Poet, which is to move terror and pity.

UNITY and *Wisdom* [Hieroglyphical-ly] were represented by the sun and its beautiful beams.

UNJUDGED [of *un* and *judicatus*, L.] not judged or tried.

UNI'VALVE [of *unus* L. and *valva* L.] having but one valve.

UNIVE'RSALNESS [*universalité* F. of L.] universality.

UNIVERSAL *incomplex* [in *Logick*] is such as produces one only conception in the mind, and is a simple thing

which respects many, as *human Nature*.

UNIVERSAL *complex* [in *Logick*] is either an universal proposition, as *every Whole is greater than its Parts*; or else whatever raises a manifold conception in the mind, as the definition of a rational creature.

Metaphysical UNIVERSALITY [with *Schoolmen*] is that which excepts nothing, as every man is mortal.

Moral UNIVERSALITY [with *Schoolmen*] is that which admits of some exception, as all men are ambitious.

UNIVERSALS *in causing* [in *Logick*] are such as are the common efficient causes of divers effects, as the *Sun*, &c.

UNIVERSALS *in distributing* [in *Logick*] are common or universal signs, as *all*, *none*, &c.

UNIVERSALS *in knowing* [in *Logick*] are such as know all things, as the *Understanding*, &c.

UNIVERSALS *in representing* [in *Logick*] are images or ideas of universal things, as a *Man*, a *House*, &c.

UNIVERSALS *in signifying* [in *Logick*] common words that signify many things, as a *Stone*, an *Animal*.

UNIVERSALS *in being or existing*, [in *Logick*] are natures which exist in several, as humanity in *John*, *Thomas*, &c.

UNIVERSALS *in predicating* [in *Logick*] are such as do exist in many things, and are separately predicated of them all, as *unum*, *ens*.

UNIVO'CAL *Generation* [in *Physicks*] the antients held that all perfect animals were produced by *Univocal Generation*, *i. e.* by the sole union or copulation of male and female of the same species; and that insects were produced by *Equivocal Generation* without any seeds, and merely by the corruption of the earth exalted, and, as it were, impregnated by the rays of the sun.

UNJU'ST [*injustus*, L. *inj. stè*, F.]

UNJU'STLY [*injustè*, L. *injustement*, F.] dishonesty, contrary to justice.

UNJUSTNESS [*injustitia*, L. *injustice*, F.] injustice.

UNKARDNESS, solitariness, loathsomeness.

UNKE'MBED [of *un* and *cæmban*, Sax. *incomptus*, L.] not combed.

UNKINDNESS [of *un*, and prob. cyn, Sax. or *kind*, Teut. and *ness*] unfriendliness.

To UNKING [of *un* and cyn'ge, or *konin'g*, Sax.] to depose a king, to despoil of royal authority.

UN

UNKNI'T [of *un* and *enyttan*, *Sax.*] not knitted.

UNKNO'WING [of *un* and *cnapan*, *Sax.*] ignorant.

UNKNO'WN [of *un* and *cnapan*, *Sax.*] not known.

UNLABOURED [*illaboratus*, *L.*] not having had pains taken about it.

To UNLADE [of *un* and *hlaðian*, *Sax.*] to unload.

UNLAME'NTED [of *un* and *lamente*, *F.* of *lamentatus*, *L.*] not bewailed.

UNLA'WFULNESS [of *un* *laða*, law, and *fulneye*, *Sax.*] illegality illegitimateness.

To UNLEAF [of *un* and *leafe* *Sax.*] to pull off or take off leaves.

UNLEA'RNEDNESS [of *un* *leornian* and *neye*, *Sax.*] voidness of erudition or learning.

UNLEAVENED [*sans levain*, *F.*] not fermented with leaven.

UNLIBI'DINOUS [of *un* and *libidinosis*, *L.*] not lustful, free from lust, *Milton*.

UNLI'CENS'D [of *un* and *licence*, *F.*] not having allowance or permission, *Milton*.

UNLIGHTSOME, obscure, *Milton*.

UNLI'KE [of *un* and *ðelic*, *Sax.*] not like.

UNLI'KELINESS, improbability.

UNLI'KENESS [of *un* *ðelic* and *neye*, *Sax.*] dissimilitude.

UNLI'MITED Problem [in *Geom.*] is such an one as is capable of infinite solutions; as to divide a triangle given into two equal parts, to make a circle pass through two points assigned, &c.

To UNLOAD [of *un* and *hlaðan*, *Sax.*] to unburthen.

To UNLO'CK [of *un* and *loc*, of *be-lucan*, *Sax.*] to open or undo a lock.

UNLOO'KED for [of *un* and *locian*, *Sax.*] unexpected.

To UNLOO'SE [of *un* and *loosen*, *Du.* *leſan*, *Sax.*] to loosen, to let loose.

UNLOVELY [of *un* *luke* and *ðelic*, *Sax.*] unaimable.

UNLOVELINESS [of *un* *luxian* and *neye*, *Sax.*] unaimableness, undeservingness of love, unhandsomeness.

UNLU'CKINESS [of *un* *luck*, *Du.* and *ness*] unfortunateness.

UNLU'CKY, unfortunate.

UNMADE [of *un* and *macan*, *Sax.*] not made.

To UNMAIL [of *un* and *maille* *F.*] to pull off a coat of mail or armour.

To UNMAN [of *un* and *man*] to deprive of manhood; also to behave unbecoming a man.

UN

UNMA'NLINESS [of *un* *man* and *ðelicneye*, *Sax.*] behaviour unbecoming a man.

UNMA'NNERLINESS [of *un* *neg. manieres*, *F.* and *likeness*] undecent behaviour.

UNMA'NURED [of *un* and *manouvrier*, *F.*] uncultivated, undunged.

UNMA'RKED, not taken notice of or observ'd. *Milton*.

UNMA'RRIED [*demariè*, *F.*] not married, &c.

To UNMA'RRY [*demarier*, *F.*] to dissolve the matrimonial contract.

To UNMASK [*demasquer*, *F.*] to take off a mask, to expose openly.

UNMA'STERED [of *un* and *maitre*, *F.*] not overcome.

UNMA'STED [*demate*, *F.* or *un* and *maeyt*, *Sax.*] without masts.

UNMA'TCHED [of *un* and *maet*, *Du.* *maeca* *Sax.* a companion] not coupled, not paired, not equalled.

UNMA'TTED [of *un* and *maette*, *Sax.*] not matted.

UNME'ANING [of *un* and *maenan*, *Sax.*] without meaning.

UNMEA'SURABLE, that cannot be measured.

UNMEA'SURABLENESS [of *un* *mesurable*, *F.* and *ness*] immenseness, uncapableness of being measured.

UNME'DITATED [*immeditatus*, *L.*] not meditated.

UNMEE'T [of *un* and *maeðe*, *Sax.*] unfit, unbecoming.

UNME'ETNESS [of *un* *maeðe* and *neye*, *Sax.*] unfitness, &c.

UNME'LTED [of *un* and *myltan*, *Sax.*] not made fluid.

UNME'RCIFUL [of *un* *merci* and *ful*] cruel, &c.

UNME'RCIFULNESS [of *un* *merci*, *F.* and *fulness*] cruelty.

UNMINDFULNESS [of *un* *ðe-mynðian*, *Sax.* and *neye*] heedlessness, regardlessness.

UNMINGLED [of *un* *ðemanðan*, *Sax.*] unmixed.

UNMOLE'STED [of *un* *moleste*, *F.* of *molestatus*, *L.*] not disturbed.

To UNMO'OR [*demarer*, *F.*] to weigh anchor.

UNMO'VEABLE [of *un* or *immobilis*, or *mouvoir*, *F.* and *able*] not to be moved.

UNMO'VEABLENESS [of *immobilitas*] fixedness, steadfastness.

UNMOVED [*immutus*, *L.*] not moved.

To UNMOULD [of *un* and *amoul-*

dar, Span. or *mouler*, F.] to take out of a mould or frame.

To UNMUFFLE [of *un* *muſ*, a mouth, and *yealdian*, Sax. to hide] to take off a muffler.

UNNATURAL [non *naturalis*, L.] contrary to nature, inhuman.

UNNATURALLY [of *un* and *naturaliter*, L. *naturellement*, F.] after an unnatural manner.

UNNATURALNESS [of *un* and *naturalis*, L. and *ness*] repugnancy to nature; also an unnatural or inhuman behaviour or disposition.

UNNECESSARINESS [of *un* neg. and *necessitas*, L.] the not being necessary.

UNNECESSARY [of *un* and *necessaire*, F. of L.] not needful.

UNNEEDFUL [of *un* *neað* and *yull*, Sax.] unnecessary.

UNNUMBERED [of *un* and *nombre*, F. of *numeratus*, L.] not number'd.

UNOBNOXIOUS [of *un* and *obnoxius*, L.] not liable or expos'd to.

UNOBSE'RVANCE [inobservantia, L.] carelessness, inadvertency.

UNOCCUPIED [of *un* and *occupatus*, L. *occupé*, F.] unemployed, &c.

UNOFFICIOUSNESS [of *inofficiosus* L. and *ness*] unaptness to oblige by service or kindness, undutifulness.

UNOPPO'S'D [of *un* and *opposé*, F.] without opposition, Milton.

UNORIGINAL, not original, Milton.

To UNPA'CK [of *un* and *packen* Du.] to undo a pack or bundle.

UNPAID [of *un* and *payé*, F.] not paid.

UNPAINTED [of *un* and *peint*, F.] not painted.

UNPAIRED [*deparié*, F.] uncoupled.

To UNPARREL a Yard [Sea-Phrase] is to take away the frames, called *Parrels*, which go round about the masts.

UNPARA'LLEL'D [of *un* and *parallelus*, L.] unequalled, unmatched.

UNPA'RDONABLE [*impardonnable*, F.] not to be forgiven.

UNPA'RDONABLENESS, uncapableness to be forgiven.

UNPA'RTABLE [of *un* and *partager*, F. or *partire* L.] that cannot be parted.

UNPA'SSIONATE [of *un* and *passionné* F.] not prompt to passion or anger.

UNPAW'NED [of *un* and *pfanden*, Teut.] not put to pawn or pledge.

UNPEA'CEABLE [of *un* and *paisable*, F.] unquiet, troublesome.

UNPEACE'ABLENESS, unquietness, troublesomeness.

UNPLA'CABLE [*implacabilis* L.] not to be pacified or appeased.

UNPREVENTED, not prevented, Milton.

UNPU'RG'D, not cleans'd Milton.

UNPEO'PLED [*depeuple*, F. *depopulatus*, L.] dispeopled.

UNPERCEIVABLE [*imperceptible*, F. of L.] not to be perceived.

UNPE'RFECT [*imperfectus*, L.] uncomplete, unfinished.

UNPERFO'RMING [of *un* and *performans*, L.] not performing, inefficacious.

UNPE'RISHABLE [of *un* and *perissable*, F.] not capable of perishing.

UNPERTURBED [*imperturbatus*, L.] undisturbed.

To UNPIN [of *un* and *pinðan* Sax.] to take out a pin.

To UNPLANT [of *un* and *plantare*] to take up what is planted.

UNPLEA'SANT [*deplaisante*, F.] displeasing.

UNPLEA'SANTNESS [*qualité déplaisante*, F.] unpleasingness.

UNPLEA'SING [*deplaisant*, F.] displeasing.

UNPLEASINGNESS [of *un* *plaisant*, F. and *ness*] disagreeableness.

UNPLO'WED [of *un* and *ploug*, Dan.] not ploughed.

UNPO'LISHEDNESS [*impolitisse*, F. *impolitia*, L.] roughness.

UNPO'LLED [of *un* and *pol*, Du. a Head] the hair being uncut.

UNPOLLUTED [*impollutus*, L.] undefiled.

UNPO'SSIBLE [*impossibilis*, L.] impossible.

To UNPOUCH [of *un* and *pocca*, Sax. or *pocheter*, F.] to take out of a pouch or pocket.

UNPREJUDICED [non *præjudicatus*, L.] free from prejudice.

UNPRECEDENTED, having no precedent

UNPRE'SIDENTED } precedent or example.

UNPREMEDITATED [of *un* *premeditatus*, L.] not design'd.

UNPREPA'RED [*imparatus*, L.] unready.

UNPREPAR'EDNESS [of *un* *prepare*, and *ness*] unreadiness.

UNPROFITABLE [of *un* and *profitable*, F.] yielding no profit.

UNPROFITABLENESS [of *un* *profitable* and *ness*] vainness, uselessness.

UNPRO'PERNESS [of *un* *propre*, F. or *improprietas*, L.] impropriety.

UNPRO-

UNPROPORTIONATE, not proportional.

UNPROSPEROUS [of *improspere*, L.] unsuccessful.

UNPROVED [of *un* and *prouvé*, F.] not proved.

UNPROVIDED [*depourveu*, F.] not furnished with, unready.

UNPROVIDENT [*improvidus*, L.] not thrifty.

UNPUNISHED [*impunis*, L. *impuni*, F.] not punished.

UNPURE [*impurus*, L.] unclean.

UNQUAILED [of *un* and *cpellan*, Sax.] not quelled, overcome, brought under, conquered.

UNQUE'NCHABLE [of *un* *cuenean*, Sax. and *habilis*, L.] that cannot be quenched.

UNQUE'STIONABLE [of *un* *questio* and *habilis*, L.] undoubted.

UNQUES-PRIEST [in *Law*] i. e. ever ready, a Plea whereby a man professes himself always ready to perform or do what the demandant requires: as if a woman sue the tenant for her dower, and he coming in at a day offers to prove, that he was always ready, and still is to perform it; in which case the demandant shall recover no damage.

UNQUIET [*unquiet*, F. of L.] troublesome, disquiet.

UNQUIETNESS [of *inquiété*, F. of *inquietudo*, L.] disturbance, &c.

UNRANKED [of *un* and *ranche*, Du. or *rang*, F.] put out of the ranks.

UNRAVELLED [of *un* and *ravelen*, Du.] to ensnare, or disentangle a thing that is entangled; also to undo what has been done.

UNREA'DINESS [of *un* and *rhwydd*, Brit. or *gejreda* and *neyje*, Sax.] unpreparedness.

UNREAL [of *un* and *realis*, L.] not real, Milton.

UNREA'SONABLENESS [of *deraisnable*, F. and *ness*] the being out of or contrary to reason, injustice, &c.

UNREBU'KABLE [prob. of *reboucher*, F.] not capable of, or not deserving reprehension.

UNRECALLABLE [of *un*, *re* and *kallen*, Du.] irrevocable, that cannot be recalled.

UNRECLAIMED [of *un* and *reclamatus*, L. or *reclame*, F.] not called off from or reformed from ill habits, vices, &c.

UNRECLAIMED [in *Falconry*] wild, as an unreclaimed Hawk.

To **UNREVE** a Rope [*Sea-Phrase*] to pull a rope out of a block or pulley.

UNRECOMPENSED [of *un* and *recompense*, F.] unrewarded, not made amends for.

UNRECONCILABLE [of *un* and *reconciliable*, F.] irreconcilable, that cannot be reconciled.

UNRECOVERABLE [of *un* and *recouvrable*, F.] irrecoverable, that cannot be had or gotten again.

UNREDEEMABLE [of *un* and *redimer*, F. of L.] that cannot be redeemed.

UNREFORMABLE [of *un* *reformatus*, &c.] not to be reformed.

UNREGARDED [of *un* and *regardé*, F.] not heeded.

UNREGARDFUL, heedless.

UNREINED [of *un* and *regere*, L.] not held in or govern'd with reins, Milt.

UNRELENTABLE [of *un* and *relentir*, F.] incapable of being relented or relenting.

UNRELENTING [of *un* and *relentant*, F.] impenitent.

UNREMARKABLE [of *un* and *remarkable*, F.] not worthy to be remarked or taken particular notice of.

UNREMITTABLE [of *un* and *remittere*, L.] that cannot be remitted or forgiven.

UNREMEDIAL [*irremediable*, F.] not to be remedied.

UNREMITTED [of *un* neg. and *remitto*, L.] not remitted or forgiven.

UNREMOVED [of *un* and *remué*, F. *immutus*, L.] not taken out of its place.

UNREPAIRABLE [*irreparabilis*, L.] not to be repaired, amended, or gotten again.

UNREPAIRED [of *un* and *reparatus*, L.] not put into good repair.

UNREPRIEVED [of *un* and *repren dre*, F. of L.] not reprieved, not respited for a time, Milton.

UNREPASSABLE [of *un* *repasser*, F. and *able*] that cannot be passed over, or back again.

UNREPENTANT [of *unrepentant*, F.] impenitent.

UNREPROVABLE [of *un* *reprover*, F. and *able*] unblameable.

UNRESOLVED [of *irresolu*, F.] not determined or answered.

UNRESISTED [of *un* and *resisté*, F. of L.] not opposed.

UNRESPECTFUL [of *un* *respect*, F. of L. and *full*] disrespectful.

UNRESPITED [of *un* and *repi*, F.] not having any respite given, Milton.

UNREST [*unrejt*, Sax.] want of rest or sleep, disquiet, waking, Milton.

UNRESTORABLE [of *un* and *restaurare*, L.] that cannot be rendered back again.

UNRE-

UNRESTRAINED [of *un* and *re-*
straint, F. of L.] not limited.

UNREVENGED [of *un re* and *vange*
F.] not avenged.

UNREVOK'D [of *irrevocatus*, L.]
not recalled. *Milton*.

UNREVERENT [*Irreverens*, L.] Ir-
reverent.

UNREVO'CABLE [*irrevocabilis*, L.]
that cannot be called back again.

UNREWA'RDED [of *un* and *re-*
peapō, *Sax.*] not recompensed.

UNRI'DDLE [of *un* and *aþeðan*,
to read] to explain or expound a riddle.

UNRI'GGED [of *un* and *þihtan*,
Sax.] not having rigging, undress'd.

UNRI'GHTEOUS [of *un* and *þiht-*
þiye, *Sax.*] unjust, wicked.

UNRI'GHTEOUSNESS [of *un*
þihtþiye and *neyye*, *Sax.*] injustice,
iniquity.

UNRI'PENESS [of *un* *þiye* and
neyye, *Sax.*] immaturity.

To UNRI'VET [of *un* and *riveter*, F.]
to undo a rivet.

UNRI'VAL'D [of *un* and *rivalis*, L.]
not outdone., &c.

UNROLLED [*derolē*, F.] opened
from a roll.

To UNROOST [of *un* and *þroystan*,
Sax.] to disturb or take from the roost.

To UNROOT [of *un* and *roed*,
Dan.] to pluck up by, to take from the
root.

UNRULINESS [*irregularité*, F. of L.]
ungovernableness.

UNRU'LY [*dereglē*, F. *irregularis*, L.]
not to be ruled, &c.

To UNSA'DDLE [*un* and *sadel*,
Brit. *þaðol*, *Sax.*] to take off a Saddle.

UNSA'FE [of *un* and *sauf*, F. of
salvus, L.] liable to danger.

UNSA'FELY, dangerously.

UNSAID [of *un* and *þægan*, *Sax.*]
not spoken.

UNSA'LEABLE [*incerta deriv.*] not
fit for sale.

UNSA'LTED [of *un* and *sal* of
salitus, L.] not salted.

UNSA'LU'TED [*insalutatus*, L.]
not saluted.

UNSA'NCTIFIED [of *un* and *sancti-*
flē, F. of L.] unholy, not consecrated.

UNSA'TIABLENESS [*insatiabili-*
tas, L.] uncapableness of being filled,
or satisfied.

UNSATISFA'CTORINESS [of *un*
satisfactoire, F. of L. and *ness*] unsatisfy-
ing quality.

UNSA'VORINESS [of *un* *savoureux*,
F. of *saporus*, L. and *ness*] insipidness.

To UNSA'Y [of *un* and *þægan*, *Sax.*]
to say to the contrary of what one has
said.

UNSCA'LED [*ecaillé*, F. or *un* and
þceale, *Sax.*] not having the scales scrap-
ped off.

To UNSCRE'W [of *un* and *ecrou*, F.
schroef, *Dn.*] having the screw loo-
sened.

UNSCRIPTU'RAL [of *un* and *scrip-*
turalis, L.] not founded on the scripture.

UNSEA'LED [of *un* *seellē*, F. of *sigil-*
latus, L.] having no seal, &c.

UNSEA'RCHABLENESS [of *un* *re-*
chercher, F. *able* and *ness*] inscrutableness.

UNSEA'SONABLENESS [of *un* *sai-*
son, F. *able* and *ness*] the not being in
proper time.

UNSEA'SONED [of *un* and *assaison-*
nē, F.] not seasoned.

UNSEE'LING [with *Falconers*] a ta-
king away the thread which runs
through the eye lids of a hawk and hin-
ders her sight.

UNSEE'MLINESS [of *un* *ziem-*
lich, *Tent.* and *ness*] unbecomingness,
indecentcy.

UNSEE'N [of *un* and *þeon*, *Sax.*]
not visible.

UNSE'NSIBLENESS [*insensibilité*, F.
of L.] insensibility.

UNSE'PARABLENESS [of *insepa-*
rabilis, L. and *ness*] an inseparable quali-
ty.

UNSE'RVICEABLENESS [of *un*
serviable, F. and *ness*] unprofitableness.

UNSET [of *un* and *þettan*, *Sax.*]
not planted.

UNSE'TTLEDNESS [prob. of *un*
þettan or *þetl*, *Sax.* a bench, &c.
and *ness*] an unsettled state, &c.

To UNSE'W [of *un* and *þiepan*,
Sax.] to undo what was sewn.

To UNSHA'CKLE [of *un* and *þcā-*
cul, *Sax.*] to take off shackles.

UNSHA'DED [of *un* and *þcāde*, *Sax.*]
not shaded.

UNSHA'DY [of *un* and *þceapið*,
Sax.] having no shade, open.

UNSHA'KEN [of *un* and *þceacan*,
Sax.] not shaken.

UNSHA'KEABLE [of *un* and *þcea-*
can *Sax.* and *habilis*, L.] not capable
of being shaken.

UNSHAMEFA'CED [of *un* *þeamā*
þævt, *Sax.*] impudent.

UNSHA'PEN [of *un* and *þcapen*,
Sax.] unformed.

UNSHA'VEN [of *un* and *þcāpan*,
Sax.] not shaved.

UNSHA'THED [of *un* and *yceað*, *Sax.*] drawn out of the sheath.

UNSHA'RD [of *un* and *yceþian*, *Sax.*] not divided into shares.

UNSHO'D [of *un* *yceoð*, *Sax.*] not having the shoes on.

UNSHO'RN [of *un* and *yceapan*, *Sax.*] not having the wooll clipp'd off.

UNSHU'T [of *un* and *yceitan*, *Sax.*] not closed up, &c.

UNSI'GHTLY [of *un* and *zeyiðe*, *Sax.*] not pleasant or beautiful to the sight.

UNSKI'LFUL [of *un* *skel*, *Dan.*

UNSKI'LLED [prob. or as *Minshew*, of *sciola* or *scio*, *L.*] without knowledge or experience.

UNSKI'LFULNESS, ignorance, unexperiencedness.

To UNSLOUGH a boar, to rouse him out of his harbour.

UNSLLEEPING [of *un* and *ylæpan*, *Sax.*] waking, watchful.

UNSMOO'TH [of *un* and *ymæðe*, *Sax.*] rough.

UNSNA'RED [of *un* and *beschnaerer*, *Dan.*] not entangled in a snare.

UNSO'BER [of *un* and *sobrius*, *L.*] drunk, rude, uncivil.

UNSO'CIABLE [*infociabilis*, *L.*] not a good companion, &c. *F.*

UNSO'CIABLENESS, an infociable humour.

UNSO'DDEN [of *un* and *ycoðan*, *Sax.*] not boiled.

UNSOUG'HT [of *un* and *zeyecan*, *Sax.*] not sought or looked for.

To UNSOLDER [*deffoudre*, *F.*] to take off soldier.

UNSO'LED [*deffolè*, *F.*] having the soles taken off.

UNSO'LID [of *un* neg. and *solidus*, *L.*] hollow.

UNSOUND [of *un* and *yunð*, *Sax.*] not solid, unhealthful, &c.

UNSO'UNDNESS [of *un* *yunð* and *heþe*, *Sax.*] unhealthiness; also the not being solid, right, or true.

UNSPA'RING [of *un* and *yþapian*, *Sax.*] free, liberal, generous, bountiful.

UNSPEA'KABLE [of *un* *yþæcan*, *Sax.* and *able*] unutterable.

UNSPE'NT [of *un* and *yþenðan*, *Sax.* of *dispendere*, *L.*] not spent or expended.

UNSPOTTED [prob. of *un* and *spott*, *Teut.* ignominy] having no spots, &c.

UNSTA'BLE [*instabilis*, *L.*] unfirm, unfixed, &c.

UNSTA'BLENESS [*instabilitas*, *L.*] instabillity, unsteadfastness.

UNSTAI'EDNESS [of *un* and *etayè*, *F.* and *nefs*] want of sedateness, gravity, &c. levity.

UNSTAINED [of *un* and *disteint*, *F.*] having no stain, immaculate.

UNSTA'NCHED [of *un* and *etanchè*, *F.*] (of blood) not stopped.

UNSTE'ADINESS } [of *un* and
UNSTE'DFASTNESS } *ytaeði-*
neþe, *Sax.*] unconstancy, want of fixedness and resolution.

UNSTEADY } [of *un* and *ytae-*
UNSTE'DFAST } *ðið*, *Sax.*] unfixed, irresolute, &c.

UNSTIRRED [of *un* and *ytyþian*, *Sax.*] unmoved.

To UNSTITCH [of *un* and *yþice*, *Sax.*] to pick out stitches.

To UNSTO'CK a Gun, is to take off the stock from the barrel.

To UNSTOP [of *un* and *stopper*, *Dan.* or *etouper*, *F.*] to open a stoppage.

To UNSTRIKE the Hood [with *Falconers*] is to draw the strings of a hawk's hood, that it may be in readiness to be pulled off.

UNSTRUNG [of *un* and *yþþenð*, *Sax.*] not furnished with strings.

To UNSTUFF [prob. of *yþtoffe*, *C. Br.* or *etoffer*, *F.* stuff] to take out what was stuffed in.

UNSUBDU'ABLE [of *un* neg. and *subdere*, *L.* and *able*] that cannot be subdued.

UNSUBDU'ED [of *un* and *subditus*, *L.*] not brought under.

UNSUCCE'SSFUL [of *un* *succes*, *F.* of *un* *successus*, *L.* and *full*] not succeeding well.

UNSU'FFERABLE [of *un* *souffrir*, *F.* and *able*] unbearable.

UNSU'FFERABLY, intollerably, unbearably, &c.

UNSU'FFICIENT [of *un* and *sufficiens*, *L.*] insufficient.

UNSUI'TABLE [of *un* *suite*, *F.* and *able*] disagreeable.

To UNTA'CH a Curlew [with *Carvers*] is to cut it up.

UNSUI'TABLENESS [of *un* *suite*, of *suivre*, *F.* *able* and *nefs*] a disagreeable quality, &c.

UNSULLIED [of *un* and *fali*, *F.*] not soiled, the lustre not impaired.

UNSUMMED [in *Falconry*] a hawk is said to be unsummed, when her feathers are not at their full length.

UNSUPPO'RTED [of *un* *supporté*, *F.* of *L.*] not born up by any thing underneath

derneath, or by any aid or assistance.

UNSU'PERABLE [*insuperabilis* L.] not to be overcome.

UNSU'RE [*of un and seur, F.*] uncertain.

UNSURMOU'NTABLE [*of un surmonter, F. &c.*] not to be surmounted or gotten over.

UNSURPA'SSABLE [*of un surpasser, F. &c.*] that is not to be exceeded or gone beyond.

UNSUSTAINED [*of un and sustenatus, L.*] not born up or held up.

To UNSWADDLE [*of un and ype-sele, Sax.*] to unloose swaddling cloths.

To UNSWATHE [*of un and ype-san, Sax.*] to undo swathes of childrens rollers.

UNSWEE'T [*of un and ypæt, Sax.*] not sweet.

UNSWO'RN [*of un and ypejian, Sax.*] not deposed upon oath.

UNTAINTED [*of un and teint, F. or q. attinctus putredine, L.*] not corrupted.

UNTA'KEN [*of un and tager, Dan.*] not apprehended, &c.

UNTA MED [*of un neg. and tamman, Sax.*] not made gentle, &c.

To UNTA'NGLE [*prob. of un and tanġl Sax.*] to undo an entanglement.

UNTANNED [*of un and ġetan-nan, Sax.*] not tanned.

UNTA'STED [*of un and tasten, Teut. or taste, F.*]

UNTA'UGHT [*of un and tæcan, Sax.*]

UNTEA'CHABLENESS [*of un tæcan, Sax. able of habilis, and neyye, Sax.*] uncapableness of being taught.

UNTE'MPERATE [*intemperatus, L.*] not using temperance.

UNTE'NABLE [*of un and tenable, F. of tenere, L.*] that cannot be held or kept.

UNTHA'NKFULLY [*un ðankfullic, Sax.*] after an unthankful manner.

UNTHINKING, without thought, &c.

UNTHI'NKINGNESS [*of un ðin-can, Sax. and neyye*] thoughtlessness.

UNTHOUGHT [*of un ðohc, Sax.*] not thought of.

UNTHRIFTINESS [*of un ðpiġ-tiġ and neyye, Sa.*] wastefulness, prodigality.

To UNTHRONE [*of un and thronus, L. dethroner, F. of L.*] to dethrone.

To UNTIE [*of un and tian, Sax.*] to loosen what was tied.

UNTI'LLED [*of un and tilian, Sax.*] uncultivated.

UNTI'MELINESS [*of un timelis and neyye, Sax.*] the being out of proper time.

UNTIREABLE [*of un tipian, Sax. and able*] that cannot be wearied or tired.

UNTIRE'D [*of un and tipian, Sax.*] unwearied.

UNTO [*unto, Sax.*]

UNTO'LD [*of un and tellan, Sax.*] not said or numbred.

UNTOLERABLE [*intolerabilis, L.*] not to be born or suffered.

UNTOU'CHED [*of un and touchè, F.*] not touched or meddled with.

UNTO'WARD [*of un and tope-aġd, Sax.*] naught, obstinate, &c.

UNTOWA'RDLINESS [*of un to-paġolic and neyye, Sax.*] disobedience, stubbornness, naughtiness.

UNTRA'CTABLENESS [*of intratabilis and ness*] want of capacity or inclination to be managed, &c.

UNTRIE'D [*prob. of un and tentatus, L.*] not essayed.

UNTRIMMED [*of un and ġetymmed, Sax.*] not adorned, unshaven.

UNTROD [*of un and tpeðan, Sax.*] not trodden upon.

UNTRUE [*of un and tpipe, Sax.*] false.

To UNTRU'SS a Point, is to untie or unbutton the breeches in order to ease the body.

To UNTRU'SS [*of un and trouffer, F.*] to untie a truss or bundle, to ungird.

UNTRUSTINESS [*of un tpiocpe and neyye, Sax.*] unfaithfulness.

UNTRUTH [*of un and tpeopġe, Sax.*] falsity.

To UNTUCK, to undo or loosen that which was tucked up.

UNTU'NEABLE [*of un tonus, L. of Gr. and able*] not melodious.

To UNTWINE [*of un and tpinan, Sax.*] to unravel that which was twisted or twined.

To UNTWIST [*of un and ġetpi-yan, Sax.*] to undo what is twisted.

To UNVAIL [*devoiler, F. develare, L.*] to uncover, &c.

UNVA'LUABLE [*of un valuer, F. valor, L. and able*] inestimable.

UNVA'NQUISHED [*invaincu, F.*] unconquered.

UNVA'RIABLE [*invariabilis, L.*] not to be, or that cannot be varied.

UNVE'RST [*of un and versatus, L.*] not conversant with, not skilled in.

UNVINCIBLE [*invincibilis, L.*] unconquerable, not to be overcome.

UNVIO

UNVIOLABLE [*inviolabilis*, L.] not to be or incapable of being violated, or broken.

UNVISITED [of *un* and *visité*, F.] not visited or gone to sea.

UNUNIFORM [of *un* neg. and *uniformis*, L.] not uniform.

UNVOY'AGEABLE [of *un* *voyager*, F. and *able*] that cannot be failed in or through.

UNU'SUALNESS [of *un* *usualis*, L. and *ness*] rareness, uncommonness.

UNUTTERABLE [of *un* *utten*, Sax. and *able*] unspeakable.

UNWAKENED [of *un* and *wacian*, Sax.] not awakened.

UNWA'LLED [of *un* and *wall*, Sax.] without walls.

UNWA'RLIKE [of *un* and *wærlig*, Sax.] not like a warrior.

UNWA'RINESS [of *un* *wærnes* and *ness*, Sax.] uncautiousness.

UNWARMED [of *un* and *wærm*, Sax.] not made warm.

UNWA'RNED [of *un* and *wærnan*, Sax.] not having had warning.

UNWA'RRANTED [of *un* and *wærrian*, Sax.] not secured by authority, &c.

UNWASHEN [of *un* and *wæscan*, Sax.] not washed.

UNWA'STED [of *un* and *wæstian*, Sax. or *vastare*, L.] consumed, spent or laid waste.

UNWA'TCHED [of *un* and *wæccian*, Sax.] not guarded by a watch, &c.

UNWA'TERED [of *un* and *wætern* or *wætran*, Sax.] not moistened, &c. with water.

UNWEA'NED [of *un* and *wænen*, Sax.] not taken from the breast.

UNWEA'RABLE [of *un* and *wærian*, Sax.] that cannot be worn.

UNWEA'RIABLE [of *un* *wærig*, and *able*] that cannot be wearied or tired.

UNWEA'RIED [of *un* and *wærigan*, Sax.] untired.

UNWEA'RIEDNESS [of *un* and *wærignesse*, Sax.] the not being tired.

UNWEA'THER [*unwæðer*, Sax.] a tempest or storm.

To UNWEA'VE [of *un* and *wæcan*, Sax.] to undo what was woven.

UNWE'DDED [of *un* and *wæddian*, Sax.] unmarried.

UNWEE'TING [of *un* and *wætan*, Sax.] unwitting, not knowing, &c.

UNWELCOMENESS [of *un* *wilcuman* and *ness*, Sax.] disagreeableness to.

UNWHO'LSOMENESS [of *un* *hælo* *jom* and *ness*, Sax.] unhealthiness, &c.

UNWIE'LDINESS [of *un* *wieldan* and *ness*, Sax.] unmanageableness, or unhandiness by reason of great bulk.

UNWI'LLINGNESS [of *un* *wilun*, of *willan* and *ness*, Sax.] an unwilling temper.

To UNWIND [of *un* and *windan*, Sax.] to undo what was wound.

UNWISE [of *un* and *wise*, Sax.] void of wisdom, foolish.

UNWISHED [of *un* and *wæpian*, Sax.] not desired &c.

UNWI'THERABLE [prob. of *un* *wæpian*, Sax. and *able*] that cannot wither.

UNWITTY [of *un* and *wittig*, Sax.] silly, foolish.

UNWITTING [of *un* and *wittan*, Sax.] not knowing.

UNWO'NTED [of *un* and *wunan*, Sax.] unaccustomed.

UNWONTEDNESS [of *un* *wunan*, and *ness*, Sax.] unaccustomedness.

UNWO'RKMANLIKE [of *un* *wærcman* and *ness*, Sax.] bungling, not artificial.

UNWO'RN [of *un* and *wærian*, Sax.] not worn.

UNWO'RTHINESS [of *un* *wærdig*, add *ness*, Sax.] undeservingness.

UNWOUND [of *un* and *wundian*, Sax.] not wound up.

UNWO'VEN [of *un* and *wæcan*, Sax.] not weaved.

UNWO UNDED [of *un* and *wundian*, Sax.] having received no wound.

UNWO UNDALE [of *un* *wund*, Sax. and *able*] incapable of being wounded.

UNWREATHED [of *un* and *wreathan*, Sax.] having the wreath untwisted; also without a wreath.

To UNWRINKLE [of *un* and *wrinclian*, Sax.] to smooth out wrinkles.

UNWRIT'HEN [of *un* and *writan*, Sax.] unwreathed, untwisted, straitened.

UNWRI'TTEN [of *un* and *writan*, Sax.] not written.

UNWROUGHT [of *un* and *wroccian*, Sax.] unworked.

To UNYOKE [of *un* and *geoc*, Sax.] to set free from the yoke.

VOCABULARY [*vocabulaire*, F. of L.] a word-book, a little dictionary containing a collection of words.

VO'CAL [*vocalis*, L.] of, or pertaining to the voice.

VO'CAL Musick, that musick which is performed by the voice only, singing.

VOCAL Nerves [in *Anat*] the *recurrent* nerves, those which supple the muscles of the *Larynx*.

VOCA'LE, vocal musick, *Ital*.

VOCA LITY [*vocalitas*, L.] a vocal quality.

VO'CALLY [of *vocaliter*, L.] with the voice.

VOCALNESS [*vocalitas* L.] a vocal quality.

VOCA'TIO *in jus* [in the *Civil Law*] is the same as a summons in the common law.

VOCA TION, a calling, an employ, a course of life to which one is appointed, *F. of L.*

VOCATION [in *Theology*] the grace or favour which God does any one in calling him out of the way of death, and putting him into the way of salvation.

VO'CATIVE Case [in *Grammar*] the fifth case or state of nouns, used in calling or speaking to.

VOCE *in général*, signifies a sound or noise, but in *Musick* more particularly a human voice, *Ital*.

VOCIFERA'TIO [old *Law*] a *Hue and Cry*, an outcry raised against a malefactor, *L.*

VOCIFERA'TION, a bawling or crying out aloud, *L.*

VO'GUE, esteem, credit, popular applause; also reputation, *sway*.

VOICE [*vox*, L. *voix*, F.] a sound proceeding out of the mouth, a cry; also a vote; also the right of voting upon any occasion.

VOICE of God [in a *Scriptural Sense*] the divine command.

Articulate VOICES, are such, several of which conspire together to form some assemblage or little system of sounds, as in expressing the letters of the alphabet, several of which joined together form words.

Inarticulate VOICES, are such as are not organized or assembled into words, as the barking of dogs, the braying of asses, the lowing of oxen, the singing of birds, the hissing of serpents, &c.

VOID [*uide*, F.] empty; also deprived of; also of no force or effect.

A VOID [*une uide*, F. *vacuum*, L.] an empty space.

To VOID [*uider*, F.] to go out, to depart from; also to evacuate by stool, vomit, &c.

VOID of Course [in *Astrol.*] a planet is said to be so, when it is separated from one planet, and during its stay in that sign does not apply to any other, either by body or aspect.

VOI'DABLE, that may be voided.

VOI'DANCE [in the *Canon-Law*] the want of an incumbent upon a benefice; and it is two-fold, either *de jure*, as when one holds several benefices, which are incompatible, or *de facto*, when the incumbent is dead or actually deprived.

VOI'DABLENESS [of *uide*, F.] capableness of being voided or emptied.



VOI'DED [in *Heraldry*] is when an ordinary has nothing to shew its form, but an edge, all the inward part being supposed to be evacuated or cut out, so that the field appears through it, as a cross voided. See the *Escutcheon*.



VOI'DER [in *Heraldry*] one whose figure is much like that of the flask or flanch, only that it doth not bend so much.

A VOIDER, a table-basket for plates, knives, &c. also a painted or japanned vessel to hold services of sweet meats.

VOI'DING [*uidant*, F.] discharging or throwing out by stool, urine, or vomit.

VOIDNESS [of *uide*, F. and *ness*] emptiness.

VOI'RE dire [*Law-Phrase*] is when, upon a trial at law, it is pray'd that a witness may be sworn upon a *Voire dire*, the meaning is, that he shall upon his oath speak or declare the truth, whether he shall get or lose by the matter in controversy.

VOI'SINAGE, neighbourhood, nearness.



VOL [in *Heraldry*] signifies both the wings of a fowl.

Un demi VOL [in *Heral.*] signifies one wing.

VO'LA, the palm or hollow of the hand, *L.*

VOLA'CIOUS [of *volare*, L.] apt or fit to fly.

VOLANT [*volans*, L.] flying.

Camp VOLANT, a flying camp, *F.*

VOLANT [in *Heraldry*] is when a bird is drawn in a coat of arms, flying, or having its wings spread out.

VO'LARY, a large bird cage, so capacious that the birds have room to fly about in it.

VOLA-

VOLA'TICA. a witch or hag that is said to fly in the air. *L.*

VOLATICA [in *Surgery*] a tetter or ring-worm, a sort of swelling attended with roughness of the skin and much itching.

VOLA'TICK [*volaticus, L.*] flying, fleeting, unconstant.

VOLATILE [*volatilis, L.*] that flies or can fly, airy, light.

VOLA'TILE [with *Chymists*] apt to fly or steam out in vapours.

VOLATILE Spirit, a salt dissolved in a sufficient quantity of phlegm or water.

VOLATILE Spirit [of *Sal Armoniack*] is a composition of quick-lime or salt of *Tartar* with *Sal Armoniack*.

VOLATILE Salt [of *Animals*] a salt drawn from some parts of living creatures, drawn much after the same manner as the following.

VOLATILE Salt [of *Vegetables*] a salt usually drawn in a retort from the fruits and seeds fermented and putrified, which seems to be only the essential salt driven up higher and volatilized by the spirits, during the fermentation and distillation.

VOLATILES [*volatilia, L.*] living creatures that fly in the air as birds do.

VO'LATILENESS } [*volatilité, F.*]

VOLATILITY } a volatile nature, fleetingness; also a property of bodies whose particles are apt to evaporate with heat.

VO'LATILIZING [*volatilizant, F. of L.*] making volatile.

VOLATILIZATION [in *Chymistry*] the act of rendering fixed bodies *volatile*, or of resolving them by fire into a fine, subtile vapour or spirit, which easily dissipates and flies away.

Nolens **VOLENS**, whether one will, or no, *L.*

VOLERY. See *Volary*.

VOLGI'VAGANT [*volgiovagus, L.*] passing among the common people.

VOLITATION, a flying or fluttering about, *L.*

VOLI'TION [in *Philosophy*] the act of willing, an act of the mind, when it knowingly exercises that dominion it takes to itself over any part of the man, by employing such a faculty, in or withholding it from any particular action.

VO'LLY, a great shout.

VO'LLY [prob. of *voluntarius, L.* willing, free] a discharge of musquets by a whole company, &c. or a party at once.

To VOLLEY, to shout vehemently, as at the onset of a battle; also to send a flight of arrows, bullets, &c. at once.

VOLSE'LLA } a pair of nippers or
VULSE'LLA } tweezers, to pluck up hair by the roots, *L.*

VOLTE [in *Horsemanship*] signifies a round or circular tread.

Revers'd **VOLT** [with *Horsemen*] is a tract of two treads, which a horse makes with his head to the centre, and his croup out; so that he goes side-ways upon a walk, trot, or gallop, and traces out a small circumference with his shoulders, and a larger one with his croup.

Demi VOLT, is a demi-round of one tread or two, made by a horse at one of the angles of the *Volt*, or else at the end of the line of the passade; so that being near the end of this line, or else one of the corners of the *Volt*, he changes hands to return by a semi-circle, to regain the same line.

VOLTA [in the *Manage*] a volt, a bounding turn.

VOLTA } [in *Musick Books*] i. e.
VOLTA'RE } turn, or turn over a
VOLTI } leaf, *Ital.*

VOLTI subito [in *Mu. Books*] turn over quick, *Ital.*

VOLTI presto, the same as the last.

VOLTI si place, i. e. turn over if you please, *Ital.*

To make **VOLTS** } [in the *Aca-*

To manage upon **VOLTS** } *mies*] signifies to make a gate of two treads, by the horse going side-ways round the centre, in such a manner, that these two treads make parallel tracts, the larger by the fore feet, and the smaller by the hinder feet, the croup approaching towards the centre, and the shoulders bearing outwards.

Demi VOLTS, of the length of a horse, are semi-circles of two treads, which a horse traces in working side-ways, the haunches low, and the head high, turning very narrow; so that having formed a demi-round, he changes the hand to make another, which is again followed by another change of hand, and another demi-round that crosses the first, and may be compared to a figure of 8.

VOLUBILIS [in *Botany*] the herb with-wind, bind-weed, rope weed, *L.*

VO'LUBLE [*volubilis, L.*] that speaks with great fluentness, nimble in speech, having a rolling or round pronunciation.

VOLUBILITY } [*volubilitas, L.*]

VO'LUBLENESS } an aptness to roll.

VO'LUBLY [*volubiliter, L.*] after a rolling easy manner.

VO'LUME [*volumen, of volvere, L.* to roll; because the antients used to write

on rolls] a book of a reasonable size fit to be bound up by itself; also a part of a large book, F.

VOLUME of a Body with *Philosoph.*] is that space which is inclosed within its superficies.

VOLU'MINOUS, of a large volume, bulky; also consisting of several volumes.

VOLU'MINOUSNESS [of *volumen*, L. and *ness*] bulkiness, largeness.

VOLU'MUS [i. e. *we will*] the first word of a clause in the king's letters patent and writs of protection, L.

VO'LUNT [for *voluntas*, L.] in Law, is when the tenant holds lands or tenements at the will of the lessor or lord of the manour.

VOLUNTARY [*voluntarius*, L.] free, that is done or suffered without compulsion or force.

A VO'LUNTARY [in *Musick*] that which a musician plays *extempore*, according to his fancy, at his beginning to play.

VO'LUNTARINESS [*voluntaire*, F. and *ness*] the doing a thing voluntarily, or without constraint.

VOLUNTIER [*miles voluntarius*, L.] one that lifts himself for a soldier.

VOLUNTEERS, gentlemen who, without having any certain post or employ in the army, go upon warlike expeditions and run into dangers only to gain honour and preferment.

VOLU'PTABLE [*voluptabilis*, L.] delightful, pleasurable.

VOLU'PTABLENESS [of *voluptabilis* and *ness*] delightfulness.

VOLU'PTUARY [*voluptuarius*, L.] a voluptuous Person, or one given to sensual pleasures.

VOLUPTIFICK [*voluptificus*, L.] making or causing pleasure or delight.

VOLU'PTUOUS [*voluptuosus*, L.] sensual, given to carnal pleasures or delights.

VOLU'PTUOUSNESS [of *voluptuosus* and *ness*] sensuality, a giving one's self up to carnal pleasures.

VOLUTA [*volute*, F. of *volvendo*, L. rolling] an ornament of a pillar.

VOLUTA [in *Architecture*] is one of the principal ornaments of Ionick and Composite Capitals, representing a kind of bark, wreathed or twisted into a spiral scroll, or (as some will have it) the head-dresses of virgins in their long hair. There are in the Corinthian capital eight angular *Voluta's*, and these are accompanied with eight other little ones, call'd *Helices*.

VOLUTA [in the Composite Order] are four in number.

VOLUTA'TION, a rolling, tumbling, or wallowing. L.

VO'LVUS [with *Physicians*] a disease called the twisting of the guts, called also the *Iliac Passion* and *Miserere mei*, L.

VO'MER, a plough share or coulter.

VOMER [in *Anatomy*] a bone seated in the middle of the lower part of the nose, and having flesh in the upper side, in which it receives the lower edge of the *Septum narium*. L.

VOMICA [in *Surgery*] an imposthume or boil, L.

VOMICA [in *Medicine*] a disease in the lungs, which causes a small fever, attended with restlessness and leanness, &c.

VOMICA *nux*, the vomiting nut, a poison for dogs and several other four-footed animals, whom it kills by excessive vomiting, L.

A VO'MIT } [*vomit* and *vomitivum*, L.] a potion to cause a person to vomit; also a vomiting or casting up.

VO'MITIVENESS [of *vomitif*, F. and *ness*] a quality causing vomiting.

To VO'MIT [*vomitare*, L.] to spue, to cast or bring up.

VO'MITORY [*vomitarius*, L.] causing or provoking vomiting.

A VOMITORY, a medicine taken inwardly to provoke vomiting.

VO PISCUS, of twins in the womb, that which comes to perfect birth, L.

VORACIOUS [*vorax*, L.] ravenous, feeding greedily, eating immoderately, gluttonous.

VORACITY } [*voracitas*, L. and *voracit  *, F.] a greedy or devouring nature.

VORA'GINOUS [*voraginosus*, L.] full of gulphs and swallowing pits.

VO'RTEX [according to the Cartesian Philosophy is a system of particles of air or celestial matter, moving round like a whirl-pool, and having no void interstices or vacuities between the particles, and which carries the planets about the sun, either swifter or slower, according as they are farther off, or nearer to its centre, L.

VORTEX [in *Meteorology*] a sudden, rapid, violent motion of the air in gyres or circles, L.

VO'TARESS [*uno devote*, F.] one who has bound herself to the performance of some religious vow.

A VO TARY [*votarius* of *votum*, L.] one who has bound himself to the performance of a religious vow; also one devoted or wholly given up to love, learning, &c. To

To **VOTE** [*voter*, F.] to give one's voice; also to resolve by the greater number of votes.

A **VOTE** [*votum* or *vox*, L.] a voice, advice or opinion in matters of debate.

VOTES [*vota*, L.] the suffrages of an assembly or parliament.

VO'TING [*volant*, F.] giving his vote, or suffrage at the election of a magistrate, or making a law, &c.

VO'TIVE [*volivus*, L.] of or belonging to a vow.

VOTIVE Medals [with *Antiquaries*] those whereon the vows of the people for the emperors or empresses are expressed.

To **VOUCH** [*voucher*, F.] to avouch or maintain, to affirm or warrant; also to challenge a thing.

To **VOUCH** [in *Law*] is to call one into court to make good his warranty.

VOUCHE'R, a person vouched at law, or a person who is to warrant or vouch for another, who, in respect hereof is called a *Voucher*.

VOUCHE'R [in *Law*] the tenant who calls another person into court, bound to warranty him, and either to defend the right against the demandant, or to yield him other lands, &c. to the value.

Foreign **VOUCHER** [in *Law*] is when the tenant being impleaded in a particular jurisdiction, as at *London* or elsewhere, vouches one to warranty, and prays he may be summoned in some other county out of the jurisdiction of that court.

VOUCHER, a ledger-book, or book of accompts, wherein are entered the warrants for the accomptant's discharge.

VOU'CHING [*vouchant*, F.] affirming, warranting.

VOUCHSA'FING [of *vouchant*, of *voucher*, and *sauf*, F.] condescending, graciously granting.

VOUSSOIRS [in *Architect.*] the stones that form the arch, F.

VOY'AGING [*voyageant*, F.] travelling or going by sea.

UP-BORN [of *up* and *beþan*, Sax.] born up.

UPBRAIDING [of *up*-*þebjæðan*, Sax.] twitting, reproaching.

UPDRA'WN [of *up* and *þraðan*, Sax.] drawn, or attracted upwards.

To **UPHEA'VE** [of *up* and *þeaþian*, Sax.] to lift or throw up.

UPHOLDING [of *opholder*, Dan.] supporting, maintaining; also favouring.

UPLA'NDISH [of *up* and *lanð*, Sax.] belonging to the uplands or highgrounds.

UPGRO'WN [of *up* and *þropan*, Sax.] grown up.

U'PPISH [of *uppan*, Sax.] elevated.

U'PPISHNESS, elevatedness of mind.



U'PRIGHT [with *Heralds*] is a term used of shell-fishes, when they stand so in a coat of arms; for, because they want fins, they

cannot properly be said to be haughty, because that term properly belongs to scaly fishes. See the *Escutcheon*.

U'PRIGHTLY, after an honest, sincere manner; also straitly erected.

U'PRIGHTNESS [of *opriætig*, Dan. and *ness*] sincerity, honest heartedness; also strait standing.

UPROO'TED [of *up* and *roed*, Dan.] pulled up by the roots.

UP-SIDE [of *up* and *yide*, Sax.] the higher side.

To **UPSPRING** [of *up* and *ypþin*, Dan, Sax.] to spring up.

UPSTA'ID [of *up* and *etaye*, F.] supported or born up, *Milton*.

UPTU'RNS [of *up* and *tyþnan*, Sax.] turns up, *Milton*.

UPWHI'RL'D [of *up* and *hpyþan*, Sax.] whirled upwards.

URA'NIA [of *ἄραρος*, Gr. heaven] the daughter of *Jupiter* and *Mnemosyne* (according to the poets) to whom is attributed the invention of astronomy.

URA'NIA [in *Painting*, &c.] is represented as a beautiful lady in an azure robe, having her head adorned with a coronet of bright stars, and holding in her right hand the celestial globe, and the terrestrial in her left.

URBANE [*urbanus*, L.] courteous, civil.

URBA'NENESS [*urbanitas*, L.] courtesy, civility, civil behaviour, good manners or breeding.

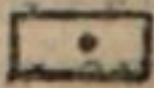
URCEOLA'RIS *Herba* [with *Botan.*] the herb *Feverfew* or *pellitory* of the wall.



URDAE [in *Heraldry*] as a *Cross Urda*, is a cross that terminates in the manner of a lozenge, as in the *escutcheon*.

U'RGENTLY, with urgency.

U'RGENTNESS [of *urgens*, L. and *ness*] pressing importunity, earnestness.

U'RINE [*urine*, F. of *urina*, L. of *ὑρῖν*, Gr.] by chymical writers it is expressed by this character 

URNA

URINOUSNESS [of *urinofus*, L. and *ness*] un urinous quality.

U'RNA [with the *Romans*] a vessel used to draw out of it the names of those who were first to engage at the publick plays; also into which they threw notes, by which they gave their votes in publick assemblies and courts of justice.

UROCRITICA with [*Physicians*] Signs which are observed from urine. L.

URRAY [in *Coal-Mines*] a sort of blue or black clay, which lies next the coals, and is used in dunging land.

URSA major, *Hesiod* tells us, she was the daughter of *Lycaon*, and dwelt in *Arcadia*, and was so devoted to the study of hunting as to be one of the companions of *Diana* in ranging the mountains. And that after she had been debauch'd by *Jupiter*, she conceal'd it from the goddess; but her belly growing big, she being near her time, *Diana* discover'd it, as she was bathing herself, and being angry at her, transform'd her into a bear, and she brought forth *Arcas*. And that she, wandering on the mountains, was found by some shepherds, and brought to her father *Lycaon*, together with her infant, for a present. Some time after she entered the temple of *Jupiter*, which was unlawful for her to do; and when her son *Arcas* and the *Arcadians* follow'd her to kill her, for violating the law, *Jupiter*, mindful of the conversation he had had with her, snatch'd her away and placed her among the stars, and call'd her *Ursa*, on account of what had happened.

URSA major [in *Astron.*] the great Bear, a constellation in the northern hemisphere, containing, some say, 35, others 56, but according to the *Britannick* catalogue 215 stars.

URTICA [in *Botan.*] a nettle. L.

URTICOSE [*urticosus*, L.] full of nettles.

USAGE, custom, common practice, fashion, way, habit; also treatment, entertainment. F.

USE and Custom [in *ant. Law*] is the ordinary method of acting or proceeding in any case, which by length of time has obtained the force of a law.

USEFUL [of *usus*, L. and *ful*,] necessary for use, commodious, &c.

USEFULNESS [of *use*, of *usus*, L. and *fulness*,] profitableness, &c.

USES and Customs [in *Maritime Affairs*] are certain maxims, rules, or usages which make the base or groundwork of maritime jurisprudence, by

which the policy of navigation and commerce of the sea are regulated.

U'SHERSHIP [of *huissier*, F.] the office of an usher.

U'STION [in *Pharmacy*] the preparing certain substances or ingredients by burning them. L.

U'SUAL [*usuel*, F.] common, ordinary, customary.

U'SUALNESS [of *usuer*, F. and *ness*,] frequentness, commonness, &c.

USUCA'PTION [in the *Civil Law*] an acquisition of the property of a thing by a possession or enjoyment thereof, for a certain term of years prescribed by law.

USUFRU'CTUS } [in the *Civil*
USUFRUIT } *Law*] is the enjoyment or possession of any effect, or the right of receiving the Fruits and Profits of an inheritance or other thing, without the faculty of alienating or damaging the property thereof. L.

USU'RIOUSNESS [of *usurarius*, L. and *ness*] an usurious or extortioning quality or disposition.

USU'RIOUS Contract [in *Law*] a bargain or contract whereby a man is obliged to pay more interest for money than the statute allows.

USU'RPER [*usurpator*, L. *usurpeur*, F.] one who wrongfully seizes that which is the right of another.

USURPING [*usurpans*, L. *usurpant*, F.] a wrongful taking that which is another's right.

U'SURY [*usurè*, F. of *usura*, q. *usus aris*, L.] the money, &c. taken more than the principal lent, the interest, gain, or profit, which such a person makes of his money or effects by lending the same; or it is an increase of the principal exacted for the loan thereof; in an ill sense an exorbitant interest for money lent, and more than the law allows.

UTE'NSILS [in *Milit. Affairs*] are such necessities which every host is to furnish a soldier whom he quarters with, viz. a bed with sheets, a pot, a glass or cup, a dish, a place at the fire, and a candle.

UTERUS [in *Anat.*] the matrix or womb of a woman, or that organ of generation wherein the business of conception is performed, and wherein the *Embryo* or *Fœtus* is lodged, fed, and grows, during the time of gestation, till its delivery.

UTMOST [*uttermeyt*, Sax.] the greatest power or ability; also the farthest distance, &c.

To **UTTER** [of *utter*, *Sax.*] to pronounce or speak forth; also to vend or sell wares.

UTTER-BARRISTERS, *outer Barristers*, are such candidates, as by reason of their long study and great industry bestow'd upon the knowledge of the common law, are called out of their contemplation to practice, and into the view of the world, to take upon them the protection and defence of clients.

UTTERABLE [of *utter*, *Sax.* and *able*] capable of being uttered.

UTTEREST [*utterest*, *Sax.*] the most outward, the most distant or farthest off.

UTTERANCE [of *utter*, *Sax.*] a delivery, manner of speaking; also the sale of commodities.

UTTERING [of *utter*, *Sax.*] speaking forth; also vending wares.

UTTERLY [*utterly*, *Sax.*] totally, to all intents and purposes.

UTTERMOST [*uttermost*, *Sax.*] the farthest, the most extreme.

UVA, a grape, *L.*

UVEA *membrana* } [in *Anat.*] the

UVEA *tunica* } third tunic or membrane of the eye, thus called, as resembling a grape stone; a skin or coat of the eye having a hole in the fore part, so as to leave a space for the apple of the eye; the outward surface of it is of divers colours, and is named *Iris*, and this causes the difference in persons eyes, as to colours, as black, grey, &c.

UVI'GENA } [in *Anat.*] the same

UVI'GERA } as *Uvula*, *L.*

VULCAN [so called of *volando* flying, and *candens* growing hot, or of *ma-jore vi ignis*, and *fulgere*, q. *Fulganus*, *Varro*] according to the poets, was the god of fire, was the son of *Jupiter*, by his wife *Juno*, but being very deformed, when *Jupiter* saw how ill shapen and ugly he was, he kick'd him down from heaven, and by falling upon the earth; the poor babe broke one of his legs, whereof he halted ever after. But *Thetis* and the nymphs took pity of him, and nurs'd him up: and when he came to be of years he follow'd the trade of a blacksmith, and wrought for the rest of the gods, especially for *Jupiter*, for whom he made thunderbolts; for that purpose he had several forges or shops in the isles of *Lemnos*, *Lipara*, and in mount *Aetna*. He had assistants or journey-men that were called *Cyclops*, because they had but one great eye in the middle of their forehead; the most noted of which were *Brontes*, *Steropes*,

Pyracmon. *Vulcan* had two wives, *Aglaia* and *Venus*; but *Venus* had no kindness for him, by reason of his deformity, and therefore sought satisfaction somewhere else, and readily accepted of the embraces of *Mars*: But *Apollo* gave notice of their meeting to *Vulcan*, who found a way to surprize *Mars* in the embraces of his wife, and spreading his net all over the place caught them together; and to put them to the greater shame, he sent for all the gods to be witnesses of their dishonesty and his dishonour. To *Vulcan* is ascribed the making the chariot of the sun, and the armour of the gods and the heroes. His feasts were named *Protervia*, in which the *Romans* ran about with lighted torches in honour of him. At the foot of mount *Aetna* there was a temple erected, and a grove planted in honour of him, which was kept by a dog, who (it is said) would tear the vicious in pieces (if they offered to approach) but would fawn upon such as were virtuous and good. By *Vulcan* is understood to be meant natural heat; and therefore the *Egyptians*, in their *Hieroglyphicks*, represented *Vulcan*, by an egg proceeding out of the mouth of *Jupiter*. There were several *Vulgans*; the 1st was the son of *Cælus*, the second of *Nilus*, named *Otas*, the 3d of *Jupiter* and *Juno*, and the 4th the son of *Manalius*, who dwelt near *Sicily*, in the islands called *Vulcania Insula*. The antients painted him in a scarlet robe, having an anvil standing by him.

VULCANIAN [*vulcanius*, *L.*] of or pertaining to *Vulcan*.

VULCANO, a name given to those mountains that belch or vomit out fire, flame, ashes, cinders, stones, &c. so called after *Vulcan* the poetical god of fire.

VU'LGAR [*vulgaris*, *L.*] common, ordinary, general; also low, base, mean, vile.

The **VULGAR** [*vulgus*, *L.* *le vulgaire*, *F.*] the common people, the mob, the rabble.

VULGAR *Translation of the Bible*, called also the *Vulgate*, an antient *Latin* translation of the bible, and the only one the church of *Rome* acknowledges authentick; it was translated *verbatim* from the *Septuagint*.

VULGAR *Fractions*, [in *Arith.*] ordinary or common fractions, so called in distinction to decimal fractions.

VULGARIS, *e* [in *Botanick Writ.*] common, *L.*

VU'LGARLY [*vulgariter*, *F.*] ordinarily, meanly, basely.

VULGARNESS [*vulgaritas*, L.] commonness, meanness, lowness.

VULGATI'SSIMUS, a, um, [in *Botan. Writ.*] most common. L.

VU'LNERABLE [of *vulnerare*, L.] that may be wounded.

VU'LNERABLENESS [of *vulnerare*, L. *able* and *ness*] capableness of being wounded.

VU'LNERARY [*vulnerarius*, L.] of, or pertaining to; also good to heal wounds.

A VU'LNERARY [*medicamentum vulnerarium*, L.] a medicine proper for healing of wounds.

VULNERA'TION, a wounding, L.

VULNEROSE [*vulnerosus*, L.] full of wounds.

VULN'ING [in *Heraldry*] wounding, a term used of a pelican.

VULNI'FICK [*vulnificus*, L.] making or causing wounds.

VULNU'S, a wound, sore, or hurt. L.

VU'LPINARY [*vulpinaris*, L.] of, or pertaining to a fox, crafty, subtle, wily.

VULPINE [*vulpinus*, L.] the same as *Vulpinary*.

VULTUOSE [*vultuosus*, L.] lofty in look, haughty, looking big.

VULTURE [*vulturius*, L.] a bird of prey.

VULTURE [*Hieroglyphically*] was by the *Egyptians* used to represent nature; they having this notion, that this bird does not conceive according to the usual manner, by copulating with a male, being all females; and that they brought forth eggs by receiving into their bodies the northern or western wind, which caused them to conceive. The *Vulture* was also an emblem of mercy; for the naturalists say, that she never seeks any prey, nor flies from her nest, until the young ones come to a considerable bigness, and in the mean time nourishes them with her blood, which they suck out of her thighs and breast.

VULTURINE [*vulturinus*, L.] of, or pertaining to a vulture; of the nature of a vulture, rapacious.

VU'LVA [with *Physicians*] the *Uterus*, the womb or matrix; also the passage, or neck of the womb, &c. L.

VULVA cerebri [in *Anat.*] an oblong furrow between the eminences or bunching out parts of the brain, L.

UVULA [in *Anat.*] a round, soft, spongy body, like the end of a child's finger, suspended from the palate near the *Foramina* of the nostrils, perpendicularly over the *Glottis*, L.

UVULA Spoon [in *Surgery*] an instrument to be held just under the *Uvula* with pepper and salt in it, to be blown up into the hollow behind the same.

UVULA'RIA [with *Botan.*] the herb *Horse-tongue*.

U'XOR, a wife. L.

UXORIOUS, [*uxoriosus*, L.] overfond of, or doting upon a wife.

UXORIOUSNESS [of *uxorius*, L. and *ness*] over-fondness of a wife.

UXORIUM [among the *Romans*] a mulct or forfeit paid for not marrying; also money exacted by way of fine from those who had no wives.

To VYE, to strive, to equal, or outdo another.

U ZIFUR [with *Chymists*] *Cinnabar*, made of *Sulphur* and *Mercury*.

W.

W w, Roman; *W w*, *Italic*, *U w*, *English*; *W p*, *Saxon*; is the 21st Letter of the alphabet; it is a letter not used by the antients, either *Asiatics*, *Grecians*, or *Romans*; but it was by the northern nations, the *Teutones*, *Germans*, *Saxons*, &c. and at this day is not used by the *French*, *Spaniards*, *Portuguese*, or *Italians*. It is compounded of two *V* consonants. It loses its sound after *o*, as *cow*, *how*, &c. and before *r*, as *wrath*, *wretch*, *write*, *wrong*, *wrung*, &c.

To WAGE, [in *Law*] signifies the giving security for the performance of any thing. Thus *to Wage Law*, is to put in security that you will make law at the day assigned; that is, that you will prosecute and carry on the suit.

To WAGE his Law is when an action of debt is brought against one. The defendant might *Wage his Law*, i. e. take an oath that he does not owe the debt that was claimed of him, and

WAGE, i. e. bring with him so many men as the court shall assign, who shall avow upon their oaths that they believe he swears truly.

WA'GER [in *Law*] the offer of such an oath beforementioned.

WA'GGING [of *pagian Sax.*] moving stirring, shaking.

WA GGONAGE, waggon-money, money paid for the hire of driving waggons.

WAIF [of *pagian*, *Sax.* to float up and down, or *chose guave*, F.] goods dropt by a thief being close pursued or over-loaded; also cattle lost, which being found, are to be proclaimed several market days, and if challenged within a

year and a day, are to be restored to the owner; especially if he sue an appeal against the felon, or give evidence against him at his trial; otherwise they belong to the lord of the manour, in whose jurisdiction they were left; who has the *Franchise of the Wain* granted him by the king.

WAINSCOTTING [of *wand-schoot*, *Du.*] wainscot-work, or such a lining of rooms.

WAIWARDNESS, frowardness, peevishness, moroseness.

To **WAKE** [of *pacian*, *Sax.*] to watch or forbear from sleeping.

WAKE [*Sea Term*] the smooth water that runs from a ship's stern when she is under sail; a ship is said to *stay to the Weather of her Wake*, when in her staying she is so quick, that she does not fall to the leeward upon a tack; but that when she is tack'd, her *Wake* (i. e. the smooth water a stern) is to the leeward, which is a sign that she feels her helm very well, and is quick of steerage.

WAKES [of *pacian*, *Sax.* to keep awake, because on the vigils of those feasts the people were wont to awake from sleep, at the several vigils of the night, and go to prayers. But *Spelman* rather derives them of *Yac*, drunkenness, because in celebrating them, they generally ended in drunkenness] they are vigils or country feasts, usually observed on the Sunday next after the saint's-day to whom the parish church was dedicated, in which they used to feast and dance all night. They took their origin from a letter that *Gregory the Great* sent to *Melitus* the abbot, who came into *England* with *St. Austin*, in these words. "It may therefore be permitted them on the dedication days, or other solemn days of martyrs, to make them bowers about the churches, and refreshing themselves, and feasting together after a good religious sort; kill their oxen now to the praise of God and increase of charity, which before they were wont to sacrifice to the devil, &c." But now the feasting part is all that is retained.

WAKEFUL [of *pacian* and *yull*, *Sax.*] apt or ready to awake or be awakened.

WAKEFULNESS, aptness to awake or keep from sleeping, a disorder whereby a person is disabled from going to sleep. It is occasion'd by a continual and excessive motion of the ani-

mal spirits in the organs of the body, whereby those organs are prepar'd to receive readily any impressions from external objects, which they propagate to the brain; and furnish the soul with divers occasions of thinking.

A Cock's WALK, a place where fighting cocks are kept separate from others.

WALK [with *Horsemen*] is the slowest and least rais'd goings of a horse; which the duke of *Newcastle* describes, by the two legs diametrically opposite in the air, and two upon the ground at the same time, in the form of *St. Andrew's cross*; but other authors say, is a motion of 2 legs of a side, one after the other, beginning with the hind-leg first.

WALLING, [of *pall*, *Sax.*] a wall or wall-work.

WALLA [*old Rec.*] a wall or bank of earth cast up for a mound or boundary.

WALL-Eyed [of *hpale*, *Sax.* a whale, *q. d.* having an eye like a whale] a blemished eye.

WALLOON Language, is supposed to be that of the antient *Gauls*. The language spoken by the *Walloon*s, the inhabitants of a considerable part of the *Spanish* low countries, viz. those of *Artois*, *Hainault*, *Namur*, *Luxemburg*, and part of *Flanders* and *Brabant*.

WALLOP, a roll, as of fat, &c.

WALLOWISHNESS [of *walgh*, *Du.* loathing, and *ness*] unfavouriness.

WAMBLING [of *pamb*, *Sax.* the belly] moving or stirring, as the guts with wind; also moving, as water that boils gently; also wriggling like an arrow in the air.

WANNING [of *ʒepanian* or *panian*, *Sax.*] growing less.

WANNESS, pale-facedness.

WANTING [of *panian*, *Sax.*] deficient, needy, &c.

WANTONNESS [*incerta etymologia*, but perhaps of *wentelen*, *Du.* to turn round about, wanton folks being frisky, unless you had rather, with *Minshew*, derive it of *want one*, i. e. to want one to play withal] waggishness, friskiness, lasciviousness.

WAPENTARES [prob. of *papen*, armour, and *ʒetæcan*, *Sax.* to give up or surrender, it being a custom for the inhabitants to present their weapons to their lord, in token of subjection; or a custom, that when he that came to take the government of a hundred, was met by the better sort of people, they touched his weapon or lance with their spears, by which ceremony they were united together

together, and entred into a mutual affociation] the same as an hundred or division of a county.

WAR *no more* [*Sea Phrase*] is a direction to him at the helm, to keep the ship as near the wind as possible.

WAR, the *French* are said to be like a flea, quickly skipping into a country, and soon leaping out again. The *Spaniard* like a crab, creeping into a place slowly, and not to be expelled without great violence. The *German* like a louse, slowly mastering, and as slowly driven out.

Holy WAR, a war antiently maintain'd by leagues and croisades, for the recovery of the holy land.

Civil WAR is that between subjects of the same realm, or parties in the same state.

Place of WAR, is a place fortified on purpose to cover and defend a country, and stop the incursion of an enemies army: also a place wherein are the magazines of provisions or stores of war, for an army encamped in the neighbourhood, or repair to for winter quarters.

Council of WAR, is an assembly of great officers call'd by a general or commander, to deliberate with him on enterprizes and attempts to be made.

WARDAGE [of *peapod*, *Sax.*] ward money, or money for keeping watch and ward.

WARD-Hook [with *Gunners*] a rod or staff with an iron end turned in a serpentine manner, to draw the wads or oakum out of a gun, when it is to be unloaded.

WARDAGIUM? [ant. *Writ.*] the custody of a town or castle, which the tenants or inhabitants were bound to keep at their own charge.

WARDA *Ecclesiarum* [old *Writ.*] the guardianship of churches, which is in the king during the vacancy, by reason of the *Regalia* or temporalities.

WARDDECORD [of *papod*, *Sax.* and *cornu*, *L.* an horn] an antient duty of watching and warding at a castle, and blowing an horn upon a surprize; called *Cornage*.

WARDENSHIP, the office of a warden of a company, &c.

WARINESS [of *pap* or *papiz* and *neye*, *Sax.*] cautiousness.

WARMNESS [peajmneye, *Sax.*] warmth.

WARMING-PAN [peajminze-panne, *Sax.*] a chamber utensil.

WARPED [gepepped of *peojpan*

Sax.] cast or bent, as boards not well dry'd; also drawn out, as a weaver's warp.

To WARP [*peojpan*, *Sax.*] to draw out or wind the warps in length, into which the wool is woven.

To WARP [or prob. of *guerpeir*, *F.*] which is derived of *peojpan*, *Sax.* according to *Spelman*] to cast or bend, as boards do when they are cut before they are thoroughly dry.

A WARP [with *Sailors*] a hauser or any rope used in fastening a ship.

WARPEN [of *pap* and *penniz*, *Sax.*] a contribution, in the *Saxon* times, towards war, or for providing arms.

WARRANT [with *Hirfemen*] a Jockey that sells an horse is by an inviolable custom to warrant him, and in case he sold him under such infirmities that are not obviously discovered, and so may escape the view of the buyer, as furriens, glanders, unsoundness, &c. he is obliged, in nine days, to refund the money, and take back the horse; but he does not warrant him clear of such infirmities as may be seen and discerned.

WARRANTABLENESS [of *guarant*, *Brit.* or *pejian*, *Sax.* to defend, or of *garantir*, *F.* able and ness] justifiableness, &c.

WARRANTED [*garanti*, *F.*] secured by covenant; promised to be secured or maintained, &c.

WARRANTERS [*garandees*, *F.*] those that promise or covenant to secure a thing purchased to the purchaser.

WARRANTY [*garantie*, *F.*] security by warrantize or authority.

WARREN [*une garenne*, *F.*] a franchise or place privileged by the king, for keeping conies, hares, partridges, or pheasants, &c.

A WASH-BOWL [*pæcyebolla*, *Sax.*] a vessel to wash in.

WASHING [with *Goldsmiths*, &c.] are the lotions whereby they draw the particles of gold and silver out of the ashes, earth, sweepings, &c.

WASHING [in *Painting*] is when a design, drawn with a pencil or crayon, has some one colour laid over it with a pencil as *Indian Ink*, *Bistre*, or the like, to make it appear the more natural by adding the shadows of prominences, apertures, &c.

WASPISHNESS [*pæyp*, *Sax.* *vespa*, *L.* a wasp] peevishness, fretfulness, angeriness.

WASSEL Bread, cakes and white bread that were fopp'd in the *Wassel Bowl*.

Bowl of wine that used to be set by the abbots of *St. Albans*, to drink an health to his fraternity.

WAS'TEFUL [of *payte* and *hull*, *Sax.*] spoiling, making havock.

WA'STEFULNESS, the act of wasting, aptness or disposition to spoil, or consume extravagantly, &c.

WATCH and *Ward*, the custom of keeping watch and ward in the night, in towns and cities, was first appointed in the reign of *Henry III.* in the 13th century.

WA'TCHFUL [of *præce*, *Sax.* &c. and *hull*] wakeful, heedful, &c.

WA'TCHFULNESS, aptness to awake; also heedfulness, carefulness to look out against dangers, &c.

WATER [*prætēn*, *Sax.*] one of the four elements, a congested mass of particles which are very thin, smooth, and very flexible, disposed to bend and yield every way; also a certain lustre on silks, &c. imitating waves; also a certain lustre of diamonds, &c.

WA'TERAGE, money paid for passage by water.



WA'TER-Budget [in *Heraldry*] a sort of budget antiently used by soldiers to fetch water to the camp, they were different in form, one of which, is as represented in the escutcheon, annexed.

WA'TER [with *Jewellers*] a certain lustre of pearls, diamonds, and other precious stones; thus called because they were supposed by the antients to be formed or concreted of water.

To WATER [*prætjan*, *Sax.* *waetecen*, *Du.*] to moisten, wet, or soak in water; also to put a wavy gloss upon silks, &c.

WATER-Betony, cresses, &c. herbs.

WATER-Gage, a sea wall or bank to keep off the current or over-flowing of the water.



WATERMEN, this company is very antient, tho' we find it not incorporated till the reign of *Philip and Mary*: to these the *Lighermen* have been added.

They are governed by eight rulers for the former, and three for the latter, three auditors of accounts, and sixty assistants, but no livery, this company having no freedom in the city. Their hall is in *Cole-Harbour*. Their arms are *Barry Wavy* of 6 *Argent* and

Azure, a boat *Or*, on a *Chief* of the 2d, a pair of Oars *saltire ways* of the 3d, between two cushions of the 1st; the crest a hand proper holding an oar, as the former; the supporters two dolphins proper; the motto, *At command of our Superiors*.

WATER of separation } [with *Refiners*] *Aqua Fortis* so nominated, because it separates gold from silver.

WATERED [prob. of *zēpætneð* or of *prætjan*, *Sax.*] moistened with, or soaked or steeped in water.

WA'TERINESS [of *prætēn* and *neve*, *Sax.*] fulness of water.

WA'TERISH [*prætēlic*, *Sax.*] like, or as having water.

WA'TERISHNESS, waterish or watery quality, &c.

WATERY [*prætēlic*, *Sax.*] full of or having water.

WATERING [of *Manufactures*] is the giving silks, tabbies, mohairs, stuffs, &c. a wavy lustre, by wetting them lightly and then passing them thro' a press or calender, whether hot or cold.

WATTLED [of *prætelay*, *Sax.*] made with wattles or hurdles.

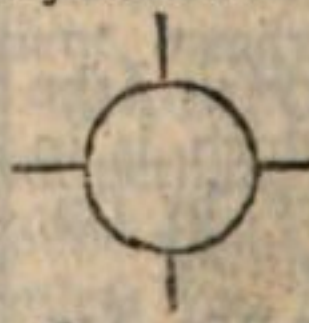
A WAVE [in *Physicks*] a cavity in the surface of water or other fluid, with an elevation on the side thereof.

WA'VERING [of *præian*, *Sax.*] being in uncertainty or unresolved, fluctuating in mind.

WA'VY [of *præian* or *præian*, *Sax.*] like waves of the sea.



WAVY [in *Heraldry* signifies representing the waves rolling, which the *French* call *Ondee*, and the *Latins*, *undulatus*, *undosus*, &c. See the *Escutcheon*.



WAX [*peax*, *Sax.* *vaax*, *Dan.*] a soft, yellowish matter, wherewith the bees form cells to receive their honey; the artificial wax is of several sorts. as *Sealing-Wax*, *Shoemakers-Wax*, &c. by chymical writers is express'd by this character.



WAX-Chandlers, were incorporated the 2d of *Richard III.* in the year 1484. they are a master, two wardens 23 assistants, 71 liverymen, and about 150 the whole company: their hall is in *Maiden-lane*. Their arms are *Azure* on a chevron *Argent*, between 3 lamps *Or*, as many roses *Gules*.

WAY'D

WAY'D Horse [with *Horsemen*] is one who is already backed, suppled and broken, and shews a disposition to the manage.

WAY-Layer, a lyer in wait.

WAYWARDNESS, obstinacy, forwardness, &c.

WAYWOD, a governor of a chief place in the dominions of the *Czar of Muscovy*.

WAYT-Fee [old *Law*] ward-penny, or a fee antiently paid for keeping watch and ward.

WEAKNESS [of pace and neſſe, *Sax.*] feebleness, want of strength, infirmity.

WEALD } [pealð, *Sax.*] either singly or at the head of
WALD }
WALT } names signify wood, forest or grove, and signify that the places either are or were formerly stocked with wood.

WEALTHINESS [of pæleð, *Sax.*] richness.

WEALTHY [of pæleð, *Sax.*] rich, opulent.

WEAPONLESS [of pæpen and leaſ, *Sax.*] having no weapon.

WEARD [of peapðan, *Sax.* to guard or keep] in composition of proper names, initial or final, signifies watchfulness or care.

WEARIED [of pejiðan, *Sax.*] tired.

WEARING [of peoþnian, *Sax.*] decaying.

WEARINESS [pejiðneſſe, *Sax.*] a being fatigued or tired.

WEARING [of peþan or peþian, *Sax.* to wear] being clothed with, or cloathing, as *wearing Apparel*.

WEARISOM [of pejið and yom, *Sax.*] fatiguing, tiresome.

WEARISOMNESS [pejið-yomneſſe, *Sax.*] tiresomeness.

WEATHER [veder, *Dan.* pe-ðeþ, *Sax.*] the disposition of the air or season; the state and disposition of the atmosphere, with respect to moisture or drought, heat or cold, wind or calm, rain, hail, snow, fog, frost, &c.

WEATHER-Sheep [pe-ðeþ yceap, *Sax.*] a male-sheep gelded.

WEATHER Boarding [in *Carpentry*] is the nailing of boards against the outside of a building; also the boards themselves.

To **WEATHER a Point** [Metaphorically] is to overcome difficulty.

WEATHER Tiling, is the covering the upright sides of a house with tiles.

WEATHERING [Sea-Term] is the

doubling or getting to the windward of a point or place.



WEAVERS, were incorporated in the time of *Henry, II.* they are 2 bailiffs, two wardens, 16 (more) assistants, and an 186 livery, &c. the fine is 6 l. 8 s. 4 d. their hall is in *Basing-lane*. They bear for their arms *Azure* on a chevron *Argent*, between three leopards heads, having each a shuttle in his mouth *Or*, as many roses *Gules*, seeded proper; their crest a leopard's head crowned with a ducal coronet and a shuttle as before; the supporters two weeverns *Ermin*, winged *Or*, membered *Gules*; the motto, *Weave truth with trust*.

Silk WEAVING, the devising and bringing to perfection, the making all manner of tufted cloth of tissue, velvets, branched sattins, and other kinds of curious silks, was first performed by an *Englishman*, *John Tyce* in *Shoreditch*.

WE'DDING [of bepeððian, &c. *Sax.*] a marriage.

WEED [among *Miners*] the degeneracy of a load or vein of fine metal into an useless marchasite.

WEE'KLY [peoclice of peoc, *Sax.* a week] every week, week by week.

WEE'NING [of penan, *Sax.*] thinking, supposing, &c.

WEE'PING [of peopan, *Sax.* to weep] shedding tears.

WEIGHT [pight or ðepiht, *Sax.*] the ponderosity or heaviness of a thing; a quality in natural bodies, whereby they tend downwards towards the earth; also the momentariness or worth of a thing.

WEIGHT [in *Mechanicks*] any thing that is to be sustained, raised or moved by a machine, or any thing that in any manner resists the motion that is to be produced.

To **WEIGH Anchor**, is to draw up the anchor out of the ground it had been cast into, in order to set sail, to quit a port, road, &c.

WEIGHING [of pæðan, *Sax.*] trying the weight of a thing; also considering in mind.

WEIGHTINESS [of pihðig, *Sax.*] heaviness, momentariness.

To **WEILD** [of pealðan, *Sax.*] to rule, manage, govern, &c. as to *weild a Sword*, *Scepter*, &c.

To give one a **WELCOME** [pilcumi-an, *Sax.*] to bid one welcome.

WE'LDING-Heat [with *Smiths*] a degree of heat that they give their iron in the forge, when they have occasion to double up the iron.

WELL [pel, *Sax.*] healthy, successful, prosperous, right, &c.

WELL [pel, *Sax.*] healthfully, regularly, as one ought to do, &c.

WELL-hole [in a *Building*] the hole left for the stairs to come up.

WENCHING, following wenches, whoring.

WERE } the same as *Wergild*,
WERRE }

WERELA'DA [of *pejela'da*, *Sax.*] a particular manner of purgation or clearing a person of a crime, by the oath of other men.

WE'SAND. See *Weasand*.

WE'STERLY } [of *pej'te pa j'olice*,
WE'STERN } *Sax.*] towards the

west, on the west part, &c.

WE'STERLINESS, the being, or being seated towards the west.

WE'TNESS, moistness with liquor.

WE'TTISH [of *pæ't*, *Sax.*] somewhat wet.

WE'THER. See *Weather*.

WE'TSHOD [*pe't-j'ceod*, *Sax.*] with shoes taking water.

WE'TTED [of *pæ'tan* or *ʒepæ'teod*, *Sax.*] made wet.

A WHEEL'DLE, a flattering, cajoling expression.

WHEEL'DLING, cajoling, &c.

A measuring WHEEL, a mathematical instrument for measuring lengths upon the ground; also call'd a *Way-wiser*.

WHEELER [of *h'pæ'gul*, *Sax.*] a wheelwright, &c.

WHEELWRIGHT [of *h'peol* and *h'pyh'ta*, *Sax.*] a maker of wheels of carts, waggon, &c.

WHEEL, a punishment which is inflicted on great criminals, and especially on assassines, parricides, and robbers on the highway in *France*, *Holland*, *Germany*, &c. they have their bones first broken with an iron-bar, on a scaffold, and then are placed on the circumference of a wheel, and left there to expire; sometimes their bones are broken on the wheel, &c.

WHEE'ZING [of *h'peoyan*, *Sax.*] making a noise in the throat, as one that has a cold.

WHE'LMED [of *phyl'ya*, or prob. of *ʒephyl'yeod*, *Sax.*] turned the open side downwards, as a *Bowl*, &c.

WHE'LPISH [*h'pelpi'yc*, *Sax.*] like or pertaining to a whelp.

WHEN [among *Logicians*] is the eighth of the categories, and is what answers to questions relating to time, as, *When did he? Did he do it twenty years ago? When was that done? Yesterday.*

WHENSOEVER [of *h'pune-j'pa-æ'pne*, *Sax.*] at any time.

WHERE [with *Logicians*] is the seventh of the categories, and is what answers to questions that relate to place, as to be at *Rome*, at *Vienna*, at *Paris*, in the *Closet*, in a *chair*, &c.

WHERE'AS [of *h'pæ'n* and *a'j*, *Sax.*] seeing that.

WHE'REBY [of *h'pæ'n* and *bi*, *Sax.*] by or with which.

WHE'REFORE [of *h'pæ'n* and *ʒon*, *Sax.*] for which cause.

WHEREIN [of *h'pæ'n* and *in*, *Sax.*] in which.

WHEREOF [of *h'pæ'n* and *ox*, *Sax.*] of which.

WHERESOEVER [of *h'pæ'n*, *j'pa* and *æ'pne*, *Sax.*] in any place.

WHERETO' [of *h'pæ'n* and *to*, *Sax.*] to what or which.

WHEREUPON [of *h'pæ'n* and *up-on*, *Sax.*] upon or after which.

WHEREWITH [of *h'pæ'n* and *pi's*, *Sax.*] with which.

WHE'TTING [of *h'pæ'ttan*, *Sax.*] sharpening.

WHI'GGISHLY, according to the principles of the *Whigs*.

WHILST [*h'pile*, *Sax.*] during the time; also until.

WHIM. See *Whimsy*.

WHIMSICALNESS, fulness of whimsies, freakishness, fantasticalness.

WHIMSY [*ince't Etymologia*] a maggoty fancy or conceit, a freakish humour.

WHIM-WHAM [prob. of *Whimsy*] a gew-gaw, a babble, a toy to play withal.

A WHINE [with *Hunters*] the cry of an Otter.

To WHINDLE. See *Whine*.

WHINING [of *panian*, *Sax.*] making a mournful complaining noise, speaking in a crying tone.

WHIPPING [of *h'puopan*, *Sax.*] scourging, lashing; also sewing after a particular manner; also joining or clubbing, as *whipping a Six-pence*, &c. at the *Tavern*, &c.

WHIRLING [prob. of *h'ryj'yan* or *h'pej'yan*, *Sax.*] turning swiftly about with the hand, &c.

A WHISK, a quick motion of a twig, &c.

To WHISK [prob. of *bissher*, Dan. or *whiscan*, Teut.] to give a slight brush by a swift motion, as a Fox with her tail, a Woman with her petticoats, &c.

WHITE [hvid, Dan. hrita, Sax.] the colour contrary to black.

WHITE-LIVERED [qu. *white-leathered*] envious.

A WHITE-HEAT [with *Smiths*] a degree of heat less than a *Welding-Heat*, given to iron in the forge, when it hath not got its form and size.

WHITENESS [*hritanerye*, Sax.] according to the hypothesis of *Sir Isaac Newton*, is what is the result of the mixture of all sorts of rays together. But the opinion of *Mr. Boyle* is, that it chiefly depends upon this, That the surfaces of white bodies are separated into innumerable Superficies, which being of a nature meerly specular, are so placed, that some looking one way and some another, do reflect the rays of light falling on them, not towards one another, but outwards, towards the spectators eye.

WHITING, a substance made of chalk.

WHITISH [of *hrita*, Sax.] inclining to white.

WHITHER [hpaðeþ, Sax.] to what place.

WHITHERSOEVER [hpaðeþ-jpa, æþeþ, Sax.] to what place soever.

WHIZZING [qu. of *bisping*, hiþcean, Sax.] making a noise, as water when a hot iron is put into it, &c.

The WHOLE, is that which is made up of parts united in due order or disposition.

WHOLE [among *Logicians*] is twofold, one compos'd of several parts really distinct, which in *Latin* is call'd *Totum*, and the parts of it are termed *integral Parts*, as the *Apartments* of a house, the *Precincts* of a city or town, the *Provinces* of a kingdom: the other *Whole* is called in *Latin* *Omne*, and the parts of it are termed *subjective* or *inferior*, because this *Whole* is a common term, and its parts are compris'd within its extent, as the word *Animal* is a *Whole* of its nature; the inferiors of which, as *Man* or *Beast*, which are compris'd within its extent, are its *subjective Parts*.

An Essential WHOLE [in *Metaphys*] is that which consists of such parts as compleat the essence of that being; as man is made of soul and body.

Integral WHOLE [in *Metaphysicks*] is that which has the same nature with its parts, so every single drop of water is water.

WHO'LSOMNESS [hæl-yomneyre, Sax.] soundness, goodness, aptness to procure health.

WHOMSOEVER [hpa-ypa-æþeþ, Sax.] any or every one.

A WHORE [*Hieroglyphically*] was by the antients represented by a lion with a woman's head, because her countenance is fair, her speech pleasant, and her allurements powerful, but her nature fierce and cruel, and preys upon both body and estate.

WHO'RE MONGER [of *hupre* and *Mangeþe*, Sax. a merchant or trader] one who follows whores.

WHO'RISH, inclinable to play the whore, lascivious.

WHO'RISHNESS, whorish inclinations and practices.

WI [pi, Sax.] in composition in proper names signifies *holy*, as *Wimund*, holy peace, &c.

WICKEDNESS, ungodliness, &c.

WICKLIFFITES, the followers of *John Wickliff*, the first *English* protestant reformer, who so mauled the pope, that he got the title of arch heretick.

WIE ? [of *pic*, Sax. a bay, bank, or

WICH crooked turning of a river; also a castle or fortress] in compound proper names or places is to be understood to signify one of those things before mentioned.

WIDENESS [piðe-neþre, Sax.] largeness in breadth.

WIELDY, easy to be managed or governed by the hand.

WIG [*ignota Etymol.*] a cap of hair for the head; also a sort of bun or cake.

A WILD, a wilderness, *Milton*.

WILDNESS [pilð-neþre, Sax.] untamedness, furiousness, uninhabitedness.

WILDS, wild or barren country, unfrequented, uninhabited places.

WILD Vegetables, such as grow of themselves without culture.

A WILD-Boar is the emblem of warlike fury and merciless brutality, as making havock wheresoever it comes: It is often used in heraldry in several postures, and its head singly.

WILFULNESS [pilrulland-neþre, Sax.] obstinacy, inflexibility, &c.

WILINESS [of *geal*, fraud, and *neþre*, or of *galian*, Sax. to enchant] craftiness, fliness, trickingness.

WILL [pilla, Sax.] a certain faculty of the soul, or the act of it, &c.

WILL is taken in three senses: First, For the power or faculty of *willing*. Second, For the act or exercise of the power, as when we say, *No Man wills Injury to himself*. Third, For the habit or a constant disposition or inclination to do any thing, as *Justice* is a constant *will* to give every one what belongs to him.

The **WILL** [with *Moralists*] is defin'd to be the internal guide of a man's actions, so that when the objects are proposed and known, this power can, by an intrinsic principle, and without any physical necessity, move itself towards them, and chuse that which seems most agreeable and convenient, and reject that which appears unsuitable and incommodious.

WILLING [of *pillan*, *Sax.* to will] disposed in mind to.

WILLINGNESS, readiness or disposition of mind.

WILLO'WISH, like, or of the nature of a willow-tree.

To **WIN** [*pinnan*: *Sax.* *binden*, *Dan.* prob. of *vincere*, *L.*] to get or gain by play; also to obtain or make one's self master of, to get the better; also to persuade or prevail with a person.

WIN ? *pin*, *Sax.* war, strength ?
WINE ? *pine*, *Sax.* beloved, dear ?
 the names of men beginning or ending with these syllables, signify, either from *Win*, the martial temper of the man, or from *Wine*, that they were the favourites of the people, &c.

WIND [*vind*, *Dan.* *pin's*, *Sax.*] the current or stream of the air, together with such vapours as the air carries along with it; or wind may be defined to be a vapour agitated and rarified, which passing from a narrow place, wherein it was pent, into one more large and wide, drives the air before it; if it chance that there be a meeting of many vapours together, then, according to the quantity of the matter, this wind is so much the greater.

To have the **WIND** of a Ship [*Sea-Phrase*] is to be to the windward of her.

To **WIND** [with *Hunters*] to scent the game as dogs do.

Large **WIND**, a fair wind.

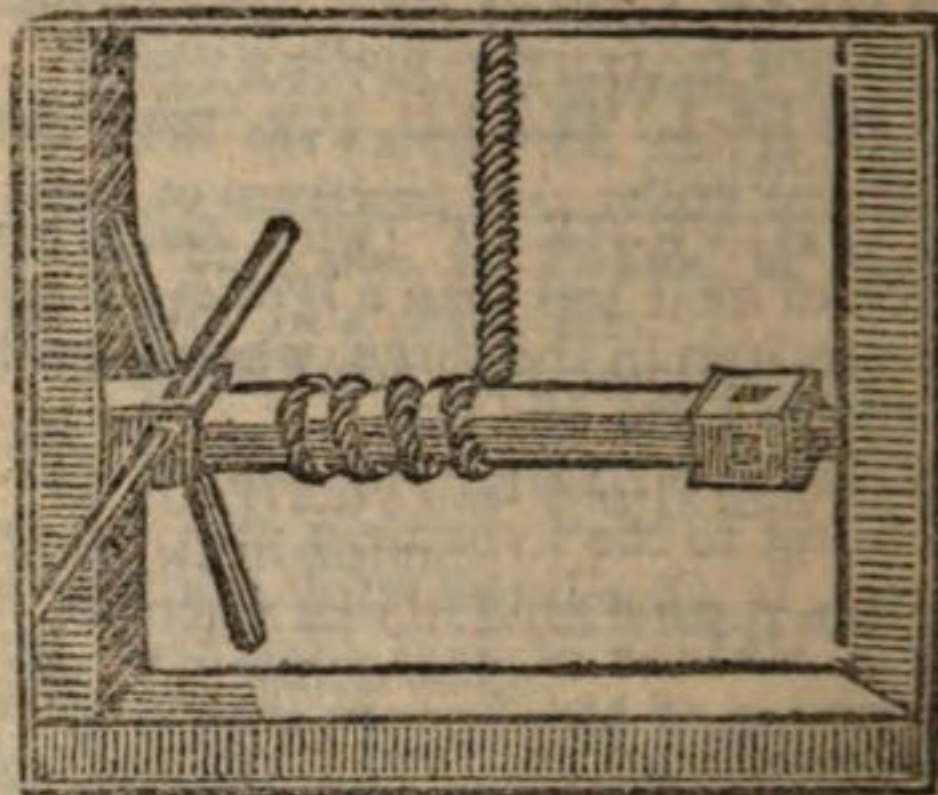
To carry in the **WIND** [with *Horsemen*] is said of a horse that carries his nose as high as his ears, and does not carry handsomely.

WIND-Beam [in *Carpentry*] the same as *Collar-Beam*.

WIND-Gall, is a soft swelling, occasi-

oned by over-working, just by the horse's fetlock, about as big as half a pigeon's egg, and at first full of water.

WINDLASS ? a machine used to raise
WINDLESS ? huge weights withal, as guns, stones, anchors, &c. also to



wind up, or draw things out of a well. It is a roller of wood square at each end, through which is either cross holes for hand-spikes, or staves across, to turn it round; by this means it draws a cord, one end of which is fastened to some weight which it raises up. They are used in *Gins*, and about *Dutch Mortars*, to help to elevate them.

Trade WINDS, are winds which blow constantly from the east, between the latitude of 30 degrees north and south, in the *Atlantick*, *Ethiopick* and *Pacifick* oceans.

Coasting-Trade WINDS, are such as the southerly and southerly-west winds, which blow constantly all along the coasts of *Africa*, on the southward of the *Equator*, within the trade-wind limits; and the northerly and north-westerly winds on the north side of the *Equator*, blowing on the same continent.

Shifting-Trade WINDS, are the same as monsoons, and are periodical winds in the *Indian* sea, that blow for half a year one way, and the other half upon the opposite points: and those points and times of shifting are different in different parts of the ocean. And in some places the wind is constant for three months one way, then three months more the contrary way, and so all the year.

WINDWARD [of wind and *topan's*, *Sax.*] towards the wind.

Natural WINE, is such as it comes from the grape without any mixture or sophistication.

Adulterated WINE, is that wherein some drug is added to give it strength, fineness, flavour, briskness, or some other qualification.

Prick'd or Eager WINE, is that turn'd sourish.

Sulphur'd WINE, is that put in casks wherein sulphur has been burnt, in order to fit it for keeping, or for carriage by sea.

Colour WINE, is wine of a very deep colour, serving to dye those wines that are too pale.

Chip WINE, is that pour'd on chips of beech wood to fine or soften it.

Rape WINE, is wine put into a cask of fresh grapes pick'd, in order to recover the strength, briskness, &c. that it had lost.

WINGED *Seeds* [in *Botany*] are such as have down or hairs on them, whereby the wind taking hold blows them at a distance.



WINGS [in *Heraldry*] are borne without the body of the fowl, and sometimes single, and sometimes double; when they are double, they are called *Conjoined*; when the tips are upwards, they are call'd *Elevated*; when downwards, *Inverted*. See the *Escutcheon*.

WINGS [with *Gardeners*] are such branches of trees or other plants, as grow up aside of each other.

WINGED *Plants* [with *Bota.*] a term apply'd to such stems of plants, as are furnish'd all their length with a sort of membranous leaves

WINTER *Solstice* [with *Astronomers*] happens on the eleventh of *December*, when the sun comes to the tropick of *Capricorn*, the day being at that time shortest, and the night longest, that is to say, in northern countries.

WISACRE [prob. of *wars-leg-ger*, *Du* a diviner] ironically, is used to signify an half-witted person.

WISDOM [piydom, *Sax.*] knowledge of high matters; also discretion, judgment.

WISDOM [with *Moralists*] is defined to be such a disposition of the mind, by which a man is firmly inclined to have right sentiments of things that occur to his perception, and to make a just examination of the actions that belong to his life.

WISDOM [in *God*] is a communicable attribute, and considers the relation of things one towards another, under the notion of means and ends, and of their fitness or unfitness, for the various purposes to which they are designed.

WISDOM [Hieroglyphically] was repre-

sented by the *Egyptians*, as a beautiful woman with four ears and four hands, and but one tongue, hid with in her lips that were shut close.

WISDOM [in *Painting*, &c.] is represented in white robes, with a blue mantle seeded with stars.

WIT [pit, *Sax.* gewit, *Du.*] genius, cunningness, fancy.

WIT [according to *Mr. Lock*] is distinguished from judgment, and he defines it to be a quick and ready gathering of ideas, and putting those together with great ease and variety, in which can be found any agreeableness or resemblance, so as to make up delightful images, and pleasing pictures in the fancy.

WITHEREDNESS [pydeDu or Zepydepoð and neyye, *Sax.*] fadedness, shrivelledness, driness.

WITHER-BAND, is a piece of iron or band, laid underneath a saddle, about four fingers above the withers of a horse, to keep the two pieces of wood that form the bow right.

WITHER-WRUNG [with *Horsemen*.] a horse is said to be wither wrung, when he has gotten a hurt in the withers.

WITH-HOLDEN [of pið-healdan, *Sax.*] kept back, stopped, stayed.

WITHIN [pið-in. *Sax.*]

WITHOUT [pið-out, *Sax.*] on the outside.

WITHOUT-BOARD [Sea-Term] without, or out of the ship.

To bear WITNESS [of pitneyye of pitan, *Sax.*] to bear a testimony to.

WITNESS [pittig-neyye, *Sax.*] fulness of wit.



WIVERN [in *Heraldry*] an animal with the wings and feet like a bird, but the tail, &c. like a serpent; or a sort of flying serpent, the upper part resembling a dragon, and the lower a serpent.

WOAD [poð, *Sax.*] an herb used in dying blue, and with which the antient *Britains* painted their bodies, especially their faces, with frightful figures, to make them look terrible to their enemies.

WODEN [poðen, *Sax.* i. e. fierce or furious] was the first or chief god of the antient *Teutones*, *Germans*, *Saxons*, and other northern nations: He was, according to their notions, to be appeas'd by sacrifices no less than human, and to be made propitious by many barbarous rites.



rites. To him they paid their devotions and made their prayers before a battle; and when they had obtain'd victory, they sacrificed such prisoners to him as they had taken in battle. From this idol the fourth day of the week receiv'd its name of *Wodenj-dæg*, which we now call *Wednesday*. This *Woden* was the father of *Thor*, or *Jupiter* (according to some) and the *Mars*, or as others say, the *Mercury* of the *Romans*.

WO'FULNESS [of *þo kull neyye*, *Sax.*] wretchedness.

WOLD [*þold*, *Sax.*] a champain land free from wood, a down. Hence, in composition in proper names, it denotes a prefect or governor, as *Bejt þold*, *Bert-wold*, an illustrious governor, &c. also an herb.

WOLF [*pulc*, *Sax.*] is a cruel, bloody, ravenous and watchful creature, able to endure hunger longer than any other beast; but when prest by it, breaks out and tears the first flock it meets with; and is therefore compar'd to a resolute commander, who having been long besieged, being at last reduc'd to famine, makes a desperate sally upon his enemies and drives all before him, and having vanquish'd his opposers, returns into his

garrison laden with honour, plunder and provisions. The antients, who believ'd the transmigration of souls, thought that those of men given to rob and plunder, at their death, pass'd into wolves.

WOLF [*Hieroglyphically*] was by the antients used to signify the shameful manners of a whore. Hence *Lupa*, L. a she wolf] signifies an whore or impudent woman; and thence bawdy-houses are called *Lupanaria*.

A **WOLF** held fast by the ears, was an emblem of a man encompassed with difficulties and troubles.

WOLVES: this land was antiently very much infested with wolves; but king *Edgar*, in the year 959, imposing on the *Welsh* a tribute of 300 wolves, i. e. that they should kill so many yearly, in time the land was cleared of wolves.

WOLF's-Bane [*pulc bane*, *Sax.*] an herb.

WOLVISHNESS, ravenousness.

WO'MANISH, like a woman, effeminate.

WO'MANLINESS, woman-like behaviour.

WON [of *pinnan*, *Sax.*] did win, &c.

WONDERMENT [of *pon'deþ*, *Sax.* and *ment*, F. term] wondering.

WONDERS of the *World*. These were generally accounted seven in number.

1. The *Wall of Babylon*, and the pleasant pensil gardens planted on it, by *Semiramis*, built of a fat clay, only found near the river *Euphrates*, and was very large and high. *Pliny* speaks of 200 feet in height, and some 250; but the common opinion is, that they were 50 cubits high, and so broad, that two or three chariots might go upon them in a breast without danger; the compass of them about, is said to be about 22 *English* miles; 300000 men are said to have been employ'd, in making this wall, many years; but some say it was made in one year.

2. The *Labyrinth* of *Egypt*. See in letter L.

3. The *Pyramids* of *Egypt*. See *Pyramids*.

4. The *Mausoleum* of *Caria*, which queen *Artimisia* built as a sepulchre for her deceased husband, tho' he was not deposited there; for the queen had so endeared affection for him, that she caused the ashes of his consumed body to be put into a cup of wine, and drank them to give him a lodging in her heart. See *Mausoleum* in letter M.

5. The *Colossus* of *Rhodes*. See *Colossus*.

6. *Jupiter*.

6. *Jupiter Olympius*, is said to have been the neatest of all these works, made by *Phidias*, of 150 cubits high. The head was of pure gold, but the body was of brass. It was erected by the *Eleans*, a people of *Greece*, and placed in a temple dedicated to *Jupiter*, which was enriched afterwards with many curious representations, and excellent statues. This statue of *Jupiter* was sitting in a chair half naked; but from the girdle downwards he was covered; in the right hand he held an eagle, and in the left a scepter. The upper part being uncovered, intimated how he was known to the angels; but the lower parts being covered, signified how God hides himself in his works from the inferior creatures. The emperor *Caligula* endeavoured to transport this statue to *Rome*; but those that were employ'd about it, were frighted from their enterprize by some unexpected accident.

7. The temple of *Diana* at *Ephesus*, an incomparable work, supported by 120 large pillars, every one the sole enterprize and work of a king, who was resolved to make his piety and magnificence appear upon his pillar. See *Diana*.

WONDERS of the Peak [in *Derbyshire*.]

The first of these wonders is *Chatworth-House*, &c. the noble seat of the duke of *Devonshire*, where, besides the stateliness of the edifice, and curiosities within it, too many here to be described, there are pleasant gardens adorned with exquisite water-works. 1. *Neptune* with his sea nymphs, which seem to sport themselves in the waters, which appear to fall upon sea-weeds. 2. A pond where sea horses continually do roll. 3. A tree, exactly resembling a willow, made of copper, of which (by turning a cock) every leaf continually distils drops of water, and so lively represents a shower of rain. 4. A grove of cypress and a cascade, at the top of which stand two sea nymphs, with each a jar under her arm, from whence the water falling upon the cascade, produces a loud rumbling noise, like the *Egyptian* or *Indian* cataracts. 5. At the bottom of this cascade is another pond, in which is an artificial rose, thro' which the water ascends and hangs suspended in the air, in the figure of that flower. 6. There is another pond, where there is *Mercury* pointing at the gods and throwing up water. 7. There are several fine statues of gladiators, and other curiosities.

The 2d is the mountain call'd *Mam Tor*, which is almost continually shivering down earth and great stones, in such plenty, and with so great a noise, as often to frighten the neighbouring inhabitants, and to be heard at some miles distance, yet never visibly grows less, tho' it has thus continued for several generations.

The 3d is *Elden-Hole*, a wide and terrible chasm, about fourteen yards in length, and seven in breadth. The mouth of it craggy, but the inward recesses contracted and intricate. It is accounted bottomless, because it could never yet be fathom'd by any art of man, tho' divers attempts have been made, tho' it has been plumbed to the depth of 884 yards, 80 of which sunk into the water; and the earl of *Leicester* hired a man to go down in a basket of stones who was let down 300 ells, and being pulled up, was both speechless and senseless, and died within eight days of a phrensy. It is usual for those that go to see it, to throw down stones, and lay their ear to the mouth of the pit, which make a great rattling and noise for a long time, which is lessened by degrees, till it gets beyond the sphere of hearing.

The 4th is *Buxton-Wells*, in number nine, the water of which is hot, sulphurous and saline, yet not fetid, but very palatable. they spring out of a basins like marble, and it is pleasant to see the sulphurous halitus break out in bubbles, and impregnate the water. These waters are very salutiferous.

The 5th is *Weeding-Wall* or *Tides-Well*, a spring that ebbs and flows like the sea, sometimes two or three times in an hour; and upon the sinking of the water makes a gurgling noise, like the pouring of liquours out of bottles, but much louder. The diameter of the spring is about a yard, and the depth much the same, and the water rises and falls about three quarters of a yard.

The 6th is a remarkable cave, the entrance of which is at the foot of a large mountain, call'd *Coitmoos*, by a small arch, so low, for several paces, that those who go into it are forced to creep upon all fours for a while; but then it opens a considerable height, not unlike to the roof of a large cathedral. On the right hand is an hollow cavern call'd *Fool's Chamber*. where by striking a stone upon the wall, a noisy echo rebounds. Hence your guide conducts you, with a candle, over ridges and rocks.

rocks of stone, and shews you many representations of art and nature, produced by the petrifying water continually dropping from the roof and sides of the rock. There are the representations of the most curious fret-work, organ and choir-work, and in other places the figures of animals, as the body of a man, a lion, a dog, and many other beasts, which a pregnant fancy readily suggests, as also a chair, slices of bacon, a lanthorn, and many other varieties. A little farther is a pillar, called *the Queen of Scots Pillar*, clear and bright as alabaster; and beyond that a steep ascent of near a quarter of a mile high, which terminates near the roof in a hollow call'd *the Needles Eye*, in which when the guide places his candle, it represents a star in the firmament. A pistol being fired off, near the queen of *Scot's* pillar, gives a report near as loud as a cannon. You return back a different way, passing several currents of water. Some say this cave takes its name of one *Pool*, a notorious robber and outlaw, who fled from justice; others, that he was some hermit, who there lived a retired life. A little distance from *Pool's-Hole*, is a small clear brook, memorable for its composition of hot and cold water, so united in the same stream, that you may at once put the finger and thumb of the same hand, the one into the hot, and the other into the cold.

The 7th is the *Devil's Arse* or *Peak's Arse*, a wide subterraneous cavern running under the hill near *Castleton*, the entrance of which is large, but the farther you go, the narrower it grows: the top of it is very high, and appears to the eye to be a most graceful arch, chequer'd with a diversity of coloured stones, from which continually drops a sparry water that petrifies. Within this arch are several small buildings, which are inhabited by poor people, who lie there ready to attend travellers who have the curiosity to come to see these rarities. This cave, after you are gotten a little way in it, is very dark and slippery, by reason of a current of water that runs along it, and you are forced to stoop, because the rock hangs sloping so low; but having passed this place, and a brook adjoining (which is not to be waded sometimes) the arch opens it self again, and brings you to a second current, with large banks of sand in and by it. This current is passable, but in a little time you come to a third current that is impassable, and then the rock closes.

WO'ONG [of *poſan*, *Sax.*] courting or making love to.

WOOD, by microscopical observations, appears to be only an assemblage of infinitely minute canals or hollow fibres, some of which rise from the root upwards, and are dispos'd in form of a circle; and the others, which are called *insertions*, tend, horizontally, from the surface to the center; so that they cross each other, and are interwoven like the threads of a weaver's web. *Dr. Grew.*

WOO'DEN [of *pu'du*, *Sax.*] made of wood.

WOO'D-MONGER [of *pu'du* and *Manſeje*, *Sax.*] a timber-merchant.

WOO'DY [of *pu'diſ*, *Sax.*] full of woods or trees.

WO'ODINESS, having wood, fulness of wood.

WOO'LLY [of *pulliſ*, *Sax.*] made of wool, &c.

WOO'LLINESS, woolly quality.

WOO'STED. See *Worsted*.

WORD [in an *Army*, &c.] is some word that is given to be the token or mark of distinction, by which spies or treacherous persons are known; it serves likewise to prevent surprizes.

WORDS [of *poſdey*, *Sax.*] distinct, articulate sounds agreed on by men to convey their thoughts and sentiments by.

WO'RDY [prob. of *poſdiſ*, *Sax.*] abounding in words, &c.

WO'RDINESS, talkativeness, &c.

To WORK a Horse, is to exercise him at pace, trot or gallop, and to ride him at the manage.

To WORK a Horse [in *Horsemanship*] upon *Volts*, or *Head*, and *Haunches*, in or between two heels, is to passage him, or make him go side-ways upon two parallel lines.

WORKING [of *peoſcan*, *Sax.*] labouring, taking pains; also fermenting, as beer, &c.

WO'RK-MAN [of *peſic man*, *Sax.*] an artificer, &c.

WORKMANLIKE [of *peſic-man* and *ſelice*, *Sax.*] artificially.

WORKMANSHIP [of *peſic-man* and *Ship*, prob. of *ſcype*, *Sax.*] the thing produced by the artificer; also art or artificialness.

WORLD [of *poſilb*, *Sax.*] the universe; also the generality of the people; the vulgar, in distinction to the more-knowing, learned or noble.

The WORLD [*Hieroglyphically*] was by the antients represented by a round temple, because the divine majesty hath created it for his own glory, to receive

ceive in it the respects of all creatures, and because it appears like a large and beautiful edifice, excellently well adorned, supported by the power of god, cover'd with the heavens, and distinguish'd into several apartments. See *Serapis*.

WORLD, the harmony of it [*Hieroglyph.*] or the rare correspondency that is in the world between the several parts that compose it, was represented by the image of the god *Pan*, with two horns upon his head, and a rank of seven slender pipes in his hand, so joined together that their musick could make an harmonious consort. The two horns were an emblem of the sun; he had also a leopard's skin about his shoulders, which represented the beautiful variety of the stars.

WORLD [*Hieroglyph.*] the common hieroglyphick of it, was a globe, on which was represented the circles of the *Zodiack*, with the signs in it, and round about a multitude of stars. This globe being supported on the shoulders of a man upon his knees (called *Atlas*) his knees being cover'd with his long garment, intimates that the world is upheld by the power of god, who seems to be covered to the lower ranks of creatures, with divers emblems and dark shadows.

WO'RLDLILY, after a worldly-minded manner.

WORLDLINESS [prob. *popl'olic-neſſe* of *popl'ogelic* and *neſſe*, *Sax.*] worldly-mindedness.

WORLDLY-MINDED [of *popl'ic* and *gemin'de*, *Sax.* the mind] having the mind fixed on the profits or pleasures of the world; covetous.

WORM EATEN [of *pyſm* and *-ætan*, *Sax.*] eaten with worms.

WORSHIPFUL [*peopp-ſcype-kull*, *Sax.*] worthy of worship.

WORSHIPFULNESS, deservingness of worship.

WORSHIPPING [of *peopp-ſcype*, *Sax.*] paying adoration, reverence.

WORST [*pyſt*, *Sax.*] the most bad.

WORTHILY [prob. of *popl'lic*, of *popl'ic* and *gelic*, *Sax.*] according to merit.

WORTHINESS [*popl'ic-gelic-neſſe*, *Sax.*] deservingness, valuable-ness, &c.

WORTHLESS [of *popl'ic* and *leay*, *Sax.*] good for nothing.

WORTHLESNESS, the being of no value.

WOVEN [of *ſeaſan* or *ſepekoð*, *Sax.*] weaved.

WO'UNDY, extreme, very great, exorbitant.

WRA'CKED [of *ppæc*, *Sax.* a wreck] ship-wrecked.

WRA'PPED [prob. of *h peoppian*, *WRAPT* *Sax.* according to *Skinner*] infolded, inclosed.

WRA'PPER, a coarse cloth in which bale goods are wrapped, &c.

WRA'THFUL [of *ppa'ð* and *kull*, *Sax.*] full of indignation, &c.

WRA'THFULNESS, extreme anger.

WREA'KING [of *ppæcan*, *Sax.*] discharging, venting.

WREA'THED [prob. *ſeppneoðað*, of *ppneoðian*, *Sax.*] twisted or twined about, as two cords twined, &c.

WREATH [in *Heraldry*] the representation of a roll of fine linnen or silk, like that of a *Turkish* turbant, consisting of the colours borne in the escutcheon, placed in achievements between the helmet and the crest, and immediately supporting the crest.

WRENCHED [of *ppin'gan*, *Sax.*] forced open, distorted, dislocated by some violence.

WRESTED [of *appneſtan*, *Sax.*] twisted or turned about, wrung, forced, or extorted from, perverted as to the sense.

WRE'STLING [*ppæſtlun'g*, *Sax.*] striving, struggling earnestly to get the mastery; a kind of combat or engagement between two persons unarmed, body to body, to prove their strength and dexterity, and to try which can throw the other to the ground.

WRE'TCHEDNESS [prob. of *ppæcca*, *Sax.* a banished man, or *wrack*, *Du.* a cast-away, or of *ppæccan*, *Sax.* to take vengeance] miserable state, &c.

WRIGGLING [prob. of *wicelian*, *Sax.*] turning this way and that way, as a snake, eel, &c. screwing or insinuating into favour, &c.

WRINGING [prob. of *ppin'gun'g* of *ppin'gan*, *Sax.*] pressing or squeezing hard, pinching or griping.

WRINKLED [of *ppincl*, prob. of *ppinclian*, *Sax.*] creased or rumped into creases, folds, &c. as a garment, the skin, &c.

WRIST-BAND [*ppnyſt-banð*, *Sax.*] of a sleeve, &c.

WRIT'HEN [of *ppnyðan*, *Sax.*] wrung, twisted, wrested.

WRITING, the art or act of signifying and conveying our ideas to others, by letters or characters visible to the eye.

WRITTEN [of *appnitān*, *Sax.*]

WRONGED

WRONGED [*ʒepponʒen* of *ppinʒan*, *Sax.* to do wrong to] unjustly dealt by.

WRO'NGFUL [of *ppianʒ* and *yull*, *Sax.*] unjust.

WROTE [of *appitan*, *Sax.*] did write.

WROUGHT [of *peopican*, *Sax.*] did work; also made.

WRUNG [*ppinʒan*, *Sax.*] squeezed, griped, pinched, twisted.

WYCHE, a salt-spring.

WYRD [*pynt*, *Sax.*] signifies a

WYRTS plant, and so in names, in composition.

X.

X *x*, *Roman*; *X* *x*, *Italick*; *Ʒ* *r*, *English*; is the twenty second letter of the alphabet, and *Ξ* *ξ*, the fourteenth of the *Greek*, and the *Hebrews* have it not; it is a compound letter of *c* and *s*.

X in numbers stands for ten.

X̄ with a dash over it signified 10000.

XA'NTHENES [of *ξανθός*, *Gr.*] a precious stone of an amber colour.

XA'NTHIUM [*ξανθιον*, *Gr.*] the lesser burr-dock, the clot-burr or ditch-burr.

XENODO'CHIUM [*ξενοδοχιον*, *Gr.*] an inn for the entertainment of strangers; also an hospital.

XIPHI'ON [*ξιφιον*, *Gr.*] the herb stinking-gladden or spurge-wort.

XOANA [*ξόανον*, *Gr.*] graven images, statues carved out of wood or stone.

XOCHAITOTOTLE, a bird, in *America*, like a sparrow, having feathers of several colours, called the hang nest.

XY'LI'NUM [*ξυλινον*, *Gr.*] a sort of wool or flax growing in little balls; cotton, fustian, bumbast.

XYLON [*ξύλον*, *Gr.*] wood; also the cotton tree, a shrub.

XYNOE'CIA [of *ξυνω*, *Gr.* to unite] an *Athenian* festival, observed in commemoration of *Theseus's* uniting all the petty communities of *Attica* into one common wealth.

XIPHOI'DES [of *ξίφος* a sword, and *ἔσθρα*, *Gr.* form] a cartilage at the bottom of the *Sternum*; call'd also *Enfiformis*.

XYSTA'RCHA [*ευσταρχος*, *Gr.*] the master of a fencing or wrestling school, or the *Xystus*.

XYSTOS [*χυς* of *χυσ*, *Gr.* to polish, it being their custom to anoint their bodies with oil, before the encounter, to prevent their antagonists from

taking fast hold of them] a large portico or gallery of uncommon length, either covered or open, where the *Greek* Wrestlers used to exercise in winter time.

XYSTUS [*χυσος*, *Gr.*] an open

XYSTUMS walking place, where the *Romans* made entertainments; a long isle or portico, sometimes roofed over and at other times open, and rang'd on each side with trees forming an agreeable place for people to walk in; a knot, garden or parterre.

Y.

Y *y*, *Roman*; *Y* *y*, *Italick*; *ȳ* *y*,

Y *y*, *Saxon*, is the 23d letter of the alphabet; *Υ* *υ*, *Greek*, the 20th, and the *Hebrews* have not this letter. *Y* has the sound of *i* or *ie*, and is a consonant before a vowel, as *Year*, *Youth*, &c. and a vowel after a consonant, as *Physick*, *Synagogue*, &c. and is used in words of a *Greek* derivation, and at the end of *English* ones, as, *by*, *cry*, *sly*, &c.

Y was a numeral letter with the antients, and signified 150, and

Ȳ with a dash at the top, signified 150 thousand.

YACHT [*yacht*, *F.*] a pleasure-boat or small ship with one deck, carrying four, eight or twelve guns, and thirty or forty men, and are in burden from 30 to 160 tons; contrived and adorned, both within side and without, for carrying state passengers, and for swiftness and pleasure.

YARD [*geard*, *Dan.* *ʒeþo*, *Sax.*] a small piece of ground surrounded with houses.

YATCH. See *Yacht*.

YA'WLING, bawling.

YA'WNING, gaping, oscitation, an involuntary opening of the mouth, occasioned by a vapour or ventosity and endeavouring to escape, and indicating an irksom weariness or inclination to sleep.

YEA [*Ja* or *ʒea*, *Sax.*] yes.

YEAR [*ʒeaþ*, *Sax.*] is the time the sun takes to go thro' the twelve signs of the *Zodiack*: This is what is properly called the natural or tropical year, and contains 365 days, five hours and twelve minutes, or forty eight minutes fifteen seconds (according to Sir *Isaac Newton*).

The *Sydeveal* **YEAR**, is that time in which the sun, departing from any fixed star, comes to it again; and this is in 365 days, 6 hours, and almost ten minutes,

minutes, or (according to *Sir Isaac Newton*) 365 days, 6 hours, 9 minutes, and 14 seconds.

YELK [*gealepe*, *Sax.* the yellow] the middle or yellow part of an egg.

YELLING [some derive it of *ſchellen*, to sound; others of *ghillen*, *Du.*] to make a noise] making a horrible howling noise.

YELLOWNESS [*gealepe* of *gealla*, *Sa.* the gall] the being of a yellow colour.

YEOMAN [some derive it of *Gemana*, fellowship or company, or *Leon* *Man*, a young man; others of *Gemæne*, a commoner; others of *Eoman*, *Sax.* a shepherd: But others define a *Yeoman*, to be a free born *Englishman*, who may lay out of his own free land in yearly revenue to the sum of 40*s.*] a freeholder who has land of his own, the first degree of commoners.

YEOMAN of the Guard, a sort of foot guards to the king's person, of larger stature than ordinary, every one being required to be six foot high; they are in number 100 in constant duty, and 70 not in duty; the one half wear harquebuses, and the other partuifans; their attendance is on the sovereigns person both at home and abroad; they are clad after the manner of king *Henry VIII.* time.

YERKING [*Minshew* supposes it to be from *gercaen*, *Gothick*] throwing out the hind legs, as a horse; a term used in the academy, of a leaping horse, when he flings and kicks with the whole hind quarters, stretching out the two hinder legs near together and even, to their full extent.

YESTERNIGHT [*geoytepnigh*, *Sax.*] the night before the present day.

To **YIELD** [with *Horsemen*] is to slack the hand, *i. e.* to slack the bridle, and to give the horse head.

YIELDINGNESS [prob. of *ſildun* and *neyye*, *Sax.*] submissiveness, pliability, &c.

YOIDES [*Υοιδες*, *Υιοιδες*, *Gr.*]

HYOIDES a bone situated at the root of the tongue, and compos'd of divers little bones, united by cartilages which sometimes ossify.

YOKE [Metaphorically] signifies bondage or slavery.

Sea **YOKE** [with *Sailors*] is a term used when the sea is so rough, that the men cannot govern the helm with their hands, and then they seize two blocks to the end of the helm, one on each side, and reeing two small ropes thro'

them, which are made fast to the sides of the ship, by having some men at each tackle, they govern the helm according to direction.

YOLK. See *Telk.*

YONKER, a youngster.

YOUTHFULNESS [of *geozu* and *kyllneyye*, *Sax.*] youthful state, &c.

YPSILOIDES [on account of its resemblance of *Y* the *Greek Upsilon*] the third genuine suture of the cranium; also a certain bone at the root of the tongue.

Z.

Z *z*, *Roman* and *Saxon*; *Z z*, *Italick*; *Z z*, *English*, is the last letter of the alphabet; *Z ζ*, *Greek*, is the sixth, and *ז*, the seventh of the *Hebrew*; it has the sound of *s*, but is seldom used.

Z was a numeral letter signifying 2000.

Z, with a dash at the top, signified 2000 times 2000.

ZAIRAGIAH [with the *Arabs*] a kind of divination, performed by divers wheels or circles concentrick to each other, and noted with divers letters, which are brought to answer to each other by moving the circles according to certain rules.

ZEALOUSLY [*zelo*, *L.* avec *zèle*, *F.* εν *ζηλα*, *Gr.*] after a zealous manner.

ZEALOUSNESS [of *zelotypus*, *L.* of *ζηλοτυπ*, *Gr.* and *ness*] zealous principle, zeal.

ZEDOA'RY, a spicy plant somewhat like ginger in its leaves, but of a sweeter scent, and not so biting.

ZENITH [𐤆𐤍𐤕, *Arab.* whence 𐤆𐤍𐤕, the top of the head] the vertical point of the heavens, being 90 degrees distant from the horizon.

ZENITH [with *Astronomers*] the vertex or point in the heavens, directly over one's head. If we conceive a line drawn thro' the observer and the centre of the earth, which must necessarily be perpendicular to the horizon, it will reach to a point among the fixed stars, called the *Zenith*, *Arab.*

ZENSUS [with *Arithmeticians*] a square number or the second power.

ZETETICE [*Ζετητικη* of *ζητε*, *Gr.* to seek] the method used to investigate or find out the solution of a problem.

ZEUGMA [*εὐγμα* of *ζευγνυ*, *Gr.* to join] a figure in *Grammar*, when a verb agreeing with divers nouns, or an adjective

adjective with divers substantives, is referred to one expressly, and to the other by supplement, as *Lust overcame Shame, Boldness Fear, and Madness Reason*. If the verb be expressed in the beginning, it is called *Protozeugma*, as *we went both I and he*; and if in the middle, *Mesozeugma*, as *he went and I*; and if in the end, *Hypozeugma*, as *I and he went*. And the like is to be understood, of the adjective, *Zeugma*; which is also made three ways; 1. in person, as *I and you learn*; 2. in gender, as *herus, & hera est irata*; 3. in number, as *hic illius arma, hic currus fuit*.

ZIBELLINA, a Sable, a small wild creature, somewhat less than a martern, breeding in the woods of *Muscovy*, bearing a very rich fur.

ZO'CCO } [in *Archit.*] a small fort

ZO'CLE } of stand or pedestal, be-

SO'CLE } ing a low, square piece or member, serving to support a busto, statue, or the like, that needs to be raised.

ZO'DIACK [*zodiacus*, L. *ζῳδιακος*, Gr. so named prob. either of *τὸ ζῷον*, Gr. because it is believed to afford heat and life to animals; or of *τὰ ζῳα*, Gr. the living creatures, the figures of which are painted in it on globes, or which possibly some have imagined to be in it] a zone or belt which is imagined in the heavens, which the ecliptick-line divides into two equal parts, and which on either side is terminated by a circle parallel to the ecliptick-line, and eight degrees distant from it, on account of the small inclinations of the orbits of the planets to the plane of the ecliptick.

ZONA, L. a girdle [in *medicine*] a kind of *Herpes*, that runs round the body.

ZONE [in *Geography*] is a space contained between two parallels. The whole surface of the earth is divided into five Zones: the first is contained between the two Tropicks, and is called the *Torrid Zone*. There are two *Temperate Zones* and two *Frigid Zones*: The *Northern Temperate Zone* is terminated by the tropick of *Cancer* and the *Arctick* polar circle: the *Southern Temperate Zone* is contained between the tropick of *Capricorn* and the polar circle. The *Frigid Zones* are circumscribed by the *Polar Circles*, and the poles are in the centers of them.

ZOO'PTHALMON [*ζῳόφθαλμος*, Gr.] the herb *Sengrsen* or *Houfseek*.

ZOO'TOMIST [of *ζωτομία*, Gr.] an artist at dissecting the bodies of brute-beasts.

ZOO'PHORICK Column [*Architeſture*] a statuary column, or a column which bears or supports the figure of an animal.

ZU'CAE [old *Rec.*] a withered or dry stock of wood.

ZO'PATA [of *zapata*, Span. a shoe] a festival or ceremony observ'd in *Italy*, in the courts of certain princes on *St. Nicholas's* day, wherein persons hide presents in the shoes or slippers of those they do honour to, in such manner as may surprize them on the morrow when they come to dress. This is done in imitation of the practice of *St. Nicholas*, who us'd in the night-time to throw purses in at windows of poor maids to be marriage portions for them.

ZU'INGLIANS [so call'd of *Huldric Zuinglius*] a branch of antient reformers or protestants.

An additional Collection of Words and Descriptions, which have occur'd too late to be inserted in their proper places.

ABSTRU SITY [of *abstrusus*, L.] abstruseness.

ACIDULATED [of *acidula*, L. Spaw-waters] having a mixture of nitre, vitriol, alum, salt.

ADMI XTURE [*admixtio*, L.] a mixture, or mixing with or to.

ADROI T, dextrous, neat-handed, clever, handy, skilful, &c. F.

ADROI TNESS dexterousness, skilfulness, neatness, handiness, cleverness.

ALCHE MY. See *Alchymy*.

ALTERNA CIES [*alternationes*, L.] successions by course, or taking alternate changes.

ALTE RNITY [*alternitas*, L.] vicissitude or change.

ANA TICK [with *Chymists*, &c.] an adjective form'd of *ana*, i. e. each.

A NIMALS, there was nothing so remarkable in the *Egyptian* religion, as the preposterous worship that nation paid to animals, such as the *Cat*, the *Ichneumon*, the *Dog*, the *Ibis*, the *Wolf*, the *Crocodile*, and several others; which they had in high veneration, as well dead as living. While they were living they had lands set apart for the maintenance of each kind; and both men and women were employ'd in feeding and attending on them; the children succeeding their parents in that office, which was look'd upon as an high honour, wearing certain badges or ensigns, by which being distinguished at a distance, they were saluted by bending of the knee and other demonstrations of respect. To these, and to the deities to which they were sacred, the inhabitants of the several cities, where they were worshipped, offered up their prayers, and in particular for the recovery of children from sickness, whose heads they shaved all over, or in part, and putting the hair into one balance, and silver into the other, when the silver overbalanced they gave it to the keepers of the animals, who therewith provided food for them, which was usually fish cut in pieces; but the *Ichneumons* and *Cats* were sometimes fed with bread and milk. The extravagant worship which the *Egyptians* paid to these deities, as to the *Bulls* at *Memphis* and *Heliopolis*, the *Goat* at *Mendis*, the *Lion* at *Leontopolis*, and the *Crocodile* at the lake *Mæris*, and to

many others at different places, exceeds all belief. For they were kept in consecrated inclosures, and well attended on by men of high rank, who at a great expence provided victuals for them, which consisted of the greatest dainties. They were washed in hot baths, anointed with most precious ointments, and perfumed with the most odoriferous scents, they lay on the richest carpets and other costly furniture, and that they might want nothing to make their life as happy as possible, they had the most beautiful females of the several kinds provided for them, to which they gave the title of their concubines. When any of these animals died, they lamented them as if they had been their dearest children, and frequently laid out more than they were worth in their funeral. In the reign of *Ptolemy* the son of *Lagus* the *Api* dying of old age at *Memphis*, his keeper bestowed no less than 50 talents of silver, or almost 15000 crowns over and above all his substance, in the burying of him. And it is also related, that some keepers of those creatures have squandered away 100000 talents, an immense sum, in the maintenance of them. The dead bodies of the sacred animals were wrapped up in fine linen and carried to be embalmed, and being anointed with oil of cedar and other aromatick preparations, to preserve them from putrefaction, were buried in sacred coffins.

ANTIPESTILE NTIAL, good against the pestilence or plague.

A PIS was to be the calf of a cow incapable of bearing another, and no otherwise to be impregnated (as the *Egyptians* imagined) than by thunder. The marks which distinguish'd him from all others were these: his body was black, except one square of white on the forehead, and a knot like a beetle under his tongue. Others reckon 29 marks peculiar to this beast. They sacrificed bulls to him, and were very nice in the choice; they kill'd them, head them, struck off their heads, and carried it with many imprecations to market and sold it to some *Grecian*; but if no such person were to be found they threw it into the river, with this form of execration, *may the evils impending over the persons now sacrificing, or the Egyptians*

tians in general, fall upon this Head. When the *Apis* died, and his funeral pomp was over, the priests who had this office sought out for another with the same marks, and when they had found one, the lamentations immediately ceased; and the priests lead the calf first unto the city of *Nile*, where he was fed for 40 days, from thence he was transported in a vessel with a gilded cabin to *Memphis*, as their god, and turned into the grove of *Vulcan*. The reason they gave for this worship was, because the soul of *Osiris*, as they pretended, migrated into a bull of this sort, and by a successive transmigration passed from one to another, as often as one died and another was found. The *Apis* was consulted as an oracle, the manner of consulting him was by observing into which chamber of the two that were prepared for him he entred; his going into the one of them being construed as a good omen; and into the other as a bad one; or else they offered him food, and from his accepting or refusing it, concluded the answer favourable, or the contrary.

ATMOSPHERICAL, of or pertaining to the atmosphere.

CANOPUS was the pilot of *Osiris's* ship, whose soul after his death is said to have migrated into the fixed star of that name, which is one of the first magnitude, but not visible in *Europe*. This god became famous for the victory obtain'd by him over the *Chaldean* god *Fire*; the story of which in brief is this. The *Chaldeans* carried about their god to combat with those of other provinces, all which it easily overcame and destroy'd, none of their images being able to resist the force of fire; till at length the priest of *Canopus* devis'd this artifice; he took an earthen water-pot full of holes, which he stopped up with wax, and having filled it, painted it over, and plac'd the head of an old image upon it, and produc'd it as a god. In the conflict the wax being soon melted, the water rushed out at the holes and quickly extinguish'd the fire. In memory of this victory *Canopus* is usually represented in the manner just describ'd, without arms, and having scarce any feet to be seen.

CAPTATION, a catching at, ambition, as *captation of popular favour*.

The **CAT** was rever'd as an emblem of the moon, for its various spots, fruitfulness, and activity in the night. In case of fire, there was generally great lamentations among the *Egyptians*, on

account of their Cats, and they took greater care to preserve their cats than their houses. In whatever house a cat died, all the family shav'd their eyebrows. If a man kill'd a cat he was to die without mercy; the enraged multitude hurrying away the unfortunate person to certain death, sometimes without any formal process or trial. For this reason, if any one by chance found one of these creatures dead, he stood at a convenient distance from it, and with great lamentation protested he found it dead. *Herodotus* and *Diodorus Siculus* relate, that a *Roman* happening accidentally to kill a cat, the mob immediately gathered about the house where he was, and neither the entreaties of some principal men sent by the king, nor the fear of the *Romans*, with whom they were then negotiating a peace, could save the man's life.

CHA'RON, there is an isle in the middle of the lake *Mæris* in *Egypt*. The inhabitants at present call this lake the lake of *Charon*, concerning whom they tell the following story; that he being a person of mean extraction, and resolved to get money by any means, he planted himself by this lake and exacted of every corps, that was ferried, over a certain sum of money: tho' he did this without any authority from the prince, yet he carried on the imposition for several years, till refusing passage to the dead body of the king's son, till the usual sum was paid him, the cheat was discovered: however, he made the king so sensible of the great advantage it would be to him to continue this duty by his royal authority, that he order'd it to be constantly paid for the future, appointing *Charon* his first minister, and confirming him in his old employment, which he made the first post in the kingdom. And *Charon* got such vast riches in it, that he became powerful enough to assassinate the king and mount the throne in his stead. This story has a great correspondence with what the antients say of *Charon*.

CHEMISTRY. See *Chymica*.

COGNIZABLE [of *connoissable*, F. of *cognoscere*, L.] that may be known.

COMBINABLE [of *combinare*, L.] capable of being combined, or joined with another.

COMBINATORY, of or pertaining to combination.

COMMERCIAL [of *commerce* F. of *commercium*, L.] of or pertaining to commerce or traffick.

COM-

COMMOVED [*commotus*, L.] moved together with some other.

COMPANIONABLE [of *compagnon*, F.] sociable, fit to be kept company with.

COMPASSINGS [with *Vintners*] are the transmutations or sophistifications of wines.

CONCENTRATION [of *concentrer*, F.] a driving to the center.

The **CROCODILE** was worshipped by the *Egyptians*, because one of these creatures is said to have sav'd *Menas*, an ancient king of *Egypt*, from being worried by his own dogs, which pursued him to the lake *Mæris*, where a crocodile took him on his back and carried him to the other side of the lake. Tho' the Crocodile seems to be one of the last animals to whom mankind could be tempted to pay adoration, yet, that it might be done with safety, one of those creatures was trained up to be tame and familiar, for the purpose; and had his ears adorned with strings of jewels and gold, and his fore-feet with chains. He was fed with consecrated provisions at the publick charge; and when strangers went to see him, they also carried him a present of a cake, dressed meat and wine, which was offered to him by the priests, one opening his mouth and the other feeding him. When he died, his body was embalmed, and buried in a sacred coffin at *Arfinoe*.

COTE [with *Vintners*] wine boiled to the consumption of half.

DEFLOW'ERMENT [*defloratio*, L.] the act of deflowering a virgin; also the suffering of that act.

DEPHLEGM'D. See to *dephlegmate*.

DILUTE'NESS, faintness, weakness, *spoken of Colours*.

DISCRIMINABLE [of *discrimino*, L.] that may be discriminated or distinguished from some other thing.

DISID'EMONY? [*δειδαμονία*, of *δειδω* to fear, and *δαίμων*, a daemon or god] superstition, a worshipping God out of fear.

To **DISQUALIFY** [of *dis* neg. and *qualifier*, F.] to render unqualified.

EMBA'LMING, after the first lamentation was over, the embalmers shew'd the relations of the deceas'd several models or patterns in wood painted, together with a bill of charges of each preparation, and ask'd them which they would chuse; for there were different ways of preparing dead bodies for burial. One was very expensive and came to a talent of silver, or 258*l.* 6*s.* 8*d.* the second one fourth

of that sum, and the third very mean, costing but a little. This preliminary being settled, the embalmers took the body home, and first drew out the brains through the nostrils, with a crooked instrument of iron, and fill'd the vacancy with certain medicaments; then one mark'd out on the left side of the belly, how far the incision was to be made: then another with a sharp Ethiopick stone, cut open the body as far as the law ordain'd, and immediately ran away as fast as he could, all that were present pursuing him, throwing stones at him, to turn the execration upon him, for they thought it a very heinous crime to wound or offer violence to a dead body. But the embalmers were highly esteem'd and respected, conversing with the priests, being with them admitted, as persons of sanctity, into the more sacred parts of the temples. When these came to dress the body, one of them thrusts his hand into the wound and draws out all the intestines, except the heart and kidneys; another cleanses all the entrails, washing them with wine of palms and aromattick odours: then the belly is fill'd with pounded myrrh, cassia, and other odoriferous drugs, (frankincense only excepted) and the incision being sewed up the body is carefully anointed with oil of cedar and other things for above 80 days, or else laid in nitre for 70 days: after which they washed the whole body, and bound fillets of white linen round every part, covering it with gum, which the *Egyptians* us'd instead of glue: and all this is done without disfiguring the body, so that the very hair remains on the eyebrows and eye-lids, and the resemblance of the countenance is preserv'd and easy to be known. The embalmers having done their parts, the relations receive the corps, and put it into a wooden coffin shaped like a man, which they set upright against a wall of the edifice design'd for that purpose. For several of the *Egyptians* kept their dead at home in magnificent apartments, and by this means they had the pleasure of seeing their ancestors, who died many ages before they were born.

ENCHEIRE'SIS [of *ἐνχειρσις*, Gr.] a taking in hand to perform, an attempt.

EPISTOLOGRAPHICK [of *ἐπιστολή*, an epistle, and *γραφικόν* of *γράφω*, Gr. to write] of or pertaining to the character, letters, &c. in written hand, as *Epistolographick character*.

ESSENTIATED [of *essentia*
ESSENTIFICATED and *facio*, L.
to make] to make or reduce into its es-
sence.

TO FA'BRICATE [*fabrifacere*, L.] to
frame, erect, build, &c.

FAINTS [with *Distillers*] are all that
runs after the proof is fallen off, where
the proportion of water is much greater,
than of the totally inflammable spirit.

FERME'NTABLE [of *fermentare*] ca-
pable of fermenting or being fermented.

FLA'VOURING, the giving any
thing a flavour or good scent.

FLA'VOURLESS, not having any
flavour or good scent.

FLE'XIOUS [of *flexus*, L.] having
bendings, turnings and windings.

GALLIA'RDISE [*galliardise*, F.]
gaiety, frolicksome.

The GOAT, the most lustful of all crea-
tures, was the hieroglyphick of that vio-
lent impulse, by which men are urg'd to
propagate their species; and in honouring
this animal the *Egyptians* testified their
gratitude to the gods for the populousness
of their country.

GUSTFUL [of *gustus*, L. taste, and
full] palatable, having a good relish.

HAWK the hawk was deified by the
Egyptians, because one of these birds in
antient times is said to have brought a
book to the priests of *Thebes*, tied round
with a scarlet thread, containing the
rites and ceremonies which were to be
observ'd in the worship of their gods;
for which reason the sacred scribes wore
a scarlet fillet, with a hawk's feather on
their head.

HORTATIVES [of *hortativus*, L.]
exhortations.

HUMECTA'TION, a making or
rendering moist, L.

IBIS [Gr.] is a bird so peculiar to
Egypt that it pines away and dies if car-
ried elsewhere, and is of great use in
that country by destroying the flying
serpents, which the south wind brings
from the deserts of *Lybia*, and are shap-
ed as the water snakes, with wings
like a bat: in the proper season of the
year, these birds in vast numbers, by a
peculiar instinct, go and wait on the
frontiers for these serpents, and devour
them as they fly, before they enter
Egypt. There are two kinds of *Ibis*, one
is of a deep black about the bigness of
a heron; this is the *Ibis* that kills the
serpents, and is seldom found except in
the lower *Egypt*: the other is white, but
has the head, neck and end of the wings
and tail as black as the former; the bill

and legs of this bird resemble that of a
stork; its usual food (besides the ser-
pents above mentioned) are snails, lo-
custs and other insects.

ICHNEU'MON [*ἰχνεύμων* Gr. of investigating] the *Egyptian*
rat, is of the size of a cat, with very
rough hair spotted with white, yellow
and ash colour; its nose like that of a
hog, with which it digs up the earth;
it has short black legs, and a tail like a
fox; it lives on lizards, serpents, snails,
cameleons, rats and other animals; and
is of great service in *Egypt*, by its natu-
ral instinct hunting out and breaking
the eggs of the crocodile, and thereby
preventing too great an increase of that
destructive creature. The naturalists
also say, that it is so greedy after the
crocodiles liver, that rowling himself in
mud it slips down his throat, while he
sleeps with his mouth open and gnaws
its way out again. The inhabitants of
Heraclæopolis worshipped the *Ichneumon*,
it being the mortal enemy to the cro-
codile.

IMMISCIB'LITY [of *in* and *miscere*,
L.] that cannot be mixt with others.

IMPERVE'STIGABLE [of *im* neg.
and *pervestigare*, L.] that cannot be search-
ed, or trac'd out by the footsteps.

INATTE'NTION, want of attenti-
on, or application, heedlessness, F.

INCOMPRESSIBILITY [of *in* neg.
and *compressio*, L.] incapableness of being
press'd, squeezed or crowded closer toge-
ther, a property belonging to water.

INCRIMINATING [of *incriminare*,
L.] recriminating.

INFERNAL Judges. When the
corps of a deceased person was prepared
for the sepulchre, his nearest relations
gave publick notice of the day, when
such a one, by name, was to pass the
lake, in order to his interment; to
which the judges and all his friends
were invited. At the time prefix'd, a-
bove 40 judges assembled, and sat in a
semicircle, in a certain place beyond the
lake (probably the lake itself). The
vessel (whose pilot was, in the *Egyptian*
tongue, call'd *Charon*) being ready, hau-
led up to the shore; before the coffin,
which contained the body, was suffered
to embark, every one was at liberty to
accuse the deceased. If an accuser ap-
peared and made good his charge, that
the deceased had led an ill life, the
judges gave sentence accordingly, and the
body was deny'd the usual burial; but
if the accuser was convicted of having
accused him unjustly, he incurr'd a se-
vere

vere punishment. If no accuser appear'd, or if the accusation appear'd false, then the relations laying aside their lamentation, proceeded to recite the prayers of the deceas'd, and beseeching the infernal gods to give him a favourable reception among the pious. After this the body was deposited in the sepulchre of the family. It is very plain that the *Greeks* took all they fabled, concerning the infernal judges, and the happiness and judgments of men after death, from this practice of the *Egyptians*.

INO'DOROUSNESS [of *inodorus*, L.] unfavouriness.

INTENSITY of [*intensus*, L.] intenseness.

INTERMIXTURE, a mixing, or that which is mixed among others.

ISLAND Chrystal, a transparent stone of the nature of a talk, a bit whereof laid on a book, every letter seen thro' it will appear double.

LIQUEFIABLE [*liquabilis*, of *liquefio*, L.] capable or easily to be melted.

LOW WINES [with *distillers*] are the whole quantity of spirit, weak and small, mix'd together.

MANSUETUDE [*mansuetudo*, L.] meekness, mildness, gentleness, tameness.

MARCASITIC, of or pertaining to, or belonging to, or of the nature of a marcasite.

MERCHANTABLE [of *merchander* F. and *habilis*, L.] saleable, fit for sale, traffick or the market.

MISCIBILITY, capableness of being mingled.

MISCIBLE [of *miscere*, L.] capable of being mingled.

MIXTION, mixture or mixing.

MUMMIES, the coffins in which they lie are very thick, generally of sycamore, which is by the *Egyptians* call'd pharaohs fig-tree, which does not rot so soon as other wood, some are of stone, and others of clothes pasted together very strong. The top of the coffin is usually cut into the shape of a head with a face painted on it, the rest is one continued trunk, and at the end of it is a broad pedestal, to set it upright upon in the reconditory. Some of these coffins are handsomely painted with hieroglyphicks. The bodies appear in this manner; they are wrapped up in a shroud of linen, upon which are fastened divers scrolls of linen also, painted with sacred characters: these scrolls generally run down the belly and sides, or else are plac'd on the knees

and legs. The face is covered with a kind of headpiece of linnen cloth fitted with plaister, on which the countenance of the person is represented in gold; and the feet have also a cover of the same painted with hieroglyphicks, and fashioned like a high slipper. The whole body is swathed with fillets or narrow bands of linen, beginning with the head and ending with the feet, so artificially, and in so inimitable a manner wound round with so many casts, and turnings, and so often one upon another, that there cannot be less than a 1000 ells of filleting upon one body. Those which cover the head and face being so neatly done that they hinder not, but one may see the shape of the eyes, nose and mouth. On the breast is a sort of breast-plate, made with folds of linen cut scollopwise, richly painted and gilt, on which is usually the face of a woman with her arms extended. The inside of the body is filled with medicaments of the consistence, colour and scent of pitch or bitumen, which waxes soft by the heat of the sun. In the skull of one of these bodies, there was found the quantity of two pounds of this preparation, which could not be infus'd any other way than by the nostrils; and the tongue of one being weigh'd, was less than seven grains *English*.

NEUTRAL Salts, are fixt alkaline salts, compleatly saturated with an acid one.

ORGANISM, organical nature, assemblage, composition or construction.

ORUS, an *Egyptian* deity, he is often confounded with *Apollo*: he was the son of *Isis* and *Osiris*, and was generally represented as a child wrapped up in swaddling cloths; and sometimes by those of *Coptos*, as holding in one hand the privities of *Typhon*.

PEDANTISM, pedantry, pedantickness.

PERSPIRATIVE [of *perspirare*, L.] of or pertaining to perspiring or breathing through.

PERTINENCY [of *pertinens*, L.] pertinentness, aptness to the purpose.

PHILAUTY [*φιλυτια* of *φιλέω* to love and *ἑωπια*, Gr. ones own self] self love.

POLYGONAR [of *πολυγωνος*, Gr.] having many corners or angles.

PRISMATICAL, of or pertaining to, or like a prism.

PROPULSION, a driving forward or keeping off, L.

PROOF Spirit [with *Distillers*] is a mixture of about equal parts of totally inflammable spirit and water.

PRYO'NING, pruning, picking, setting and trimming the feathers, spoken of birds.

PSEUDOSTO'MATA [of *ψευδός* *μῆτις* of *ψεύδης* false, and *στόμα*, Gr. mouth] false mouths or openings, especially where rivers dilembogue or empty themselves.

PU'LVERABLE [of *pulvis* powder, and *habilis*, L.] capable of being reduced to powder.

PYRAMID [*πυραμὶς*, Gr.] though the common opinion is that the word is deriv'd of *πῦρ*, Gr. fire; but others, whose opinion *Vossius* approves, say they took the name from *πυρὸς*, Gr. wheat, because they will have them to be the granaries of the antient *Egyptians*; but a late writer, well vers'd in the *Coptic* language, has given us another etymology from that language, wherein *pouro* signifies a king, and *misi* a race or generation; and the reason why the *Pyramids* had this name given them, was, as he tells us, because they were erected to preserve the memory of those princes and their families; and that those who were descended from them, had therefore recourse to those pillars to prove their pedigree.

QUAL'LY [with *Vintners*] a term used of wine, when it is turbulent and foul.

RE'FLUENT [*refluens*, L.] flowing back.

To **RU'CKLE**, to make a sort of rustling noise, as the water in the sea.

SALINO META'LLIC, of a composition of salt and metal, or something of a metallic quality.

SALINO SAPONA'CIOUS, of a composition of salt and soap, or something of a soapy quality.

SCE'NTLESS [prob. of *sentire*, L.] having no smell.

SEMIFLU'ID [of *semi* and *fluide*, F. of *fluo*, L.] half fluid.

SIDEROXY'LIS [of *σίδηρος* iron, and *ξύλον*, Gr. wood] irony wood, a wood us'd by the *Indians*, which being briskly rub'd. on another piece of the same, yields sparks of fire, both more readily and plentifully than our flint.

SIMILA'RITY [of *similaris*, L.] like nefs.

To **SPECIFICATE**, to distinguish or render a thing a species of some genus.

STIMULA'TOR, a pricker or urger of any motion or action, L.

STUM, is pure wine kept from fretting, by often racking it into clean vessels, and strongly scented, *i. e.* new matched; by which means it becomes as clear or clearer than other wine, preserving itself from both its lees by precipitation of them.

SU'LLAGE, the filth of drains or sinks of the kitchen or house; water-courses, ditches, &c.

TA'RTAR, the pure essential salt of wine. We find it delivered by *Moses*, that the earth was cursed after the fall of *Adam* and *Eve*; but more particularly the vegetable kingdom thereof that is, says *Paracelsus*, all manner of vegetable subjects had then a force given them far superior to, or unconquerable by that of animal bodies; whence it became impossible for us to digest and assimilate some one part of them into our own nature: and observing that there was a certain stone contained in, or afforded by all kinds of wine, or fermented vegetable juices, not easily dissolvable in any common liquor, he would needs have this stony matter to be the *Curse*, and accordingly called it *Tartarus*, or *Gebenna* or *Hell*, at the same time asserting it to be the immediate cause of the *Gout*, *Stone*, all obstructions of the *Viscera* and other disorders.

TRANSLU'CENT [of *translucere*, L.] shining through.

TRICKINGS [with *Vintners*, &c.] the transmutation and sophistication of wines.

VAPPI'DITY [of *vappa*, L.] flatness, deadness of liquors.

UNDISCHA'RGEABLE [of *un* neg. *decharger*, F. and *habilis*, L.] incapable of, or that cannot be discharged.

UNDISTINGUI'SHABLE [of *un*, *distinguer*, L. and *habilis*, L.] that is incapable or cannot be distinguished.

UNINFLA'MMABLE [of *un* and *inflammable*, F.] that cannot be inflamed or put into a flame, or blaze.

UNTA'RTARIZ'D [in *Chymist*. &c.] not mixed with tartar.

WIT [some derive it of *witz* or *witzen*, *Tent.* to understand, others derive it of *videlicet*, contracted into *viz.* because instead thereof we say, *to wit.*]



A N

Additional COLLECTION

OF THE

Proper Names of Persons and Places;

With their ETYMOLOGIES.

ABCHURCH [St. Mary in the ward of Candlewick, London] according to Mr. Stow was formerly written *Upchurch*, (as he thinks) probably because it stood so much above the houses in *Thames-street*.

ADDLE-STREET [in *Wood-street*, London] a street anciently called *King-Adel-street*, of king *Adelstan*, who, as tradition says, had a house at the east-end of the church of St. *Alban's Wood-street*, which house had a door into *Adel-street*.

ÆDULPH [of *Ea'd* ancient and *ulph*, Sax. help] the name of a bishop of *Litchfield*, 4. D. 790.

St. **ALBAN**, the protomartyr of *England*, a citizen of *Verulam* in *Hertfordshire*, where he suffered, Anno 303, in the persecution under *Dioclesian*.

ALDERMANBURY [in *London*] a street, &c. in the ward of *Cripplegate*, so called from the bury or court of aldermen, which was held there, before the building of *Guild-hall*.

ALDERSGATE, takes its name from its antiquity, being one of the four gates that were built at the first setting up of the city-wall; and as *Aldgate* or *Oldgate* was so called from its age, so this is, as being the older of the two; but rather of *Elders*, i. e. ancient men. This gate being become ruinous, was rebuilt in the year 1617. The north side of it is adorned with the figure of king *James I.* on horseback in *relievo*, in the same posture that he came into *England*, and made his publick entry into *London* through that gate. On each side is a niche; in which are the figures of the prophets *Jeremiab* and *Samuel*; *Jere-*

miab on the east-side, and *Samuel* on the west; with references to *Jeremiab*, the 17th chapter and 25th verse, *Then shall enter into the gates of this city, kings and princes sitting upon the throne of David riding in chariots and on horses, they and their princes the men of Judah, and the inhabitants of Jerusalem and this city, shall remain for ever.* And the 12th chapter of the 1st book of *Samuel* and 1st verses *And Samuel said unto all Israel, behold, I have hearkened unto your voice, in all that ye have said unto me, and have made a king over you.*

Over the middle of the arch is the arms of *England*, *Scotland* and *Ireland* quartered.

On the south-side of the gate is the effigies of king *James I.* sitting in his chair of state in his royal robes; the rooms over the gate are the dwelling of the common cryer of the city for the time being.

ALDGATE, St. *Botolph's Aldgate*, so called from St. *Botolph* a *Briton* born in *Cornwall*; of whom so many miracles were said to have been wrought by him, that he was sainted, and had many churches in this city dedicated to him. It was called *Aldgate* or *Oldgate* from its antiquity, being one of the first gates erected as an east-entrance into it. This gate was new built in the year 1609; upon the top of the gate eastward, stands a fair golden sphere with a vane on it. On the upper battlements are two ancient soldiers, each holding a stone ball in his hand, as denying entrance to any bold enemy. Beneath in a large square, stands the figure of king *James I.* in gilt armour; at his feet on

one side is a golden lion, and on the other side an unicorn chained and couchant; the first is the supporter for *England*, and the unicorn for *Scotland*: Their being in a couchant posture is an emblem of the union of the 2 kingdoms, as also it denotes their awe and humility in the presence of so great a prince. On the west-side of the gate, the highest of all, is the figure of *Fortune* gilt with gold, standing upon a maund or globe, with a prosperous sail spreading over her head, and looking pleasantly on the city. Beneath this figure, in a large square, are placed the king's arms somewhat lower; and to grace each side of the gate, are placed 2 female figures, the one the emblem of *Peace* with a dove upon one of her hands, and a gilded wreath or garland in the other; and on the north side stands the figure of *Charity* with a child at her breast, and another in her hand, implying where *Peace*, *Love* and *Charity* prosper, and are embraced, that city shall be happy. The rooms over this gate, are the dwelling-house of one of the lord mayor's carvers.

ALHALLOWS, i. e. all-saints, *q. d.* all the holy persons.

ALHALLOWS the More, or *the Great*, was so called in distinction to

ALHALLOWS the Less, in the same street. It was also call'd *Alballows ad fanum* in the *Ropary* (of *fanum*, *L.* hay) because hay was sold near unto it, at *Hay-Wbarf*, and ropes of old time were made and sold in the high-street.

ALHALLOWS the Less, was called *Alballows on the Cellars*, because it stood on vaults; this church being burnt in the year 1666 was not rebuilt, but was united to *Alballows the Great*.

ALICE [*Adeliza*, *L.* probably of æ^ſel, *Sax.* noble] a woman's christian name.

St. ALPHAGE, an arch-bishop of *Canterbury*, who was stoned to death by the *Danes* at *Greenwich*, in the year 1012.

ANAMIM [אָנאָמִים, *Heb.*] *Bochartus* thinks his descendants were the *Ammonites*, or the inhabitants of that part of *Libya*, where stood the temple of *Jupiter Ammon*. These were descended, according to *Herodotus*, partly from the *Egyptians*, and partly from the *Ethiopians*.

ANANDALE [of *War ant*, *Brit.* i. e. upon the mother river] a place in *Scotland*. *Baxter*.

ANDERSON [*q. d.* the son of *Andrew*] a surname.

ANDERTON [probably for *Andrew's-town*] a surname.

St. ANN, the mother of the *Virgin Mary*.

ANNISEED CLARE at *Hoxton*, a no-

ted spring or pond, formerly called *Dame Annis* the clear.

St. ANTHOLIN'S [in *Watling-street*, commonly called *St. Antholine's*, and for shortness *Antlin's*, was dedicated to the memory of *St. Anthony the Great*, a monk, born in *Egypt*, *A. D.* 251, who died in the year 356, aged 105 years. He was called the holy abbot of the monks of *Egypt* in the time of *Constantine the Great*. King *Henry II.* of *England* founded a cell to him, near this church. He was much celebrated for his miracles while living, and for his holiness when dead.

St. ANTHONY the Great, a monk born in *Egypt*, *Anno Christi* 251.

ANTIPATER [Ἀντιπατὴρ, of ἀντὶ against, and πατὴρ, *Gr.* a father] a proper name of men.

ANWICK } *Æalnpic*, of the river *Aln*
ALNWICK } and *pic*, *Sax.* a haven] a town in *Northumberland* remarkable for the captivity of *William* and death of *Malcolm III.* kings of *Scotland*.

APULDORE [of ἀϋλδον, i. e. an apple-tree] a town in the county of *Kent*.

ARAM [אַרָם, *Heb.*] the fifth son of *Shem*, seems to have had for his lot *Mesopotamia* and *Syria*, comprehending the countries westward of *Assyria*, as far as the *Mediterranean* sea (if we except *Phœnicia* and *Palestine*.)

ARMOURY, within the tower of *London*, is a most magnificent structure, wherein are arms laid up in a most surprising and beautiful order in which there are said to be arms sufficient to arm 60000 men.

This structure is in length 390 feet, in depth about 60. At the east end of this building are kept the imperial crown, the mound, the scepter, and other royal ornaments called the *Regalia*, to be used at coronations, &c.

ARPHAXAD [אַרְפַּכְשָׁד, *Heb.*] the son of *Shem*, is placed by some in *Arrapachitis*, a province of *Assyria*, towards the north part of that country; but others settle him with his family in *Chaldea*, where indeed we find his descendants till the time of *Abraham*. And could it be prov'd that the *Chasdim* or *Chaldeans* derive their name as well as descent from that patriarch, as *Josephus* affirms, there would be no doubt of this last being the true opinion.

Some who make but one and the same person of *Arphaxad* and *Cainan*, who is inserted between him and *Salab* in the *Septuagint* version, suppose him to be the founder of the monarchy of *China*.

ARTILLERY Lane in *Bishopsgate-street*, is so called of an artillery-ground or field there

there formerly walled in, for the gunners of the tower to perform the exercise of shooting at butts, every *Thursday*. This is now built into several fair streets and lanes.

ARTILLERY-Ground near *Finsbury*, here the artillery company and trained bands of the city are exercised in the art of military discipline. The artillery company have the king for their general. Out of this company the officers of the trained bands are often chosen, being men well instructed in military discipline.

ASHFORD [of the river *Esh* and *ford* called *Æshstisford*] a place in the county of *Kent*.

ASHUR [אַשּׁוּר, *Heb.*] was the second son of *Shem*, his country at the dispersion lay next to *Elam's*, on the west or north-west, called likewise after him *Ashur*, and by the *Greeks Assyria*, at present *Curdestan*, or the country of the *Curds*.

Pezron supposes he was driven out of *Shinaar* by *Nimrod*, *Ham's* grandson, which indeed seems to be the case. And that it was *Ashur* and not *Nimrod*, who went out of *Shinaar* into *Assyria*, and built *Nineveh* and other cities, *Perizonius* has prov'd clearly.

ASHKENAZ [אַשְׁכְּנַז, *Heb.*] the son of *Gomer*: The plantations of *Gomer's* sons may be presumed to be about *Pbrygia*. *Ashkenaz*, as it seems, should be seated near *Armenia*, in the eastern part of *Asia Minor*; for the scripture among the nations that were to be called by the *Medes* under *Cyrus* to destroy *Babylon*, mentions *Ararat*, *Minni* and *Ashkenaz*. But if regard be had to the footsteps found of the name, the country which he planted seems to have been in the north-west of that continent; for in *Bitbynia* there was the *Arcadian* lake, and a river call'd *Ascanius*, with a bay of the same name; and there was also a city named *Ascania* in lesser *Pbrygia* or *Troas*, with isles on the coasts called the *Ascanian* islands; and it is observ'd, that besides *Ascanius* the son of *Æneas*, *Homer* mentions a king of that name who was at the siege of *Troy*.

And to prove that the *Ashkenas* mentioned by *Jeremiab*, were the people of these parts, it is shewn out of *Xenophon*, that *Hystaspes* having conquered *Pbrygia*, that lies on the *Hellespont*; brought thence many of the horse and other soldiers, which *Cyrus* carried with him to the siege of *Babylon*.

In a word, the *Pontus Euxinus* or *Axi-nus*, as it was first called by the *Greeks*,

is supposed to be a corruption of the sea of *Ashkenaz*.

The **ATLANTII** in *Africa*, of *Atlas*, the son of *Uranus Atlas*, the brother or son of *Japetus*, *Cumberland*; but *Sanchoniatho* says, the brother.

AUKLAND [of *ac*, *Sax.* an oak and land, *Sax.*] a town in the county of *Durham*, anciently called *Bishops-Aukland*, on account of a fine palace the bishop had there.

AYLSFORD [Æalpeyford, *Sax.*] a town in *Kent* anciently called by the *Britons* *Sarfinag Dabail*, because they had overcome the *Saxons* there; otherwise called *Anglesford*, because *Vortimer* the *Briton* fell upon *Hengist* and his *Saxons*, and routed them there.

St. MARY Axe, was called *St. Mary at Axe*, of the sign of an axe over against the east end of it.

B

BETILIA stones, worshipped by the *Phenicians*, on account of *Jacob's* stone anointed at *Bethel*.

BARBICAN, a street on the north-west side of this city near *Red-cross-street*; it takes its name from a watch-tower corruptly called *Barbican* instead of *Burgh-Kennin*, i. e. the kenning or knowing of the city; because in old time there was a tower so called, placed on high ground, and also raised to a great height, such as a watch-tower, from whence a person might have a view of the whole city towards the south, and also see into *Kent*, *Sussex* and *Surrey*, and also every other way, east, north and west: but the king caused this to be pulled down in the year 1267.

BASING-ball, or } anciently called
BASSISHAW-street } *Basingis Hawe*,
of bayin'g a cloak, and a pe an hall, *Sax.*
q. a place for cloth of which cloaks, &c.
are made] a hall and street near the *Guild-ball* of *London*.

BATTAIL-Bridge, in *St. Olave's-street*, *Southwark*, was so called, because near that stood the inn or *London* mansion-house of the abbot of *Battail* in *Kent*.

BAYNARD's-Castle, in *Thames-street*, was so called of an old castle, the mansion-house of one *Baynard*, a nobleman, who came into *England* with *William the Conqueror*.

BEAULY [*beau lieu*, i. e. a pleasant place] a tract of land in *Hampshire*.

BEECH-Lane, so called from *Nicholas de la Beech*, lieutenant of the tower in the 13th of king *Edward III.* *Stow.*

BELUS, the successor of *Ham* in his dominions in *Africa*, the same with the *Phut* of *Moses*.

St. BENEDICT, an abbot, a founder of the *Benedictine Monks*. For a farther account, see *Bennet*

BERMUNDSEY, i.e. *Bermund's* water, commonly called *Barnaby street*.

BETHLEHEM, the hospital of *St. Mary of Bethlehem* formerly stood in the street now called *Old Bethlehem*. This hospital was first founded by *Simon Fitz Mary*, one of the sheriffs of *London*, in the year 1246. He founded it to have been a priory of canons, with brethren and sisters, who were to bear the token of a star on their copes and mantles (called the *Star of Bethlehem*) and to say divine service for the souls of their founders, and all christian souls, and to receive the bishop of *Bethlehem*, canons, brothers and messengers of the church of *Bethlehem*, as often as they should come here.

This hospital king *Henry VIII.* gave to the city. The church and chapel of this hospital were taken down, in the reign of queen *Elizabeth*, and houses were built there by the governour of *Christ's Hospital*, and it was made a charitable house for the keeping and care of lunaticks.

But this hospital being grown old, and much decay'd in its buildings, and likewise its situation being close and pent up with houses, the lord mayor and court of aldermen erected another more commodious and noble structure in *Moor-fields*.

BEVIES Marks, properly *Bury's Marks*, here having formerly been a court and gardens belonging to the abbot of *Bury* in *Southwark*. *Stow.*

BILLETER-Lane, properly *Belzeter's-Lane*, so called of one *Belzeter* the builder and owner, which anciently consisted of poor ordinary houses, where needy and beggarly people used to inhabit; whence came the proverb, *A bawdy beggar of Belzeter's Lane*.

BIRCHIN-Lane, properly *Birchover-Lane*, of one *Birchover* the builder and owner.

BISHOP'S-GATE takes its name, as is supposed; from some bishop of *London*, and probably from *Erkenwald* son of king *Offa*, and bishop of *London*, who died in the year 685; and there being the effigies of two bishops on this gate, as *Erkenwald* might be the founder of it, so it is very probable that it was repaired by *William the Norman*, who was bishop of *London* in the time of *William the Con-*

queror; both of which were great benefactors to the city.

Over the gate-way, on the south and north sides of the gate, are figures in stone perhaps of the greatest antiquity of any now remaining in the city, being probably as old as the gate, that is, about 300 years.

The stone figure of a bishop on the south-side, which stands high, has a long beard, eyes sunk and an old mortified face, the mitre on his head, but both his hands beat or worn off by time. On the north-side of the gate is another figure of a bishop of a larger size, mitred, clothed in his *Pontificalibus*, his left hand with the crozier broken off, the right hand blessing with the two fore-fingers, his face smooth, and was probably the courtly bishop *William the Norman*, the favourite of *William the Conqueror*, and the other is probably *Erkenwald* who liv'd 400 years before him. Also on the north-side of the gate on each side of the bishop, but something higher, are two ancient stone images; on his left hand a *Saxon* king, very probably king *Alfred*, who repair'd the city after the *Danes* had burnt it, and the other probably his son-in-law *Aldred* earl of *Mercia*, to whom he committed the custody of it. The rooms over this gate are allowed to one of the lord mayor's carvers.

BLACKWELL-Hall, probably of *Bakewell*, but more anciently called *Basing's-Hall*, of the family of the *Basings*, a family of great antiquity and renown. This hall is now a market and warehouse for woollen cloth.

BLOSSOMS-Inn in *Laurence-lane*, was so called, because the sign is *St. Laurence* the deacon within a border of blossoms or flowers. *Stow.*

BLOW Bladder-Street, is so called, because bladders were formerly sold there. *Stow.*

BOSS-Alley, over against *Billinggate*, was so called of a boss (i.e. a gor-bellied figure of a man) a spring of water continually running over against this alley.

BOTHAW, the parish church of *St. Mary Botbaw*, or rather *Boat-baw*, was so called of a *Haw* or yard, wherein of old times boats were made, and also landed from *Domgate* to be mended.

St. BOTOLPH, a famous *English Saxon*, born in *Cornwall*, in the time of king *Lucius*, who built a monastery or town in *Lincolnshire*, called *Botolph's town* or *Boston*, who is reported to have wrought many miracles, and to have been buried there in the year 689.

St. Mary le BOW, this church in the reign of *William the Conqueror*, being the first in the city built on arches of stone, was therefore called *New Mary's church*, or *St. Maria de Arcubus* in *West-Cheap-ing*, or of the stone arches or bows upon the top of the steeple or bell-tower of it.

BREAD-Street ward, this ward takes its name of *Bread* in old time sold there. For it appears by records, that in the year 1302, the bakers of *London* were not allowed to sell any bread in their shops, but in the markets, so that *Bread-street* was at that time a market for bread.

St. BRIDE's Church, is so called of *St. Bridget*, an *Irish* woman, eminent for holiness of life and conversation, tho' some fancy it dedicated to the princess *Bridget* of *Sudia* in *Swedeland*, who instituted the order of religious persons called *Brigidians*; but this is not likely, for she was canonized but in *Anno* 1391.

BRIDEWEL, as some pretend (traditionally) from a bride being drowned there, the same day she was married, coming from *St. Bride's church* to see the king's palace which was here till the reign of king *Edward VI.* but it is more probable, that whereas it was common in superstitious times to call wells after persons, that this well was called after the saint.

BRIDEWELL-Hospital, so called of *St. Bridget's well*. This was anciently the *London* house of the kings of *England*, to which they often removed their courts from *Westminster*; till being in decay, and long disused, king *Edward VI.* gave it to the city, first for an harbour to harbourless people that lay abroad in the streets. It was afterwards improved to be a work-house.

BRITAIN, *Mr. Camden* has attempted to prove by several authorities, that the ancient *Britains* painted their bodies, and that *Britb* in the ancient *British* signifies painted, and *τavia* in *Greek* he supposes signifies a region or country, and from these two words he forms *Britbania* or *Britannia*, i.e. a land or country of painted men.

The learned *Isaac Casaubon* would derive *Britannia* from *Brydio*, which in *British* signifies *fervere*, *estuate*, &c. pointing out the heat and violent motion of the *British* sea.

Dr. Skinner derives it from *Bri*, which in the *British* signifies noble; and *Tain*, which in the same language signifies a river, so that it takes its name from its abounding in excellent rivers.

Bochartus endeavours to prove, that the *Phœnicians* came as far as the islands

call'd *Cassiterides* [i.e. the *Scilly Islands*] which abounded with tin, and *Cornwall* being near the *Cassiterides*, it is probable they came thither to that abounding with tin; and so they called this island *Baratanack* or *Bratanack*, i.e. a land of tin.

Little BRITAIN near *Aldersgate*, took its name from the dukes of *Britain* living there.

BRITHELMSTEAD [bri^h ðealme^y-tun, Sax. so named after *St. Brigthelm*] a town in *Sussex*.

BROAD-Street, so called on account of its breadth.

BUDGE-Row, was so called of the *Budg Fur* and *Skinner's* dwelling there.

BUCKLES-Bury, is so called of a manour and tenements pertaining to one *Buckle* a *Grocer*, who took down an ancient tower, which stood on the north side of the street, which in the time of king *Edward III.* was called *Cornet's tower* and the king's house, and built it into a street.

BURFORD [Beornfords, q. d. *Beerford*] a town in *Oxfordshire*. The inhabitants of this town have a custom of, making a dragon annually and carrying it up and down the town on *Midsummer eve*, and also the picture of a giant; which is conjectured to have been instituted in memory of a victory in the year 750, by *Cutbert* or *Cutbred* a tributary king of the *West-Saxons* over *Ethelbert* king of *Mercia*, whose exactions were accounted insupportable, and who was vanquished near *Burford*, and *Cutbert* also taking his banner, in which was painted a dragon of a gold colour.

C

CAINAN or *Arphaxad* (whom he makes to be the same) was the founder (according to some authors) of the empire of *China*, and introduced the sect of the *Bonzes*, and that the *Brachmans* took their rise soon after the arrival of that patriarch in the country of *Elham* (where he was sent with a colony by *Noah*) about the year of the deluge 68.

The *Alexandrian* chronicle derives the *Sarmatians* from *Cainan*; *Eustathius Antiochenus* the *Saggodians*; *George Syncellus* the *Gaspbeni*; *Epiphanius* the *Casani*.

CANAAN [קנאן, Heb.] the son of *Ham*. His descendants the *Jebusites*, the *Amorites*, the *Girgashites*, the *Hittites*, the *Arkites*, the *Sinites*, the *Arvadites*, the *Zemarites*, the *Hamathites*, they settled in *Phœnicia* and *Canaan*.

CANDLEWICK-Ward, was so called of *Candlewick*, or rather *Candle-wright-street*, as may be supposed either of *Candle-makers*, both of wax and tallow, or of the wick, cotton or yarn of them, or of *Wike*, the place where they used to work them.

CAPHTORIM [כַּפְתּוֹרִים], *Heb.* The last of the offspring of *Mizraim*, are, as *Bochartus* observes, by all the fathers said to be the *Cappadocians*, and *Capthor Cappadocia*, as the *Septuagint* hath also rendered it. In this it is not to be doubted, but that they follow the *Jews*, as do the three *Chaldee* paraphrasts; but by *Cappadocia* in these writings is not to be understood *Cappadocia* in *Asia Minor*, as *Bochartus*, and perhaps the rest judg'd, but in some place in *Egypt*, generally supposed by the rabbins to be *Demyat* or *Damietta*, commonly confounded with *Pelusium*.

One would be inclined to think the *Capthorim* derived from *Coptus*, a noted city of the same country (which by many is supposed to have taken its name from thence) if it was not that *Capthor* appears to have been an island, and more probably situated in the lake of *Tennis* or *Tanis*, which extends from *Damietta* or *Tina*, the true *Pelusium*, or in the *Arabic gulf*, rather than *Crete*.

CASLUHIM [כַּסְלִיּוּם], *Heb.* sons of *Mizraim*. The *Caslubim* are supposed to have settled somewhere towards the entrance of *Egypt* about mount *Cassius*, in that part of the lower *Egypt* called *Cassotis* by *Ptolemy* and others, which place it is thought bears some likeness to the name; but not to rely on that argument, they appear to have been planted near the *Capthorim*, because the *Philistins* as it appears were descended from both these people, and consequently in *Egypt*. *Bochartus* misled by following the *Jewish* notion, fancies them to be the inhabitants of *Colchis*, at present called *Mingrelia*.

CAT-EATEN-Street, properly *Catte-street*. *Stow*.

St. CATHARINE, a very virtuous and beautiful virgin, descended from the son of the *Roman* emperor *Constantius*, and the daughter of the king of *Cyprus*, who was beheaded about the year 300.

CHARFORD [Ceorðicryford], *Sax.* i. e. king *Cerdic's* ford] a ford over the river *Avon* in *Hampshire*, where king *Cerdic* discomfited the *Britons*.

CHARTER-House [i. e. *Chartreux*, anciently a convent of *Carthusian* monks] now a college, founded and nobly endowed by *Thomas Sutton*, *Esq.*

CHEAPSIDE, formerly called *West-*

cheap [pey't-cheping of pey't and ce-pan, *Sax.* to buy, *q. d.* the west market] a street leading from the *Poultry* to *St. Paul's*.

CHILTERN [Ciltērn, *Sax.* prob. of cýl't, *Sax.* clay] a town in *Buckinghamshire*.

CHIPPENHAM [Cýppenham, *q. d.* a market-town of cýppan to cheapen and Ham, *Sax.* an habitation] a town in *Wiltshire*.

St. CLEMENT, said to be the first bishop of *Rome* after *St. Peter*.

CLERKENWELL, northward of *Smithfield* and *St. John's street*, *London*. The church took its name of a well, curbed about square with hard stone, not far from the west-end of the church; and the well was so called of the parish-clerks of *London*, who of old time were accustomed to assemble there yearly, and act a play of some history of holy scripture. In the year 1390, in the 14th year of king *Richard II.* on the 18th day of *July*, the parish-clerks play'd interludes at a well called *Skinner's well*, near to *Clerkenwell*, which lasted for three days, the king, queen and nobility being present at it. And in the 10th year of king *Henry IV.* they there play'd a play that lasted 8 days of matter from the creation of the world, at which were most of the nobility and gentry.

St. Mary COLE Church, in *Cheap-ward*, was so called of one *Cole* the builder.

The church of *St. Katherine Coleman* was so called of a haw or garden belonging to one *Coleman*.

COMPTON in the hole [of comb, *Sax.* a valley, *q. d.* a town in a valley or hole, on account of its low situation] a place in *Warwickshire*.

CORNHILL, in the city of *London*, so called because in ancient times a corn-market was kept there.

COVENT-Garden, so called of a convent formerly there vulgarly called *Common-Garden*.

CREED-Lane, was so called because in this place, as well as *Ave-Mary-lane*, *Pater-noster-Row*, &c. dwelt the writers of creeds, *ave-mary's*, *abssies*, *pater-nosters*, &c.

CRIPPLEGATE [so called of cripples sitting there in ancient times to beg, or of an hospital for lame people erected there] a north gate of the city of *London*.

CROSBY-Square, formerly called *Crosby Place*, was built by *Sir John Crosby*, grocer. This house was large and beautiful, and the highest at that time in *London*. He was one of the sheriffs and aldermen of *London* in the year 1470.

Richard

Richard duke of *Gloucester*, lord protector, and afterwards king, by the name of *Richard III.*, was lodged in this house. While his nephew *Edward V.* reigned, here he acted his feats, and here the citizens came to him to desire him to accept of the crown.

CRUTCHED or **CROUCHED**-Fryars, so called of crossed-fryars or fryars of *St. Cross*, who wore a cross on their garments, and had a house here.

CUSH [שׁוּשׁ, *Heb.*] the eldest son of *Ham*, according to *Josephus* and the antients, was the father of the *Ethiopeans*, who, he says, were in his time called *Cushians*, not only by themselves, but all *Asia* over. But it is not likely that if *Mizraim* and *Canaan* settled themselves betwixt him and *Skinaar*, that his son *Nimrod* would be found erecting a monarchy so early in that country.

It is more probable that he seated himself in the south eastern part of *Babylonia*, and in the adjoining part of *Susiana*, still called *Kbuzestan* or the country of *Chioz*; from whence his posterity in the succeeding generations might have pass'd into other countries. That part of *Arabia* near the *Red Sea* was named *Cush*, as appears in *Scripture*.

Cusham and *Midian* are joined together as the same neighbouring people, dwelling in tents; and in another place the *Arabs* are made to border on the *Cushites*, which therefore cannot be the *Ethiopians*; to which may be added other scriptural proofs; in a word, by *Cush* in scripture is always to be understood *Arabia*.

As for those texts which are alledg'd to prove *Cush* is sometimes taken for *Ethiopia*, they may be also expounded of *Arabia*. *Cush*, according to the *Arab* and *Persian* traditions, which name him *Cutba*, was king of the territory of *Babel*, and resided in *Erak*, where there were two cities of his name; from whence, among other reasons, *Dr. Hyde* is of opinion, that *Cush* reigned in *Babylonia*, and that his descendants remov'd into *Arabia*, tho' it is hard to fix the quarters of any of them, which has given occasion to those who suppose *Cush* to be *Ethiopia*, to spread them all along the coast of *Africa* to the end of *Mauritania*.

D

St. Clements DANES, this parish Church was surnamed *Danes* (as some say) on the account of King *Harold* and other *Danes* being buried there; but

in a Ledger belonging to the Abbey of *Chertsey* in *Surrey*, is the following relation.

In the reign of King *Atbeldred*, the Monastery of *Chertsey* was destroy'd; 90 Monks of that house were destroy'd by the *Danes*:

William of *Malmsbury* relates, that they burnt the church together with the Monks; but the *Danes* continuing their fury (throughout the whole land) being desirous to return home to *Denmark*, were by the just judgment of God, all slain at *London*, in a place called the Church of the *Danes*.

Others give another reason for the Surname; that the *Danes* being utterly driven out of this kingdom, and none but a few left, who were married to *English* women, they were constrained to inhabit between *Westminster* and *London*, where they built a synagogue, which was call'd the Church of *St. Clements Danes*.

DANPORT } [of the river *Dan* or
DAVENPORT } *Daven* and *port*] a town in *Cheshire*.

DEDAN [דִּדָּן, *Heb.*] the son of *Ramah*. Some moderns mention a city not from *Rbegama*, called *Daden*, which *Dr. Wells* does not doubt was the residence of *Dedan*, though others will have *Raamah* and both his sons, *Sheba* as well as *Dedan* to people the parts adjacent to the *Red Sea*. They conclude *Dedan* to have been near *Edom*, because *Ezekiel* joins them together; as *Raamah* must have been near *Sheba*, being mentioned as joint traders to *Tyre* in spices by the same prophet; and elsewhere *Sheba* and *Seba* are joined as neighbours, tho' distinguish'd as different kingdoms: they seem to have possess'd a larger part of *Arabia*. For *Pliny* observes, that the *Sabeen* nations inhabited from sea to sea; that is, from the *Arabian* to the *Persian* gulph. A late writer supposes *Seba* lived on the borders of the land of *Midian*, and gave name to the country whose queen in after-ages went to visit *Solomon*. But the *Arabs* say, the country of *Seba* lies a great way more to the south in *Taman*, as we call it, *Arabia Felix*, near the *Indian* sea; the chief city of which was formerly *Seba*, now called *Mareb*, and founded, according to their tradition, by a descendant of *Joktan* or *Kaktan*. And it must be confess'd this seems to be the country of *Sheba* mentioned in scripture, for the frankincense grows thereabouts.

St. DENNIS [*Dionysius* of Διονύσιος, *Gr.*] a bishop who came into *France* in the reign of *Decius*, and there suffered martyrdom, being beheaded, and was chosen to be the patron-saint of *France*.

DEWS-

DEWSBOROUGH [of *dīw*, C. Br. God, and borough, *q. d.* God's town] a town in *Yorkshire*.

DEVONSHIRE Square, so called of the Countess of *Devonshire*, who anciently dwelt there in great repute for her hospitality.

DIKLAH [דקלה, *Heb.*] the son of *Joktan*, signifying in the *Chaldean* or *Syriack* language a palm tree, or a country stored with palms, may have choice of forts in *Arabia*.

St. DIONYSIUS the *Areopagite*, who suffered martyrdom under *Decius* the emperor.

DISTAFF Lane, properly *Distar Lane*. *Stow*.

DOCTOR's Commons, is so call'd of the doctors, *yc.* of the civil law dwelling and commoning there. Here were anciently very fair tenements, which went in leases by the name of *Camera Diane*, i. e. *Diana's Chamber*. In this *Camera*, or arched and vaulted structure, full of intricate ways and windings, *King Henry II.* as sometimes he did at *Woodstock*, kept (or is supposed to have kept) that jewel of his heart, fair *Rosamund*, and here called *Diana*: And hence had this house that title.

Mr. Stow relates, that in his time there were some remains of tedious turnings and windings; as also a passage under ground from this house to *Baynard's castle*, which was no doubt the king's way from thence to his *Camera Diane*.

DODANIM [דדנים, *Heb.*] the son of *Javan*. It is not easy to find a place for *Dodanim* the youngest of the sons, or rather of the descendants of *Javan*, except we admit the change of the D into R (which letters in the *Hebrew* are very much alike) and call him *Rodanim*, as the *Septuagint* have done, in order to settle the file of *Rhodes* upon him.

DOELITTLE Lane, near *Knight-Rider-Street*, was so called on account of its not being formerly inhabited by either shopkeepers or artificers.

DOWGATE, or rather *Down-gate*, was so called of a water-gate and rapid descent of the city to the river *Thames*, insomuch, that in the year 1574, and sudden a violent shower of rain happening, the force of the water was so great and rapid, that a young lad of 18 years of age was drown'd therein, by endeavouring to leap over the channel, and being forc'd down into the *Thames*, had he not been stopp'd by a cart.

DRUMMOND, [Drum abou, of *dūm* water and *crig*, C. Br. an inhabitant, *q. d.* a people of the sea-coast. *Baxter*.

DRURY Lane, so call'd, because here

was a great house belonging to the *Drury's*.

St. DUNSTAN [of *dun* high and *stane*, *Sax.* a stone] born at *Glastenbury*, anno *Cb.* 233, and, as the monks who wrote his life have it (he being an admirable worker in iron and brass) as he was making some iron trinkets, a *Proteus* devil appear'd to him in the shape of a woman; which *Dunstan* perceiving, pluck'd his tongs glowing hot out of the fire, and with them kept the devil a long time by the nose, roaring and bellowing. He was made archbishop of *Canterbury*, and died anno 987.

E

EASTCHEAP [in the ward of *Candlewick, London*] was so called of being a sort of market for provisions; of *ceapan*, *Sax.* to cheapen, buy or sell; and it was anciently a place, where many cooks inhabited: for in old time, when friends met, and were dispos'd to be merry, they went not to dine or sup at taverns (for they then did not dress meat to sell) but the cooks. And in the year 1410, in the time of *Henry IV.* the king's sons *Thomas* and *John* went into *Eastcheap* to dine.

EBER [עבר, *Heb.*] the son of *Arphaxad*, in all probability settled in *Chaldea*.

St. EDMUND the King, takes its name from *Edmund* king of the *East Angles*, who was martyred by the *Danes* at *Edmund's-Bury* in *Suffolk*.

ELAM [עילם, *Heb.*] the son of *Shem* settled in the county of *Elam*, lying to the south-east of *Sbinaar*, in the time of *Daniel* *Sufiana* or *Kbusetan*, seems to have been part of it, and before the captivity it does not appear that the *Jews* call'd *Persia* by any other name.

Elyma and *Elymais* are often mentioned by the ancients: *Ptolemy*, though he makes *Elymais* a province of *Media*, yet he places the *Elymaei* (or which the maps corruptly read *Eldimæi*) in *Sufiana* near the sea-coast.

Stephanus takes it to be a part of *Affyria*, but *Pliny* and *Josephus* more properly of *Persia*, whose inhabitants this latter tells us from the *Elamites*: and this seems to be the most easterly bounds of the posterity of *Shem*: for adjoining on the east was *Media*, supposed to be possess'd by *Madai* the third son of *Japhet*.

ELISHA [אלישע, *Heb.*] the son of *Javan*, may be supposed to have found a place in *Asia Minor*, about *Ionia*, near their father. The *Æoles*, who inhabited *Æolia*,

Æolia to the north of *Ionia*, are by *Josephus* made to descend from *Elisha Javan's* eldest son. But there is a greater appearance of his name in *Hellas* the ancient name of *Greece*; the isles of which seem to be those called the isles of *Elisha* by *Ezekiel*; and most probably supply'd *Tyre* with the purple and blue, wherewith, as *Bocbartus* proves at large, the coast of *Peloponnesus*, and the isles adjacent abounded. *Peloponnesus*, which may well be comprehended among the isles, as being almost one, contained moreover a city and province by the name of *Elei*; and in *Attica* there was a city *Eleusis* or *Iliseus*.

ENGLAND [*Engelon* or *Engelenlon*, *Sax.*] before called *Britain*, took its name of the *Angli* or *Angeli* (as they are called by *Tacitus*) who were a part of the *Suevi*, a branch of the *Cimbri*; and so of the same original with the *Saxons*. *Geropius Becanus* derives their name from *Angelen* or *Anglen*, fish-hooks, because they inhabited near the sea-shore; but this seems both forced and trifling. Others, as *Camden*, *Verslegan*, &c. derive it from *Angulus* an angle, corner, or narrow neck of land, the ancient country near *Sleswick*. Mr. *Sammes* deduces it from *ANG* or *ENG*, which in the *Teut.* signifies the narrow or streight place, and hereupon concludes that the *Angeli* or *Angli* were so called, because they inhabited the streight passages in the mountainous parts of *Germany*, and to confirm it, alledges that *Angleven* in *Pomerania* was so named from the *Angles* that are situated in such narrow passes. Others derive the name from *Ingo* or *Engo*, a son of *Woden*, the great progenitor of the *English-Saxon* kings. The posterity of which *Ingo* were called *Inglingar* or *Ingling*s; and it is certain that the *Byzantine* historians, *Nicetas* and *Codinus*, call the *Angli*, Ἰνγλινολ, i. e. *Inglini* or *Inglin*s.

ELY Place, was so call'd of its being the bishop of *Ely's* palace.

EPPING Forest [of *Gueppones*, a people of the *East Saxons*, so call'd by the *Britons*] a town in the county of *Essex*.

St. ETHELBURGH, who this saint was I do not find.

BURO'PA [Εὐρωπῆ, *Gr.* i. e. having broad eyes; or of the *Chaldee* אֶרֶץ נֶחֱם, i. e. fair face; or of אֶרֶץ נֶחֱם signifying both a bull and a ship] the daughter of *Agenor*, king of *Phœnicia*, whom (as the poets feign) *Jupiter*, in the shape of a bull, ravished, and carried over on his back through the sea to *Crete*. Some think, that the truth of the fiction is, that the ship wherein she was carried, was *tauri-*

formis, i. e. like a bull; others, that the name of the master of the ship was *Taurus*, or that a bull was the sign of the ship; others, that she was stolen away by a company of men, who carried the picture of a bull in their flag.

Old EXCHANGE near *St. Paul's*, was so call'd, because there in old time the king's Exchange was kept, and bullion was received for coinage.

F

FARRINGTON ward was so call'd of *William Farrington* goldsmith, who purchased the aldermanry of this ward, anno 1281.

FENNY about. See *Fenchurch-street*.

FENCHURCH Street, takes its name of the church (call'd *St. Gabriel's Fenchurch*, being dedicated to the angel *Gabriel*) and a fen or marsh, or fenny, moorish ground in that place, made by means of a bourn, or stream of water, which in old time broke out in that street, and pass'd through it, which bourn, or stream was call'd *Lang-bourn*, and gives name to the ward; but others say, that it took its name of *fenum* hay, of a hay-market being anciently kept there; as *Grace church* took its name of grass or herbs sold there; but the former is the most approved by the best antiquities.

FETTER-Lane, properly *Fewter's Lane*, because *Fewters* (or idle people) lay there. *Stow*.

FIVE foot Lane, was so called, because it was but five foot in breadth.

Augustine FRIARS, the house, cloyster and gardens belonging to the friars of the order of *St. Augustin*.

Crutched FRIARS. See *Crutched*.

Black FRIARS, was so called of an order of friars, who had their house first in *Holbourn*, till they were, about the year 1276, placed there by *Robert Kelway* archbishop of *Canterbury*, who built the Cloysters there.

Grey FRIARS, &c. in this church, and in this house, cardinal *Woolsey* was by parliament condemned in *Præmunire*.

White FRIARS, a convent of friars near the *Temple*.

FRIDAY Street, so called of fishmongers inhabiting there, whose principal market days were on *Fridays*, they being fish days.

G

GARLICK-Hill, and *Garlick-Hitbe*, were so called, because in old time, on the bank of the river *Thames*, near to this church garlick used to be sold.

GETHER [גֵּתֵר, Heb.] the son of *Aram*, according to *Josephus*, was prince of the *Babarians*; but *Babaria* lay out of *Shem's* lot, as well as too far for the first plantation, and if he be allowed a seat about the river *Contrites*, between *Armenia* and the *Cardachs*, as *Bochartus* does, it is not because there is any affinity in the names.

GILT-Spur-street, so call'd of the gilt spurs worn by the knights. See *Knight-riding-street*.

GOMER [גֹּמֶר, Heb.] the eldest son of *Japhet*, according to *Josephus*, was the father of the *Gomerites*, who were by the *Greeks* called *Galatians*, who were the *Gauls* of *Asia Minor*, inhabiting part of *Phrygia*.

Of this opinion is *Bochartus*, and if it be right, they that derive the *Cimmerians* and *Cimbri* from *Gomer*, have some ground for it; the *Cimmerians* seeming to be the same people with the *Gauls* or *Celti*, under a different name; and it is observable, that the *Welsh*, who are descended from the *Gauls*, still call themselves *Cumero* or *Cumeri*.

GRACE-Church-street, properly *Grass-Church-street*, of a grass (*i. e.* herb market) anciently kept here.

GRAYS Inn, an inn of court, formerly a mansion belonging to the lord *Gray*.

GRESHAM College [in *Bishopsgate-street*, *London*] was the dwelling-house of *Sir Thomas Gresham*, queen *Elizabeth's* merchant, citizen, and of the *Mercer's* company, who by his last will and testament, did in the year 1575 give the *Royal Exchange*, and all the buildings thereunto pertaining, the one moiety to the mayor and commonalty of *London*, and their successors in trust, to find four persons to read lectures of *Divinity*, *Astronomy*, *Musick*, and *Geometry* within his said dwelling-house, allowing them 50 pounds *per annum* each salary. The other moiety to the *Mercer's* company, to find 3 readers, *viz.* *Civil Law*, *Physick* and *Rhetorick*, allowing them the same salaries each, which salaries are payable out of rents of the *Exchange*, these lectures are read daily in *Term* time, by every one upon his day, in the morning between 9 and 10 in *Latin*, and in the afternoon between 2 and 3 in

English, except that the *Musick* lecture is read in *English* only on *Thursday* and *Saturday* in the afternoon.

GUILD-HALL [Gild of Gildan, Sax. to pay, because of a common contribution, and Deal an hall, *i. e.* the common hall of the gilds, or companies, or incorporated citizens of *London*. This hall was first built in the year 1411, by *Thomas Knolls* then mayor, the aldermen and citizens; but being destroy'd by the great fire in 1666, it was rebuilt more spacious, being in length from east to west 170 foot, and in breadth 68. It cost the city 40000 pounds; the 2 giants of terrible aspect and monstrous height, that stand facing the entrance of the hall, the one holding a pole-ax, the other a halbert, are suppos'd, the former to represent an ancient *Briton*, and the other a *Saxon*.

H

HANG-MANS *Gaynes*, as it is corruptly called, instead of *Hammes* and *Guynes*, on account that many strangers who had been inhabitants of *Calais*, *Hammes* and *Guynes*, which places being lost in the days of queen *Mary*, the people were glad to flee over into *England*, and having a lane in *St. Catharine's* allow'd them, they settled there, which being called *Hammes* and *Guynes*, at length by corruption was called *Hang-man's* or *Gaynes-Lane*.

HAM, the same as *Cronus* [of 𐤇𐤍 a horn or power] his *Phœnician* title *Belus* or *Baal*, his *Chaldean* *Moloch* and *Milcom* the same person, *Baal Berith* signifies the same *Cronus* worshipped at *Berytus*.

Marshall thinks *Ham* to be found in profane history, under the names of *Hammon*, *Thamus*, *Thammuz*, *Adonis*, *Osiris*, *Baal*, *Belus*. *Jupiter* and *Saturn* the second.

Some suppose them to have been the same as *Zoroaster*, as those authors who fancy a resemblance between them have upon account of the supposed similitude of names made *Ham* *Jupiter*, and *Japhet* *Neptune*, *Shem* must of consequence be *Pluto*, but others make him *Typhon*.

HANSON [of *Han* a diminutive of *Randal* and son, as some suppose] a surname.

HAVILAH [חַוִּילָה, the son of *Ham*, his descendants settled in all probability somewhere about *Chaldea*, or the *Arabian* *Erak*, it being watered by *Pison*.

HAZARMAVETH [חַצְרַמָּוֶת, Heb.] the son of *Joktan*, or as it is written in the vulgar *Hazarmoth*, is plainly found in *Hadrhamans* a province of *Taman*, or *Arabia*

bia Felix, both having the same radicals, and signifying *the coast or country of death*.

HADORAM [אדורם, Heb.] the son of *Joktan* seems to have been seated in the *Drinati* of *Pliny*, the *Persian gulph*.

St. **HELEN's**, so call'd of a house of *Nuns* founded by *Helena*.

HUL [חל, Heb.] the son of *Aram*. It is very probable his seat was, as *Bocbartus* supposes in *Cholobetene*, a part of greater *Armenia*, where he finds several places whose names begin with *Chol* or *Col*.

HOG Lane, now called *Petticoat Lane*, is supposed to have been so called on account of the hogs that ran in the fields thereabouts.

Alballows **HONEY-Lane** was so call'd on account of its sweetness, by reason of the often washing and keeping it clean.

HORSLYDOWN in *Southwark*, is said to have been so called for that the water, formerly overflowing it, was so effectually drawn off, that the place became a plain green field, where horses and other cattle used to pasture and lye down before the street was built.

HOUNDSDITCH, was so called, because in old time, many dogs and other carrion were flung in there. Into this filthy ditch, king *Canutus* commanded *Edrick* a noble *Saxon*, who had basely slain his king and lord *Edmund Ironside*, to be drawn by the heels through the city, from *Baynard's* castle, and cast in, after he had been tormented to death by lighted torches.

HUMPHREY [probably of ham, Sax. home and *ƿneðe* or *ƿnið*, Sax. peace, q. d. one who makes peace at home.]

Duke HUMPHREY's, near *Puddledock*, so call'd from the duke's keeping his court here (as many believe) and there was in *Mr. Stow's* time, a house that went by the name of duke *Humphrey's* house; and perhaps some of those liv'd here, who fancying themselves servants to *Humbry* the duke of *Gloucester*, used to meet every *St. Andrew's* day at *Sir John Beauchamp's* tomb at *St. Paul's* (which they mistook for the duke's, he lying at *St. Albans*) and there would strew flowers and sprinkle water, in hopes of a good dinner, which they returned without (as they must needs) like superstitious fools; the duke having made no provision for them, and thus probably came the saying of *Dining with Duke Humphrey*; used of such as had been disappointed of a dinner.

HUSTINGS [of *huy*, Sax. an house, and *sinȝay*, Sax. things or causes] this is reckoned the most ancient and superior court of the city of *London*, which preserves the laws, franchises, customs and

dignities of it. This court is held in *Guild Hall*, before the lord mayor and sheriffs; and when a cause is to be try'd, the recorder sits and gives rules and judgment.

I

JAVAN [יבן, Heb.] the son of *Japhet*, may probably be supposed to have settled first near his brothers, in the south-west part of the lesser *Asia*, about *Ionian*, which contains the radical letters of his name.

IDLE-Lane, near *St. Dunstan's* in the *East*, is in old records called *Idol-lane*, probably because carvers of images or idol-makers dwelt there, as in case of *Ave-Mary-lane*, *Pater-noster-Row*, &c.

JERAH [ירה, Heb.] the son of *Joktan*. *Bocbartus* discovers the name in the island *Hieracon* (or of *Henaki*) in the *Arabian* gulf, and a town so called within land on the river *Lar*, near the *Omanite*.

JEWEN-Street or *Jews-street*, was so called because of old time there was on the west-side a place called the *Jews Garden*, being the only burying-place appointed them in *England*.

St. *Laurence* **JEWRY**, called the *Old Jewry*. This was so called, because in old times many Jews inhabited there, until the years 1209, that they were banished the realm by king *Richard I.* to the number of 15060 persons.

The *Arabians* are, as they themselves suppose, the descendants of *JOKTAN*.

St. **JONES's**, properly *St. John's*, of the priory or mansion-house of the knights of *St. John of Jerusalem*.

IRONMONGER-Lane, was so called of *Ironmongers* formerly dwelling there. *Stow*.

IVY-Lane (according to *Mr. Stow*) was so called from ivy growing on the walls of the houses of the prebendaries of *St. Paul's* who dwelt there.

K

KITTIM [כתימ, Heb.] the son of *Javan*. His descendants are supposed to be seated on the west of *Tarshish*. *Homer* mentions a people in those parts called *Cetis* (from the river *Cetius*) which is the word by which the *Septuagint* have rendered *Kittim*.

In *Ptolemy* we find two provinces in the western

western parts of *Cilicia*, one maritime called *Cetis*, the other towards the mountains called *Citis*.

Josephus will have the island of *Cyprus* to be the seat of *Kittim*, and the town called *Citium*, which belongs to it, to have taken its name from them; but in the apocrypha, *Macedonia* is plainly denoted by the land of *Chittim*, *Alexander* being mentioned as coming from thence, and *Perseus* king of *Macedonia* is called king of the *Citims*.

Nor do we see anything amiss in supposing that country to be the original plantation of the *Kittims*, at least in the intention of *Moses*, since it comes under the general denomination of the *Isles*, which were to be the portion of *Japhet*, at least of the posterity of *Javan*.

KNIGHT-RIDER-Street, so called (as is supposed) of knights well armed and mounted at the *Tower Royal*, riding from thence through the street, west of *Creed-lane*, and so out at *Ludgate* towards *Smithfield*, when they were to tourney, or otherwise shew their activity before the king and states of the realm.

L

LAMECH [לֶמֶךְ, *Heb.* i. e. poor or humbled] the son of *Metuselah*.

LANGBORN-Ward, one of the wards of the city of *London* within the walls, was so called of a long bourn, brook or stream of sweet water, which (of old time) sprang up in *Fenchurch Street*, and ran down that street and *Lombard Street*, to the west-end of *St. Mary Woolnoth's* church, and there turning south, it broke into several small shares, rills or streams. and so gave name to *Sharebourn-lane* (now called *Sherburn-lane*.)

St. LAURENCE, arch-deacon of the church of *Rome*, who was broiled on a gridiron, under the emperor *Valerian*, in the year of *Christ* 260.

LEHABIM [לֶהָבִים, *Heb.*] the son of *Mizraim*. The *Lehabim* are supposed to be the same with the *Lubims*, who with the *Sukklims* and *Cushites* came out of *Mizraim* or *Egypt* with *Shishak* to invade *Judaa*: These therefore may not improbably be judged to be the *Libyans* of *Cyreniaca*, or proper *Libya* near *Egypt*.

St. LEONARD, a bishop of *Limoges* in *France*, born about the year 500.

LICKAPAN or *Lickabone-street*, is properly *Liquor-Pond-street*. *Stow*.

LIME-Street, was so called of making or selling lime there.

LONDON-STONE, in *Canon-street*, overagainst *St. Swithin's* church, on the south side of the way, near the channel, is pitched upright a great stone, called *London-stone*, which is fixed very deep in the ground, and fastened with bars of iron, and now with a handsome stone-work inclosing it, hollowed through with a circle; but so that the upper part of the stone is visible. and that it can receive no damage from carts running against it or otherwise.

It is certain from history, that this stone has been there ever since or before the conquest, which is now near 700 years; but the exact time is unknown, and so also is the reason of its being placed there; some are of opinion, that it was set up as a precise place to begin to measure their miles, from this city to the other parts of the nation; others, that it was set for a mark of the middle of the city within the walls. And whereas this street was anciently the chief street of *London* (as *Cheapside* now is) some are of opinion, that this stone was a place on which the person stood, who published proclamations, and gave publick notices of things to the citizens; others again are of opinion, that the stone was set up there, as a place for the rendering and making payments, by debtors to their creditors, at their appointed days and times, till in after-times payments were more usually made at the font in *Pont's* church (probably *Paul's* church) and now usually at the *Royal Exchange*: Others again are of opinion, that it was set up by one *John* or *Thomas*, &c. *Londonstone*, who dwelt over-against it.

LUD [לֹד, *Heb.*] the son of *Shem*. We can see no more reason than *Sir Walter Raleigh*, why *Lud* should straggle so far from his friends as *Lydia*, where *Josephus* fixes him: Besides there is a strong objection against this opinion, the *Lydians* having been first called *Maones*, as all the ancients agree, and *Lydians* from *Lydus* the son of *Atys*, except we suppose the *Greeks* were deceived, and that the name of *Maones* ceasing, they assumed their old name of *Lydian*, which has often happened. But even in that case, we ought perhaps to consider *Lydia* as possess'd by the *Lydians* or posterity of *Lud* on a second or third remove, and to look for his settlement nearer his brothers.

LUDGATE, is a west gate of the city of *London*, and the 6th principal gate thereof; and was called *Ludgate*, as *Geoffery of Monmouth* relates) because at first built by king *Lud*, a *British* king, 66 years before the birth of *Christ*. But others

others contend, that it was originally called *Flood-gate*, on account of the flood or stream that ran from the north of the city, into the canal called now *Fleet-ditch*.

LUDIM [לודים, Heb.] the son of *Mizraim*. As to the nations descended from *Mizraim*, the *Ludim* are judg'd to be the people above *Egypt*, called by the *Greeks Ethiopians*, and at present *Abyssin*. This *Bochartus* endeavours to prove by ten arguments. We rarely find them called otherwise in scripture than *Lud*, either from the name of the founder or their country.

M

MACROBIUS [μακροβίος, of μακρός long, and βίος life, Gr. long-lived] a proper name.

MADAI [מדי, Heb.] the son of *Japhet*. It is generally agreed that *Madai* planted *Media*, and that the *Medes* are always called by this name in scripture.

St. MAGNUS Parish, in the *Bridge-ward* within. This church was dedicated to *St. Magnus* or *Magnes*, who suffered martyrdom under the emperor *Aurelian*, in the year 276.

MAGOG [מגוג, Heb.] the second son of *Japhet*. *Josephus*, *Jerom*, and most of the fathers, hold them to be the *Scythians* about mount *Caucasus*, which name, *Bochartus* supposes was made by the *Greeks* out of *Gog-Hasan*, signifying in *Chaldee*, *God's-fort*; but perhaps it is a wrong pronounciation of *Cuk-Kaf*, which in *Persian* signifies the mountain of *Kaf*, as the *Arabs* call it. That his plantation adjoined upon *Meshech* and *Tubal*, appears from *Ezekiel's* making *Gog* king of *Magog* to reign over the other two, otherwise called *Rhossi* and *Moscuici*: From these two people migrating over *Caucasus*, it is supposed the *Russians* or *Muscovites* are descended.

MAIN-AMBER, near *Pensans*, in the county of *Cornwall*, was formerly a stone of a prodigious bigness, yet was so placed, that one might move it with a finger; but it was thrown down in the late civil wars. It is supposed to be so called of *Main*, which, in the *Cornish* language, signifies a stone, and *Amber*, of one *Ambrosius* a *Briton*, that raised it as a monument of some victory over the *Romans*, or others.

St. MARGARET, a holy virgin of *Antioch*, who was beheaded under the emperor *Decius*, *An. Ch.* 292.

MARK-Lane, properly *Mart-lane*, from

a privilege formerly granted to keep a mart or fair there.

St. MARTINS le Grand, was in ancient times a fair and large college of a dean and secular canons or priests, which have had great privileges of sanctuary, and otherwise founded by *Ingelricus* and *Edvardus* his brother, in the year of *Christ* 1056. Here kings of *England* were sometimes lodged and held their courts. When this college flourished a curfew bell was rung there, as at *Bow*, &c.

St. MARTIN, a bishop of *Tours* in *France*.

St. MARTINS Outwich, but more properly *Oteswich*, of *Martin de Oteswich* and his two brothers the founders.

St. MARY Matfelons, alias *Whitechappel*, was formerly so called as some suppose of [מיתלון, metaphelon, Heb. which they interpret, *She that bath lately brought forth a Son* (i. e. the *Virgin Mary*) and probably her image anciently stood in that church with a babe in her arms.

Others say, that it was called *Matfelson*. Upon this occasion, about the year 1428, a devout widow of that parish had long cherish'd and brought up of alms a certain *Frenchman*, who ungratefully and cruelly murdered her in the night, as she was sleeping in her bed, and after fled with her money and jewels; but being closely pursued, he took to the church of *St. George* in *Southwark*, and claimed the privilege of sanctuary there, and so abused the king's land; and the constables having charge of him, brought him to *London*, in order to convey him eastward towards the sea side. When he came into the parish of *White-chappel*, where he had committed the murder, the women cast upon him so much filth and ordure (that notwithstanding the best resistance the constables could make) they kill'd him, and on this account they say the parish took the name of *Matfelson*.

MASH } [מש, Heb.] the fourth
MESHEK } son of *Aram*, is supposed to fix in *Armenia*, about the mountain *Masius*, the same with that commonly held to be *Ararat*, and call'd by the *Armenians* *Masis*. However, the *Armenians* themselves do not lay claim to any of *Shem's* line as their progenitor; but say they are descended from *Togarmah* of *Japhet's* posterity.

MELCHIZEDEC, is by some suppos'd to be the same with *Skem*. *Josephus* makes him only a *Canaanitish* king. The oriental christians make him the son of *Phaleg*.

Pbaleg. A learned Syrian author makes him the son of *Sbem*.

St. MEWS, near *Charing-cross*, a place where the king's hawks were formerly kept, till in *Henry VIII's* time, that the king's stables in *Bloomsbury* being burnt down, there were new ones built there by king *Edward VI.* which have been used for the king's horses ever since.

St. MILDRED, who she was is not agreed upon, whether she was the eldest daughter of *Meroaldus* king of the *West Mercians*, as some think, or the daughter of *Ethelbert* king of *Kent*, one of the founders of *St. Paul's* church, is uncertain.

MILICENT [of *mille* a thousand, and *centum* an hundred, *q. d.* an hundred thousand] a woman's name.

St. Leonard MILK CHURCH, was so called from one *William Milker*, a chief builder thereof; but commonly called *St. Leonard's* in *East-cheap*, because it stands at *East-cheap* corner.

MINCING-Lane, properly *Minchun's-lane*, so called of tenements there belonging to the *Minchuns* or nuns of *St. Helen* in *Bishop's-gate-street*.

MIZRAIM [מִצְרַיִם, *Heb.*] stands in the place of the second son of *Ham*; for there is a great dispute, whether this is the name of a single person, or of a people, as having a dual termination.

The **MONUMENT** [*monumentum* of *monere*, *L.* to warn, abolish, put in mind, &c.]

On the east-side of *Fish-street-bill*, stands the monument, situate in a square, open to the street, in perpetual memory of the dreadful fire of *London*, that happen'd on the second of *September 1666*; with inscriptions and divers figures, artificially cut in stone, importing the history thereof.

This monument was by act of parliament order'd to be erected near the place, where the conflagration began; and accordingly was set up, where the church of *St. Margaret New Fish-street* stood, which is not above 130 foot from the very house, where the fire first broke out.

This monument stands upon an ascent from the street, of three or four steps of stone, upon a large vault of stone arch'd; the column is of the *Dorick* order, built all of excellent *Portland* stone, the plinth of which is 27 foot square, the height is 202 foot from the basis.

The inscriptions on it are in *Latin*; that which gave a relation of this conflagration is to the purpose following.

This famous column was erected in perpetual remembrance of the dreadful fire. It consumed 89 churches, the city gates,

many publick hospitals, schools, libraries, 13,200 houses, 400 streets; the ruins of the city were 436 acres; and of the 26 wards, it utterly destroy'd 15, and left 8 other shattered and half burnt.

The basis of the monument or column, on that side towards the street, hath a representation of the destruction of the city by fire, and the restitution of it, by several curious engraven figures, in full proportion.

First is the figure of a woman, representing *London*, sitting on the ruins in a most disconsolate posture; her head hanging down, and her hair all loose about her, the sword lying by her, and her left-hand carelessly laid upon it.

A second figure is *Time*, with his wings and bald head, coming behind her, and gently lifting her up.

Another small figure on the other side of her laying her hand upon her, and with her scepter winged in her other hand directing her to look upwards, for it points to two beautiful goddesses, sitting upon the clouds, one leaning upon a *Cornucopia*, denoting **PLENTY**, the other having a palm branch in her hand, signifying **VICTORY** or **TRIUMPH**.

Underneath this figure of *London*, in the midst of the ruins, is a *Dragon* with his paw upon the shield of a red cross, the arms of *London*. Over her head is the description of houses burning, and flames breaking out through the windows; behind her are citizens looking on, and some lifting up their hands. Opposite against these figures, is a pavement of stone, rais'd with three or four steps; on which appears king *Charles II.* in a *Roman* habit, holding a truncheon in his right-hand, and a laurel about his head, coming towards the woman in the despairing posture (which represents *London*) and giving order to three others, to descend the steps towards her: The first hath wings on her head, and a crown of naked boys dancing, and in her hand, something resembling an harp: Then another figure, going down the steps, following her, resembling architecture, shewing a scheme or model in the right-hand, for building the city, and the left holding a square and compasses.

Behind these two stands another, more obscurely, holding up an hat, denoting **LIBERTY**.

Next behind the king is the duke of *York*, holding a garland ready to crown the rising city; and a sword lifted up in the other to defend her. Behind this, another figure with an earl's coronet on his head.

head. The fourth figure behind, holding a lion, with a bridle in his mouth.

Over these figures is represented an house in building, and a labourer going up a ladder, with a hod upon his back.

Lastly, Underneath the stone pavement, whereon the kind stands, is a good figure of ENVY peeping forth, gnawing an heart.

Round about the bottom of the pedestal, were deep cut in stone, in large letters, a charge upon the papists of burning the city. These remained till about the accession of king James II. to the crown, when they were cut out, and utterly defac'd; but when king William came to the crown, they were cut again anew: The words are these,

This pillar was set up in perpetual remembrance of the most dreadful burning of this city; begun and carried on by the treachery and malice of the popish faction, in the beginning of September, in the year of our Lord 1666, in order to the effecting this horrid plot, for the extirpating the Protestant Religion, and English Liberties, and to introduce Popery and Slavery.

Upon the pedestal is the column erected; the body or shaft of which is fluted, and contains in length from the pedestal to the balcony 133 feet, and from the balcony 38 feet; and the whole height of this monument from the ground (besides the vault and foundation to the top of the flame) is 202 feet; the circumference of the shaft is 47 feet and an half, its diameter is 15 feet, the hollow cylinder 9 feet diameter; the thickness of the stone wall of the cylinder or shaft is 3 feet; it hath 345 steps from the ground up to the balcony; and there are niches in the wall for people to rest themselves as they go up; and from the balcony upwards, is a ladder of iron steps to go into the urn; out of which issueth a flame, all gilt with gold; and to the stairs having an open navel, there is a rail of iron to rest the hand upon all the way up.

All this monument taken together, is a curious piece of workmanship; and the charges of erecting it, amounted to 13,000 L. and upwards.

MOORFIELDS, was so called, of a moor or fen, which stretched out from Bishopsgate as far as Cripplegate, Finsbury and Holywell, and was a long time an unprofitable ground, being grown over with flags, sedge and rushes, &c. till the year 1617. That Sir Thomas Seymour, lord mayor, caused sluices to be made to convey the water over the town ditch, into the course of Walbrook, and so into the Thames.

St. Margaret MOYSES, was so called of one *Moyse* the builder and founder.

MUGWELL-Street, properly *Monk's-well-street*, so called of a well belonging to the monks of a convent, called St. James on the Wall, near adjoining.

N

NAPHTUHIM [נַפְתֻּחִים, Heb.] sons of *Mizraim*, are thought to have settled in *Marmarica* adjoining to *Cyreniaca*. It is observed that the Egyptians called all the skirts of a country and promontories wash'd by the sea, *Nephtys*; and *Bocbartus* places the *Naphtubims*, rather on the coast of the *Mediterranean*, than on that of the *Red Sea*. Some place the *Naphtubims* about *Noph* or *Memphis* in Egypt.

NEREUS, supposed by bishop Cumberland to be *Japhet*. Every one knows *Nereus*, *Pontus*, *Posidon* or *Neptune*, relate to the sea.

Nereus and his issue came from *Uranus* or *Noah*.

NEWGATE, a western gate of the city of London, so called because the last built gate of the city.

St. NICHOLAS [Νικολαος, Gr. a conqueror of the people] the son of *Epiphane* a citizen of *Pancras*, sometime bishop of *Mira*, who died Anno 343.

Authors have taken a great deal of pains to find NIMROD in prophane history; some have imagined him to be the same with *Belus*, the founder of the *Babylonish* empire; others with *Ninus* the founder of the *Assyrian*; some with *Evechus*, the first *Chaldean* king after the deluge, and a forth perceive a great resemblance between him and *Bacchus*, both in actions and name.

Some pretend that NOAH is the *Saturn* and the *Uranus* of the Pagans; and that the stories that are told of *Jupiter's* castrating his father *Saturn*, and *Cronus* castrating his father *Uranus*, are borrow'd from this notion of *Ham*, *Noah's* son discovering his father's nakedness.

NORTHUMBERLAND Alley in Fenchurch street, was so called of *Northumberland* house, belonging to *Henry Piercy* earl of *Northumberland*, in the time of king *Henry VI*.

O

OFFA's-dike, a mighty work contrived by *Offa*, king of the *Mercians*, who caused it to be cast up as a boundary between the *English* and *Welsh*. It runs through *Herefordshire*, over a part of *Sbropshire*, into *Montgomeryshire*; then again into *Sbropshire*, and from thence through *Denbighshire* into *Flinshire*, and ends a little below *Holywell*.

OLD-BOURN } was so called of a bourn
HOLBOURN } or stream of water, breaking out about the place where now the bars stand, and ran down the whole street to *Holbourn-bridge*.

OLD-SWAN, formerly called *Ebgate-lane*, probably so called from the sign of the *Swan* near the watering place.

St. Mary OVERY. [so called of *Over* the *Rie*, or of *oƿer* over, or *oƿer* a bank, and *ea*, *Sax.* water] because before the building of *London* bridge there was a ferry in that place over the *Thames*.

P

PAIN [*payen*, *F.* *paganus*, *L.* a pagan or a villager] a surname.

PATER-NOSTER-Row, was so called of stationers or text-writers dwelling there, who wrote and sold the books then in use, as *A B C* or *Abcs*, and the *Pater-noster*, *Ave-Maria's*, *Creds*, *Graces*, &c.

PATHRUSIM [פִּתְרוּסִים, *Heb.*] are evidently the inhabitants of *Patbros*, which some wrongly take for *Pelufium*; others more justly for *Thebais*, or the upper *Egypt*.

St. Margaret PATTINS Parish [in *Bil-lingsgate* ward, *London*] the church took its name of *St. Margaret* an holy virgin of *Antioch*, who was beheaded under the emperor *Decius*, *An. C.* 292, and the parish was called *Pattens*, because of old time pattens were usually made and sold there; but was afterwards called *Rood-lane*, of a rood there placed in the church-yard of *St. Margaret*, while the church was rebuilding.

St. PAUL's School, built and well endow'd by *Dr. John Colet*, dean of *St. Paul's* and chaplain to king *Henry VIII.* which school was dedicated by the founder to *St. Paul*.

St. PETER the Poor, was so called for a difference from others of that name.

PHILISTIM [פִּלִּשְׁתִּים, *Heb.*]

who in the *Mosaick* account of the dispersion, are derived from the *Castubim*. Their original settlement was in *Egypt* before they removed into *Canaan*.

PHILPOT-Lane, so called of *Sir John Philpot*, an eminent merchant, who was the owner of it and dwelt there.

PHUT [פּוּט, *Heb.*] the third son of *Ham*. Authors are not agreed about the country where he planted himself.

Bochart endeavours to prove that *Mizraim* and he divided *Africa* between them. But to this it may be objected, that *Ezekiel* mention *Pbut* with *Cush* and *Perfia*, as auxiliaries to the northern enemies of the *Jews*, &c.

Bishop Cumberland supposes the third son of *Ham*, the *Pbut* of *Moses*, to be the *Apollo* of the *Greeks* called *Pythius*, which in radical letters agrees with *Pbut*.

St. Martins POMARY, is supposed to take its name of *Pomarium*, *L.* an orchard, now called *Iron-monger-lane*.

PORTLAND, so called, as some think, of one *Portus* a noted *Saxon* pirate; or, as others, of its lying over against the port of *Weymouth*.

PORTSOKEN-ward, is so called of *porta*, *L.* a gate, and *Ƴoc*, *Sax.* a franchise or privilege of taking toll at the gate of the city called *Aldgate*, granted to 13 knights well beloved by the king and realm for services that had been done by them, about 700 years since, in the days of king *Edgar*, or, as others say, *Canutus* the *Dane*.

A certain portion of land on the east part of the city being left desolate and forsaken by the inhabitants by reason of too much servitude, these knights having petitioned the king to grant them this land with the liberty of a guild for ever.

The king granted their request upon the following conditions, that each of them should victoriously accomplish 3 combats; one above ground, the other under the ground, and the third in the water; and after this, on a certain day in *East Smithfield*, should run with spears against all comers.

All which they having gloriously performed, the king named it *Knigheten-Guild*, and set the bounds of it as follows: From *Aldgate* to the place where the bars now stand towards the east, and on both sides the street, and towards the north to *Bishops-gate* to the house of stone, since that time the lord *Bouchiers*, and towards the south to the river *Thames*, and so far into the water, as a horseman entering the same might throw a spear. So that the hospital of *St. Catherine's*, the mills, the outward stone-wall, and the new ditch

ditch of the tower belonged to this *Guild*.

The **POULTREY**, was so called of many poulterers formerly dwelling in this street.

St. Laurence POULTNEY'S or *Pountney's-Lane*. The church was dedicated to the memory of *St. Laurence*, arch-deacon of the church of *Rome*, who was broiled on a gridiron under the emperor *Valerian*, in the year of Christ 260, and was call'd *Poultney*, of *John Poultney*, mayor.

PUDDING-Lane [near *Billingsgate*] was so called, on account of the butchers of *East-cheap*, who had their scalding-house for hogs there, and their pudding, with other filth of beasts, were voided down that way to their dung-boat on the *Thames*.

PUGH [*q. ap Hugb, i. e. the son of Hugb*] a surname.

Q

QUEEN'S College [in *Oxford*] was so named from queen *Philippa*, wife to king *Edward III.*, being founded by *Robert Eglesfield* her chaplain, *A. D. 1340.*

R

R AAMAH [רעמא, *Heb.*] the son of *Cush*, may probably find a settlement about a city called *Rbegama* by *Ptolemy*, on the *Persian gulph*.

RADCLIFF, so called of a *red Cliff* visible there; a little town wherein lived many sailors. *Camden.*

RIPHATH [רופת, *Heb.*] the son of *Gomer*, probably settled near his brother *Ashkenaz*. *Josephus* says, the *Papblagonians* were originally called *Ripheans* from *Riphatb*.

ROOD-Lane, was so called of a rood, the image of *Christ* upon the cross there, placed in the church-yard of *St. Margaret*, whilst the old church was taken down and new building, during which time the oblations made to this rood were employ'd in building the church.

ROTHERHITHE [of *ꝛꝛ oðz, Br. a bound, or threshold, and hithe, i. e. the bank of the bound or limit*] by reason of the river *Anton*, dividing *Kent* from the *Tynobantes*.

S

SABTAH [סבתא, *Heb.*] is supposed to be seated near the *Persian gulph*.

SABTECHA [סבתכה, *Heb.*] the son of *Cush*. *Dr. Wells* imagines that the *Saracens* are the descendants of *Sabtecha*, which nation being stiled at first by the *Greeks Sabtaceni*, that name was afterwards softened to *Saraceni*.

SALAH [שלח, *Heb.*] the son of *Arphaxad* is supposed to have settled in *Sufiana* or *Khuzestan* in *Persia*.

SALISBURY-Court, is so called, because formerly the inn or place of the bishop of *Salisbury*.

SCALDING-Alley, was so called, or *Scalding-Wick*, because that ground was formerly employ'd by the poulterers in the *Poultry*, for scalding their fowls there.

SEBA [סבא, *Heb.*] *Cush*, is said to have seated himself somewhere in the south of *Chaldea*, or the *Arabian Erab*.

SERMON-Lane, *Stow* says, it is corruptly thus called, and that it was formerly known about the reign of king *Edward I.* by the name of *Sbermonger's-Lane*, i. e. such as did cut and round the plate to be coined or stamped into money, when the place of coinage was the *Old Change*, near to this lane.

St. Nicholas SHAMBLES. This church was so called of a flesh-market or shambles near thereunto.

SHEM, those that seek to reconcile the heathen mythology with the *Mosaic history*, are greatly at a loss to find among the gods or heroes one who in name or character hath any resemblance to *Sbem*, and therefore are reduced to that ridiculous shift of making him the god of hell.

St. Bennet's SHEERHOG, alias *Sborn*, alias *Shrog*, but the most ancient is *Shorne*, and is supposed to take that name of one *Benedict Shorne*, some time citizen, and stock-fishmonger of *London*, who new built the church, repaired it, and was a benefactor to it in the reign of king *Edward II.*

SHERBURN Lane, was so called on account of a long *Bourn*, or stream of sweet water, which of old time breaking out into *Fenchurch street*, ran down the same street and *Lombard-street*, to the west end of *St. Mary Woolnoth's church*, where turning south, and breaking into many small rills or streams, it left the name of *Share-bourn-Lane*.

SHOREDITCH, some fancy this so called from a ditch or common shore here, others from a fabulous story of *Jane Shore*; but Mr. *Weever* says, it had its name of *Sir John Shoreditch*, and his family lords thereof, in the reign of king *Edward III.*

SOAPER-Lane, which some suppose to have been so called of soap being made there, was (as Mr. *Stow* says) rather so named of one *Alleque la Sopar*, because he says he had not read of soap being made in the city of *London*, till within 100 years before the writing of his *Survey*. This city being served with *Castile* soap from beyond sea, and green soap speckled from *Bristol*.

SPITTLE-Square-field, &c. near *Norton-Falgate* stood the late dissolv'd priory and hospital of *St. Mary* (call'd for shortness the *Spittle*) founded by *Walter Brune* and *Rose* his wife for canons regular.

Part of the church-yard belonging to this hospital, had about 50 years since a fair pulpit built of stone and wood in the middle of it. And against the said pulpit on the south side, before the charnel and and chapel of *St. Edmund* the bishop, was a fair house for the mayor, aldermen sheriffs and ladies so set in; and also for the bishop of *London*, and other prelates, there to hear the sermon preach'd on *Easter* holydays, and on the east side of the said pulpit, was a fair house built for the governors and children of *Christ's Hospital* to sit in, the children of the *Blue-coat Hospital* using to repair to the *Spittle* as they do now to *St. Bride's* church.

In the year 1599. queen *Elizabeth* came to *St. Mary Spittle* in great state, attended by a 1000 men in harness, with shirts of mail, corselets and morice, and 10 great pieces of cannon, with drums, flutes and trumpets sounding, and in a cart two white bears; but upon what reason does not appear.

Alballows **STAYNING**, or *Stane-church* (i. e. *Stone-church*) is supposed to be so called for a difference from other churches, which of old time were commonly built of timber.

St. Dunstan **STEPNEY**, alias *Stebun-Heath*. King *Edward I.* in the 27th year of his reign, held a parliament there in the house of *Henry Wallis* mayor of *London*, wherein the exportation of sterling money was prohibited.

STIL-YARD, more properly *Steel-yard*, near *Queen-kithe*, a place belonging to the merchants *Almains*, who used to bring wheat, rye, and other grain, as also divers other kind of merchandizes. It is still employ'd in warehouses for steel, iron, &c.

STOCKS Market, so called from a pair of stocks set up there for the punishment of offenders.

St. SWITHIN, bishop of *Winchester*, who died anno 806.

T

TARSHISH [תַּרְשִׁישׁ, Heb.] the son of *Javan*, according to *Josephus* gave name not only to *Tarsus*, but to all *Cilicia*.

TEMPLE, formerly the mansion or inn of the knights templars.

THAMES [*Tamesis*, L. so called on account of the meeting together of the two rivers *Tbame* and *Owse*, or *Ifis*] the chief river of *Great Britain*, which takes its rise in *Gloucestershire*, runs up to *Oxford*, and thence to *London*. The sea flows up it from the eastward gently eighty miles towards the west, almost as far as *Kingston*; and from thence to *Oxford*, and many miles farther, boats are drawn for above two hundred.

THIEVING-Lane in *Westminster*, so called, because while *Westminster* abbey had privilege of sanctuary, thieves were carried through that lane to the gate-house, to avoid going into the privilege of the abbey.

THREE-Needle-street, commonly called *Tbread-needle street*.

TIRAS [תִּירָס, Heb.] the son of *Japhet*, according to *Josephus* peopled *Thrace*.

TOGARMAH [תִּגְרָמָה, Heb.] the last son of *Gomer*, was probably seated to the east of *Riphat*, some think to the north of *Armenia*, among the *Iberians*.

TOWN-DITCH near *Christ's* hospital, so called, because the ditch which surrounded the city of *London* formerly occupied that place.

TOWER Royal, at the east of *St. Michael Pater-noster* in the *Vintry*, was once a place of good defence, as appears, in that when the rebels beset the tower of *London*, and got possession thereof, taking from thence whom they listed, king *Richard II's* mother being forced to fly, came to this *Tower Royal*, where she remain'd in safety. And it appears by ancient Records, that several kings of *England* were lodg'd in this *Tower Royal*.

TURN-AGAIN-Lane, so called, because no thorough-fare.

St. VEDAST,

V

St. **V**EDAST, a bishop of *Arras* in the low countries, who died anno 55.

VINTRY Ward takes its name of vintners, and of the *Vintry*, a part of the bank of the river *Thames*, where the merchants of *Bordeaux* landed and sold their wines, where also was a large building with vaults and cellars for stowage of wines.

St. *Andrew* **UNDERSHAFT** of *Portsmouth* or *Aldgate Ward*, *London*. This church took its name of *Undershaft*, from a great shaft or may-pole which was formerly set up in the middle of the street, before the south-door of the church; which shaft, when it was erected, was higher than the steeple. This shaft or may-pole had never been erected after *Evil May-day* (so called on account of an insurrection of the apprentices, &c. against aliens, in the year 1517) but was laid on hooks, and under the pent-houses of a row of houses and alley-gate, called *Shaft-alley* in *Lime-street* ward, till in the reign of king *Edward VI.* one *Sir Stephen*, a curate of *St. Katharine's Creed-Church*, preaching at *St. Paul's-Cross*, told the people, that this shaft was made an idol, by giving the name of *Undershaft* to the church: Whereupon, in the afternoon of that *Sunday*, the neighbours, over whose doors the shaft hung, having first dined to make themselves strong, took the shaft off from the hooks, where it had hung for 32 years, and saw'd it in pieces, every man taking so much as had lain over his premises.

St. *Laurence* **UPWEL**, in the parish of *St. Olave's Jury* was so called, because there was a well under the east end of the church.

UZ [יִזְרָאֵל, *Heb.*] the eldest son of *Aram*, built *Damascus*, and gave name to the country about the city, which seems to be different from *Uz* where *Job* dwelt, it lying towards *Edom*.

W

Petty **W**ALES, over against the custom-house, *Wool Key* and *Galley Key*, there was in old time some fine large stone buildings, some ruins of which were remaining not long since, which are thought to have been sometime the lodgings of the princes of *Wales*,

when they repaired to the city. And therefore the street in that part, is still (says *Mr. Stow*) called *Petty Wales*.

WALWICK [of *Wald* big, *Brit. i. e.* the head of the flood, *Baxter*] the name of a place.

WALWIN [of *weald* den, *Sax.* to govern, and *winnan* to win] a proper name or surname.

WARDWICK [of *Huicci* or *Iceni* and *weald*, *Sax. i. e.* a garrison of the people called *Iceni*, *Baxter*] the name of a place.

St. *Andrews* **WARDROBE** in *Castle-Baynard* ward, was so call'd from the king's wardrobe kept there in a fair building, not far from the church. In this house king *Richard III.* was lodg'd in the second year of his reign.

WATER-Lane, so called of a water-gate near the custom-house, and a water-gate at the end of the street.

WATLING-Street [some suppose it to be so called of *Vitellianus* a *Roman*; but *Somnerus* supposes of *weald*, *Sax.* a beggar or *wealdian*, *Sax.* to beg, because beggars constantly sat in that street to ask alms.] It was one of the 4 *Roman* streets or high-ways, dividing *London* in the midst from south to north, reaching from *Dover* to *London*, *Dunstable*, *Towcester*, *Atterston* and the *Severn* near the *Wrekin* in *Shropshire*, extending itself to *Anglesey* in *Wales*. The three other *Roman* streets or ways were *Ikeneld-street*, *Erminage-street*, and the *Fosse*.

WESTMINSTER [Weytminytne, *Sax.*] took its name from its westward situation and a *minster* or abbey founded there by *Sebert*, king of the *East Saxons*, out of a temple of *Apollo*, which stood there, and fell by an earthquake about the year of our Lord 605.

The *Isle* of **WIGHT** [called anciently *Whitland*, *Sax. i. e.* white land, and also *Wic-ia*, *Sax.* the *Welsh* called it *Gwich*, which signifies a division or separation, because it was thought that this island was formerly cut off and separated from the rest of *England* by the force of the sea. An island over against *Portsmouth* and over-against *Southampton*.

WIGTOWN [of *big*, *Brit.* or *paizan*, *Sax.* to wax and *tun* a town] the name of a place.

WINCHESTER-Street was a large garden, adjacent to as large an house built in the reign of king *Henry VIII.* and *Edward VI.* by the marquis of *Winchester*, lord high treasurer of *England*, the parish church of *St. Mary Woolchurch*, was so call'd of a beam plac'd there in the church-yard for weighing of wool, which was thence call'd

call'd *Woolchurch-baw*, of the tronage or weighing of wool there.

WOOD-Street. Mr. *Stow* says, this street was probably call'd so, from its being built with wood, contrary to the order in the reign of king *Richard I.* which enjoin'd houses to be built of stone, as used for 200 years, or else from *Thomas Wood*, one of the sheriffs in 1491, who was a great benefactor towards the building of *St. Peter's church*, which was in *Wood-street*.

St. Mary WOOLNOTH, of the nativity, probably so called, because this

church was dedicated to the *Virgin Mary*, with the infant *Jesus* in her arms; and *Woolnotb*, of beams for weighing wool having been anciently near it.

Y

YORK Buildings, so called from being the seat of the archbishop of *York*, after king *Henry VIII.* had taken *White-ball* (or *York Place*) from cardinal *Woolsey*, who was archbishop of *York*.

A D D E N D A.

CIELING [prob. of *cælum*, L.] the upper part of a room, &c.

COMETICAL [of *cometa*, L.] of or pertaining to a comet.

The **DISPERSION** is used emphatically to signify the separation of the descendants of *Noah* after the flood in the time of *Peleg* or *Heber*, and their departure from

the plain of *Shinaar*, settling themselves in distant places, and planting colonies according to their families.

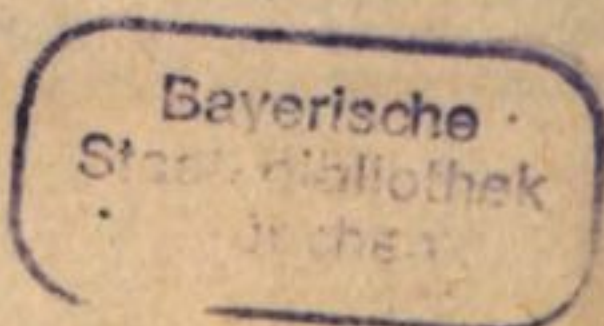
DISRUPTION, a bursting asunder. L.

HIEROPHANT [*ιεροφάντης* of *ιερός* sacred, and *φαίνω*, Gr. to shew] an officer that shews sacred places, reliques or mysteries.

ABBREVIATIONS made Use of in this following WORK.

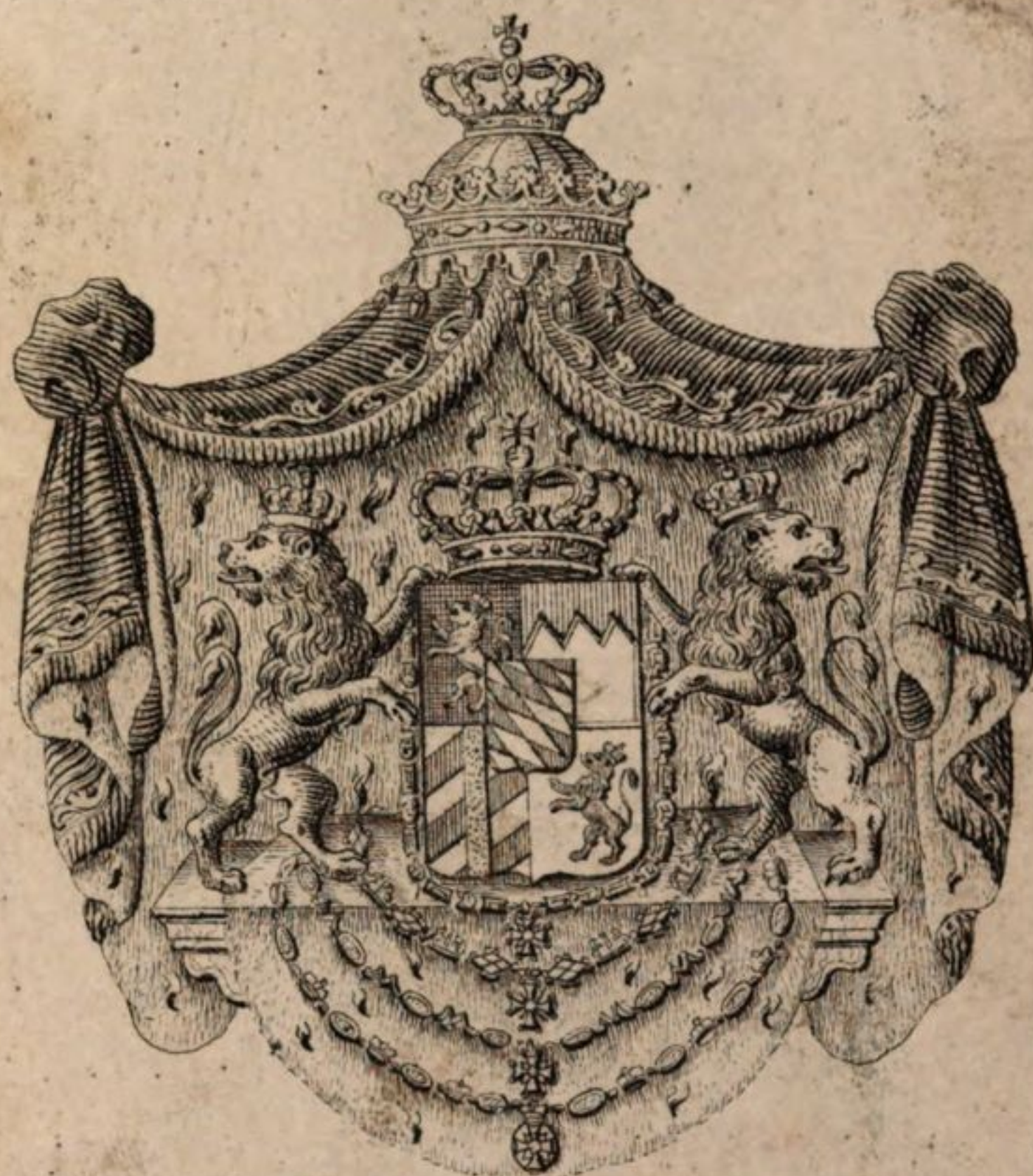
<i>A.</i> for Arabick.	<i>H. P.</i> Hunting Phrase.	<i>O. S.</i> Old Statute.
<i>B.</i> British.	<i>H. T.</i> Hunting Term.	<i>P. T.</i> Physical Term.
<i>C. Br.</i> Welsh.	<i>Ital.</i> Italian.	<i>P. W.</i> Poetical Word.
<i>Ch.</i> Chaldee.	<i>L.</i> Latin.	<i>Sax.</i> Saxon.
<i>C. L.</i> Civil Law.	<i>L. P.</i> Law Phrase.	<i>Sc.</i> Scotch.
<i>C. T.</i> Chymical Term.	<i>L. T.</i> Law Term.	<i>S. L.</i> Statute Law.
<i>Dan.</i> Danish.	<i>M. P.</i> Military Phrase.	<i>Span.</i> Spanish.
<i>Du.</i> Dutch.	<i>M. T.</i> Military Term.	<i>S. P.</i> Sea Phrase.
<i>F. or Fr.</i> French.	<i>O.</i> Old Word.	<i>S. T.</i> Sea Term.
<i>F. L.</i> Forest Law.	<i>O. F.</i> Old French.	<i>S. W.</i> Scripture Word.
<i>F. of L.</i> French of Latin.	<i>O. L.</i> Old Latin.	<i>Syr.</i> Syriac.
<i>Gr.</i> Greek.	<i>O. P.</i> Old Phrase.	<i>Teut.</i> Teutonic or Ancient German.
<i>H.</i> Hebrew.	<i>O. R.</i> Old Records.	

F I N I S.





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